

LESSON PLAN FOR THE ADVANCED CROSS SERIES
SERIES NO. 104

<u>LESSON NO.</u>	<u>TITLE</u>
1	Love and Selfishness I
2	Love and Selfishness II
3	The War of the Flesh and the Spirit
4	Glossed-under Grace
5	Reprogramming Your Computer
6	The Substitutional Sacrifice of Jesus Christ
7	Chastisement & Judgment

Most of the above lessons will take at least two sessions to complete. When you are teaching these lessons be sure and flow with the speed of the class. Some classes will need extra time for questions and answers. Others may fully understand and you can progress rapidly. Don't worry about having to complete any one lesson in just one class period if extra, relevant, discussions arise.

Remember...your only purpose in teaching the Word of God to others is to help them to become strong disciples of Jesus Christ and to share His Spirit and Truth with them.

LESSON 1: LOVE AND SELFISHNESS - PART I

I. CREATION OF MAN

A. TWO OPPOSING FORCES IN EXISTENCE AT ADAM'S CREATION

1. LOVE (Obedience) Controlling force in operation when a free moral intelligent agent chooses reason and better judgment over conflicting appetites, desires, and affections. God's highest love requires that the motivation behind this obedience be for the ultimate satisfaction of God and the highest good of the Universe. (Attribute of the Godhead and all holy angels. (1 John 4:16))
2. SELFISHNESS (Disobedience) Controlling force in operation when a free moral intelligent agent chooses appetites, desires and affections over conflicting reason and better judgment. Selfishness requires that the motivation behind this disobedience be for the ultimate satisfaction of self at the expense of the Universe. (Attribute of Satan and all unholy angels. Isa. 14:12-14, Ez. 28:11-19))

B. MAN CREATED WITH THE NATURE OF GOD (IMAGE)

1. NATURE: native constitution (Greek, Webster's) Gen. 1:26-27
2. God's nature made up of two native/natural drives:
 - a. Service to self (Gen. 2:9,16,17, 3:6)
 1. Includes eating, sleeping, pleasure, etc.
 2. This drive intended by god to be subordinate (II Tim. 3:1-4)
 - b. Service to God and others (Rom. 1:18-21, 12:3, 2:14,15)
 1. Includes worship of God; helping and loving others.
 2. This drive intended by God to be dominant (II Tim. 3:4)
3. Both drives of man's nature motivated by LOVE (Obeying for the ultimate satisfaction of God and the highest good of the Universe).

II. THE FALL OF MAN (immediate effects)

A. SIN (selfishness) HAPPENED WHEN SERVICE TO SELF DOMINATED SERVICE TO GOD AND OTHERS

1. Choosing appetites and desires over reason (Gen.3:3,6)
2. Ultimate satisfaction and preservation of self (Gen. 3:8-13)

B. THE NATURE OF ADAM DID NOT BECOME SINFUL (NATURE: That a man knows inherently to be natural, normal and healthy.) (Rom. 2:14-15)

1. Inherent drive to do right did not change into a drive to do wrong.
2. Nature - native constitutional make-up (Original drives that man was created with)
 - a. After being created or born a certain way, it is impossible to become a native, or an

LOVE AND SELFISHNESS - PART I - cont'd

original, something else!! Can a Scandinavian-born woman move to California and become a native Californian?!! Adam by choice changed his nativity?

3. Man cannot possibly rid himself of his godly, inherent and constitutional drives merely because he chooses to violate them. No matter how long a man deprives himself of food/sleep, he could not change or remove he drives in his nature to eat/sleep (No matter how long a man deprived himself of service to God/others he could not rid himself of these drives.)

C. IMPOSSIBILITIES PRESENTED BY A SINFUL NATURE DOCTRINE

1. God must have created Adam with a sinful nature (Nature, Native, Natural necessitate originality in Greek and Webster's in which case Adam was not responsible for his rebellion (Gen. 3:17) and all things were not "very good".

THEREFORE 2. Sin is a natural habitat. God knowing this, but still requiring man to obey the Moral Laws is like requiring a fish to live a happy, successful life in a box of dirt!! (Rom. 1:18-32 - "Changed the natural use into that which is against nature", or to use the body sinfully is not a natural drive!)

THEREFORE 3. God cannot legally, morally, or justifiably punish man for doing that which he does by natural instinct or constitutional drive. (I.E. animals) Thus there has never been any earthly punishment by God, nor will there be any eternal punishment. Can you see God punishing man for obeying his natural drives of sleeping and eating? Neither can He punish man for sinning if it too is a constitutional drive.

THEREFORE 4. If man is a sinner by nature or a "natural sinner", it is natural instinct to disobey, in which case man could not possibly be condemned in his conscience for sinning! (He would know no different.) If man's constitution is sinful, God Himself could not convince the sinner that it was wrong to murder his family, for he could not even comprehend guilt! Do you feel condemned for sleeping or breathing? If sin is also constitutional and natural it could not bother the conscience. (Thought: Psychiatrists are busier than ever - why?)

HOWEVER 5. Man's nature has been perfectly suited to God's Moral Laws, and his natural drives can never be opposite to those laws. We may set our will against those God-given drives but the drives will always and necessarily be part of the constitution. God could not require us to obey laws that oppose what we know to be natural, normal and healthy!

LOVE AND SELFISHNESS - PART I - cont'd

That, being a living hell would drive man to insanity! (If sin is in the nature, then sin is natural, normal and healthy!) When man's constitution changes, so will God's laws.

6. Theologians have conveniently assembled the "sinful nature" doctrine in order to label the "mysterious underlying element" that "causes" man to sin. Pray tell, what "caused" Adam and Eve, Satan, and one-third of the angels to sin? Did they choose to sin without a sinful nature? If they did, why do we need to create a "sinful nature" doctrine to explain sin today? If free-choice and temptation were enough to occasion sin in a previously sinless environment, we should have no problem explaining the universality of sin today when we also have free-choice and temptation, the latter being multiplied a billion times because of the environment of our sinful world.
7. Men speak of our "sinful nature" causing us to sin like it is a cause and effect law. If man did have a sinful nature that caused him to sin, he could not be responsible for his sinfulness as his choice would be pre-programmed, and he would be a helpless victim of his evil constitution. Man is God's only earthly creation whose actions are not regulated by a cause and effect law. The sinful nature doctrine makes sin a necessary and unavoidable tragedy instead of an inexcusable crime, and the cross of Christ that of debt instead of unmerited grace.
8. The basic error behind this doctrine is not new to the world as Adam was the first to be deceived by it. Adam blamed God and Eve for his sin instead of blaming himself. (Gen. 3:12) Those believing this doctrine do not realize that God ultimately gets the blame for man's sin which is purported to be "caused" by his nature, as God is going to punish man forever in Hell for doing something that is in his very constitution, that he is pre-programmed to do and that he can't help.
9. Many have swallowed this doctrine purely because sin seems so natural. Disobedience seems natural even after sinning one time! But saying that sin is in the constitution is like saying that knowing to step on the brake upon sighting a red light is constitutional. There are many things (sin included) that we do that are "automatic" merely because we have been trained and conditioned so.

LOVE AND SELFISHNESS - PART I - cont'd

10. The sinful nature doctrine was not taught by any Old or New Testament writers, nor was it even in existence until 350 AD, when St. Augustine began to teach it. This doctrine in the beginning, was invented and perpetuated by some men that did not believe in the Baptism of the Holy Spirit, Divine Healing, or the Gifts of the Holy Spirit. Full gospel men did not believe in sinful nature doctrine at the turn of the century - (only in the last 40 years).

D ADAM'S HEART DID BECOME SINFUL (Jer.17:9,10;Mk.7:18-23)

1. Adam's choice at that moment was sinful.
2. Adam's choice obviously did not stay sinful, as he taught his sons God's ways. (Gen. 4:3,6)
3. At the moment Adam repented of his selfish act, the dominant drive again became service to God and other, and service to self took subordinate position. Sin was now in the conscience of Adam and Eve.

The following quotes have been taken from the 18th volume of the set, GREAT BOOKS OF THE WESTERN WORLD, this particular volume being written by St. Augustine. Publisher: William Benton; Encyclopedia Britannica, Inc.

Concerning original sin:

City of God, XIV, Ch. 10 "...so happy should the whole human race have been had they not introduced that evil which they have transmitted to their posterity..."

XIII, Ch. 14 "...but man, being of his own will corrupted and justly condemned, begot corrupted and condemned children."

XIII, Ch. 14 "...but already the seminal nature was there from which we were to be propagated; and this being vitiated by sin, and bound by the chain of death, and justly condemned, man could not be born of man in any other state. And thus, from the bad use of free will, there originated the whole train of evil, which with it's concatenation of miseries, convoys the human race from it's depraved origin, as from a corrupt root on to the destruction of the second death..."

Concerning original sin and depraved nature:

XIV, Ch. 1 "...for by them so great a sin was committed that by it the human nature was altered for the worse, and was transmitted also to their posterity."

LOVE AND SELFISHNESS - PART I - cont'd

Confessions I, Ch. 7 "For in Thy sight none is pure from sin, not even the infant whose life is but a day upon the earth."

City of God, XIII, CH. 3 "For nothing else could be born of them than that which they themselves had been. Their nature was deteriorated in proportion to the greatness of the condemnation of their sin."

XIII, Ch. 13 "Then began the flesh to lust against the Spirit, in which strife we are born, deriving from the first transgression seed of death, and bearing in our members and in our vitiated nature, the contest or even victory of the flesh."

Concerning depraved nature:

XIV, Ch. 12 "If anyone finds a difficulty in understanding why other sins do not alter human nature as it was altered by the transgression of those first human beings..."

XIV, CH. 12 "Now, nature could not have been depraved by vice had it not been made out of nothing."

XIV, Ch. 20 "And it was fitting that this should appear specially in those parts by which is generated that nature which has been altered for the worse by that first and great sin..."

XIII, Ch. 3 "...but human nature was in his (Adam's) person vitiated and altered to such an extent that he suffered in his members the warring of the disobedient lust..."

Vitiate: (Webster's) To make faulty or defective; to debase in moral status; to make ineffective or weak.

LOVE AND SELFISHNESS PART I (ORAL QUIZ)

1. What were the two opposing forces in existence at Adam's creation.
2. What is "love" in short? Selfishness in short?
3. Why does the sinful nature doctrine make man feel better?
4. What is the motivation behind true love?
5. What is the motivation behind selfishness?
6. Who, at Adam's creation was motivated by love?
7. Who, at Adam's creation was motivated by selfishness?
8. Man's nature is made up of two drives. State and prove each.
9. Does God have the same two drives in His nature? Prove.
10. Before the fall, what was Adam motivated by?
11. Why must one of man's two drives always be dominant?
12. Which of the two drives in Adam was dominant before he chose to sin?
13. How was Jesus like Adam in His priority of drives?
14. What was Jesus born motivated by?
15. What five things did Jesus leave behind in Heaven?
16. What did Jesus bring with Him?
17. What happened to Adam's priority of drives when he sinned?
18. What is choosing appetites and desires over reason?
19. What does "nature" mean in Webster's and in the Greek?
20. Why, if man's nature is sinful, must God have made him that way?
21. What two problems present themselves if God made Adam with a sinful nature?
22. Can a man choose to go against his nature?
23. Does it change a man's nature to go against it?
24. Why can't God ask or demand a man to consistently act against his natural habitat?
25. Does the Bible teach that sin is natural?
26. Explain why the conscience alone proves man's nature is Godly.
27. Explain why God couldn't ask a man to go against that which is natural and normal.
28. Why was the sinful nature doctrine invented?
29. Who invented the sinful nature doctrine, & when did he begin to teach it?
30. Is disobedience & sin based on a cause & effect law? Why not?
31. What two ingredients are necessary to occasion sin?
32. Why is temptation a billion times worse today than it was in the Garden?
33. What is the basic error behind the sinful nature doctrine?
34. Why does God ultimately get the blame if man's nature is sinful?
35. Why does sin seem so natural?
36. How many O.T. & N.T. men taught the sinful nature?
37. The men who have not believed nor taught that man's natural drives are moral, did not believe in many other basic scriptural doctrines. What are they?
38. Where was man's sin problem if it wasn't in his nature?
39. Why didn't Adam's heart (choice) stay sinful?
40. Why can't God punish man for sinning if it's in his nature to sin?

SIN AND SELFISHNESS PART I WRITTEN QUIZ

TRUE OR FALSE

1. The opposite of love is hate.
2. God and His holy angels are motivated by love.
3. Satan and his unholy angels have always been motivated by selfishness.
4. Love is choosing the right for the ultimate satisfaction of God.
5. Selfishness is choosing reason over appetites and desires.
6. Man was created with the nature of God.
7. Man has two basic drives in his nature.
8. Man's two basic drives are Service to God & Service to others.
9. Man's two drives can be seen in the nature of God.
10. Man has one inner and one outer drive.
11. Man was not motivated by love before the fall.
12. One natural drive must dominate the other at all times.
13. Before the fall, service to self was subordinate.
14. Adam had the same priority of drives as Christ, before he chose to sin.
15. The eternal wisdom & knowledge of Christ was placed in the virgin Mary.
16. Sin happened when service to self dominated service to others.
17. Sin is choosing appetites and desires over reason.
18. The nature of Adam did not become sinful at the fall.
19. Nature means native constitution.
20. Adam by his choice, changed his nativity.
21. Man can change his make-up by choosing to go against it.
22. A man can change and remove his inherent drive to eat by merely fasting.
23. Adam's conscience was guilty because he went against his moral nature.
24. Native, nature, and natural necessitate originality.
25. It is a natural drive for man to sin.
26. God can legally and morally punish man for obeying what is natural and normal to him.
27. Man's conscience could not bother him if his nature was sinful.
28. Man can choose to go against his nature and constitution.
29. Free choice and temptation makes sin "possible".
30. Adam, Eve, Satan and his angels had sinful natures that caused them to sin.
31. Something inherent in man forces and causes him to sin.
32. Temptation is multiplied a billion times more than in the Garden because of the environment of our sinful world.
33. God ultimately gets the blame if man's nature is sinful.
34. God will throw men in Hell for following their natures.
35. Sin is not natural.
36. Sin seems natural because we have been brought up in a totally sinful world.
37. The sinful nature doctrine is taught by quite a few Old and New Testament writers.

LOVE AND SELFISHNESS PART I WRITTEN QUIZ (Cont'd)

- 38. St. Augustine invented the sinful nature doctrine in 350 AD.
- 39. The men that invented and perpetuated the sinful nature doctrine also believed in the Baptism in the Holy Ghost, Divine Healing and the Gifts of the Holy Spirit.
- 40. Adam's heart (choice) became sinful at that moment because he chose to sin.
- 41. Adam's heart (choice) stayed continuously evil.

LESSON 2: LOVE AND SELFISHNESS - PART II

III. THE FALL OF MAN (long-range effects)

A. NO REMOVAL OF SIN IN THE OLD TESTAMENT

1. Atonement, forgive in O.T. Hebrew: Kaphar=to cover
 - a. Animal blood only covered
 - b. Redemption sacrifice had to be perfect & voluntary (Heb. 9:14)
 - c. Heb. 10:1-4,11,16-18 Heb. 9:7-9,13,14 Heb. 11:13,39,40 Gal. 3:2 Rom. 3:25 Ezek. 11:19,20 Ezek. 36:24-27 Pro. 1:23 Deut. 30:1-6 I Cor. 15:17 I Pet. 1:18,19 Acts 13:38,39
2. Grace in N.T. Greek: Charis = Divine influence on the HEART & it's reflection in the life. (Grace in O.T. Hebrew means favor)
 - a. GRACE is a N.T. concept & promise ONLY
 - b. I Pet. 1:9-12 Jn. 1:17 Rom. 6:14
3. No immediate eternal life at death for O.T. men.
 - a. Because the sin problem was not taken care of by the animal blood, O.T. men went to Paradise (Abraham's bosom) to wait until the blood of the perfect lamb was shed. (Luke 16:19-31)
 - b. Eph. 4:7-9; Heb.9:15-17; I Pet.4:6; Heb.2:14,15 Lk. 16:19-31 Mt. 12:40 Psa. 49:15 Hosea 13:14
4. Throughout the Bible God has spoken of a New Covenant which He would remember man's sin no more.
 - a. God could NOT remember man's sin under the O.T. covenant had it been removed & truly atoned for!
 - b. Jer. 31:31-34 Heb. 8:10-12 Heb. 10:16-18

B. THE EFFECTS OF UNREMOVED SIN

1. Guilt and condemnation of past sin warred against conscience.
 - a. Heb. 10:1-4 Heb. 9:8,9,13,14 Rom. 7:5-8,4
2. Man's loss of the walk in the Spirit
 - a. Adam lost his Spirit-walk with the Father & began to walk in the flesh. Rom.7:5; Rom.8:1,3,9; I Cor. 2:14
 - b. "In the flesh" does not refer to sin or sinfulness; but merely to the fact that God could no longer speak to man by His Spirit, but of necessity had to speak by an audible voice, angels or by other men. Acts 1:1-3 (Heb. 1:1,2 "flesh" (GR): unregenerate (SARX)carnal
 - c. Instead of being a regenerate creature, Adam became unregenerate, natural instead of supernatural, sensual instead of spiritual.
3. Man loses motivation by perfect love.

LOVE AND SELFISHNESS - PART II - cont'd

- a. Because of his remaining sin & the loss of his "Spirit-connection", man could no longer be motivated by God's supernatural love, as love is a fruit of the Spirit walk. Instead of obeying for the sheer pleasure of pleasing God, man began to obey God because it brought him benefits and blessings, and kept him from the curses of disobedience. Man's motivation for obedience to the Moral Law became one of "self-interest".
- b. O.T. men obeyed the Law because of fear of judgment & promise of reward. THIS WAS NOT SINFUL OR SELFISH in God's sight as perfect love in the Spirit was not even available.
- c. Deut. 4:40 6:24,25 10:12,13 4:3,4,9,10 Heb.11:7; Heb 12:18-21
- d. For an individual motivated by "self-interest", a reason must be submitted to the intellect for not fulfilling all appetites & desires or the agent willingly chooses to obey them. The FIRST convincing reason is fear of judgment. The second convincing reason is reward for obedience. (Reward must be second as agent may want his own way worse than he wants your reward!) For an individual motivated by self-interest, the spoken word is worthless without displayed punishment for disobedience. (Ecc.8:11) Because man was natural, unregenerate & motivated by self-interest in the O.T., God found it necessary to give "threats" & "promises" accompanied by instant judgment under the Old Covenant.
- e. Motivation by perfect love was possible only after the removal of sin & the restoration of the Spirit walk. As a result, Adam & all O.T. men were permanently motivated by self-interest in earthly life. I Cor. 2:14 Rom. 5:5 8:1-4 Gal. 5:13-18,22 I Tim. 1:5
- f. All descendants of Adam are born natural (Image of God)& are motivated by self-interest & will be until they are born again. Children are born without the Spirit relationship leaving them in a natural, sensual ego-centric state (I Cor. 2:14) "Self-interest" motivation is manifested by the fact that young children will not obey "Word" for the ultimate good of others, but for the ultimate well-being of self. Without fear of judgment & promise of reward, young children will not obey "Word".

LOVE AND SELFISHNESS - PART II - cont'd

- g. Long before reason is developed in a baby, many "self-centered" emotions can be seen. This is not sin. He is merely natural & ego-motivated, & will be until he is born again & matures in love.
- 4. Descendants not born in sins.
 - a. A child is born into a sinful world, but he is not a sinner himself in God's eyes until he sins. Rom. 14:12 Ezek. 18:10-20 Js. 4:17 I Jn. 3:4
 - b. The Bible does not teach that children are born with Adam's sin upon them. (Rom. 5:12-14 Heb. 9:27) Remember Js. 4:17 God's Definition of Sin.
 - c. If babies are born sinful before they choose, what happens to them should they die never having reaching maturity?! No sinner will enter Heaven's gates!! (The same man that invented the "sinful nature" doctrine and "original sin", also created "infant baptism" to save the child from Hell, neither of which can be supported by the Word. (Perhaps original sin was a doctrine intended to explain the ego-centricity in children.)
 - d. Children are not accountable until they KNOW to choose Deut 1:39 Jonah 4:11 Isa. 7:14-16 Js. 4:17 I Jn. 3:4 Rom. 7:9, 9:11 Jn. 15:22
 - e. Scriptures commonly used to teach original sin
 - 1. Rom. 5:18,19 - If automatically sinful, automatically righteous!
 - 2. Ps. 51:5 - Sinful state of MOTHER, NOT CHILD
 - 3. Ps. 58:3, Job 14:1-4 15:14 25:4 -Teaches that children choose to sin eventually & die; says nothing of a sinful constitution. Also 15:14 & 25:4 not spoken by Godly men, see 42:7.
 - f. Three aspects of "NATURE" in Greek:
 - 1. "Native constitution" - Rom. 2:14,15 - Created that way by God (image)Rom. 1:19,20
 - 2. "Lineal descent" - II Pet. 1:4, Divine nature
 - 3. "Growth or expansion" - Eph. 2:1-3 By our own choice
- C. ADAM AND HIS DESCENDANTS RETAINED FREE CHOICE
 - 1. "Loss of the will" is the most dangerous & damaging false doctrine in existence. (It leaves man at the mercy of Satan.) (Damnabale heresies. 2 Pet. 2:1)

LOVE AND SELFISHNESS - PART II - cont'd

2. It is a perfect contradiction: Because of His holiness, God must require man to obey Moral Law; But man is incapable of keeping it. This assertion is ridiculousness as there is no such thing as a contradiction in God's truth. (contradictions exist only in man's faulty theology and philosophy.)
3. Scripture teaches that man's will is free to choose right. Gen. 4:7 Lev 22:18,21,23 Num 15:3, 29,39 Deut 12:6,17 Deut 16:10 Deut 23:23 Deut. 30:15,19 Psa. 18:20-24 Ezra 7:13 Mk. 10: 17-21 Lk. 1:5,6 Phil. 3:4-6
4. God, throughout time has issued righteous judgment for disobedience to Moral Law, proving that men are not "helpless slaves" to continual sin. Ex. 32:7-10 Rom. 1:28-32 Deut. 28:15
5. Every intelligent man is responsible & accountable for all of his choices, Deut. 28 Ezek. 18:4 II Chron. 25:4 Isa. 65:12
6. Paul did teach that O.T. men were "slaves" to their past sin because the blood of animals could not remove guilt & condemnation from the conscience (Rom. chapters 6,7,8) Paul never taught that men were slaves to continual or perpetual sin, but emphasizes throughout the book of Romans that men freely choose sin. (Rom. 7:15-25 "I don't" NOT "I can't"; Gal. 5:17 - "cannot" should be translated "do not" as it is the Greek word "me" which means to deny, negate or choose not to.)

IV. GOD'S NEW TESTAMENT PROGRAM

- A. **REMOVAL OF PAST SIN AND GUILT** (old man) (body of sin) (motions of sin) (sinful nature)
 1. I Jn. 3:5 - Christ manifested to remove sin. Heb 10:4
 2. Heb. 9:14 - Only blood of Christ purges conscience.
 3. Rom. 6:6 - Old man crucified.
 4. Eph. 4:21-24 - Put off old sinful man.
 5. Col. 3:9,10 - Put on the new man.
- B. **RESTORATION OF THE SPIRIT-WALK AND RELATIONSHIP**
 1. Jn. 14:26 - Holy Spirit will speak to man's spirit.
 2. Jn. 16:13-15 - Spirit teaches (no longer audible voice, angels).
 3. Rom. 8:1,9,14 - In the Spirit (no longer in the flesh).
 4. I Cor. 2:9-12 - Revelation is by the Spirit to man's spirit.
- C. **OVERCOMING SIN** (Life of Victory)
 1. I Jn. 5:4,5 - Those born of God overcome.
 2. I Jn. 5:18 - We keep ourselves from sin.
 3. Heb. 12:1,2 - Lay aside sin & selfishness.
 4. I Jn. 2:1 - "that ye sin not."

LOVE AND SELFISHNESS - PART II - cont'd

D. PERFECTING IN LOVE MOTIVATION (No longer self-interest).

1. Rom. 8:15 - No more obedience by fear.
2. Rom. 5:5 - Love is available through the Spirit.
3. I Tim. 1:5 - End of O.T. Law is love.
4. I Jn. 2:5 - Our love is continually perfected.
5. I Jn. 4:16-19 - Service by love instead of fear.

PROOF THAT O.T. MEN WERE MOTIVATED BY SELF-INTEREST AND NOT LOVE

INTRO: What is the difference between love & self-interest?

ANS: The difference cannot be seen in outward action. Self-interest consists in doing the right thing for the well-being of self. Love consists in doing the right thing for the good of God and everyone else.

- 1) Man would have to have been motivated by love before the fall as he was a perfect creation & had not sinned, leaving no reason why he wouldn't be motivated by perfect love.
- 2) Man could not have continued to be motivated by love after the fall because of sin. Love cannot operate where there is sin or guilt of sin. If a man cannot truly love or accept himself, how could he love anyone else? (Heb. 9:9 10:1-4,11 - O.T. man carried his sin)
 - a. I Tim. 1:5 - Love can come out of a clean conscience only
 - b. Rom. 8:1-4 - Sin taken that the righteousness of the law (love) might be fulfilled in US who walk after the Spirit.
- 3) Since O.T. men did not have the regeneration of the Spirit, nor the Baptism of the Spirit, they were unable to walk in the Spirit. The Fruits of the Spirit are experienced only as one walks, as they are the manifestations of the Spirit's work in men's lives. (Gal. 5:22) Men cannot have God's Agape love without the Spirit.
 - a. I Cor. 2:14 - The natural (unregenerate) receives not of the Spirit.
 - b. I Thess. 1:6,7 - Joy of the Holy Ghost.
 - c. Col. 1:7,8 - Love in the Spirit.
 - d. Phil. 1:11 - Fruits come by Jesus Christ. (II Tim. 1:13)
 - e. Rom. 14:17 - Peace & joy in the Holy Ghost.
 - f. Rom. 5:5 - Love is shed abroad in our hearts by the Spirit.
- 4) O.T. men obeyed the Law for their own good out of fear of punishment & not out of perfect love of righteousness.
 - a. Dt. 6:24,25 - And the Lord commanded us for OUR good always.
 - b. Dt. 4:40 - Keep his statutes that it may go well with thee.
 - c. Ex. 20:20 - Fear of God's judgment would keep them from sin.
 - d. Forty-two sins in the O.T. had death penalty to discourage sin.

LOVE AND SELFISHNESS - PART II - cont'd

- 5) O.T. men lived in fear, and there is no fear in love.
 - a. Heb. 2:14,15 - O.T. men in bondage because of fear of death.
 - b. Heb. 12:18-24 - Our motivation is not fear any longer.
 - c. Heb. 11:7 - Noah builds the ark in fear of drowning.
 - d. I Jn. 4:16-18 - There is no fear in love; perfect love kills fear.
- 6) Love is a fulfillment of the Law. We are not under the Law anymore as the born-again experience and the Baptism enables us to obey God's perfect law of love, making the Law unnecessary. (Gal. 5:18) If they could have been motivated by love in the O.T. why would they have needed the Law?
 - a. Rom. 13:8-10 - Love is the final fulfillment of the Law.
 - b. Gal. 6:2 - Love fulfills the Law.
 - c. Gal. 5:14 - If you have the fruits of the Spirit: No need for Law.
- 7) The Fruits of the Spirit & the walk in the Spirit are not commanded nor even mentioned in the O.T. because they were not capable of living it or even understanding it, as it is spiritually discerned. The word love appears in the O.T. but it refers only to good actions having nothing to do with the motivation behind them.
- 8) I John 3:14 teaches that when a man lives in perfect love, he has the life of God. If the Old Covenant made it possible for men to have perfect love, why does Galatians 3:21 say that the law did not give life?
- 9) If Old Testament men lived in the highest love already, why did Jesus tell them that He was giving them a NEW commandment which consisted in loving each other in the same perfect way He had loved them? (Jn. 13:34)
- 10) If men could experience the highest love under the Old Covenant (love being the highest goal for mankind I Cor. 13:13), why does God state that the New covenant is a "better covenant" based on "better promises"? (Heb. 8:6) What is higher or better than love?
- 11) I John 4:12,16 teach that God's perfect love can only be the result of God dwelling in man. The Bible is clear that God did not dwell in the Old Testament saints as the priest went alone once a year into the Holiest of Holies (where God dwelt), the Holy Ghost thus signifying that the way into the Holiest of Holies was not yet made manifest (Heb. 9:7,8). Therefore, the O.T. man could not have lived in perfect love.
- 12) I Pet. 1:22 teaches that love is a result of purification from sin & continuing obedience to the truth (Gospel). O.T. men could not have experienced God's highest love as they never heard on earth the Gospel of Christ (I Pet. 1:8-12, 4:6) that they might be cleansed of past unrighteousness, but instead carried their sin and resulting guilt. (Heb. 9:9 10:1-4,11).
- 13) I Jn. 2:5 teaches that a man who loves in perfect love possesses eternal life but Old Testament men did not experience eternal life at death (Heb. 9:15-17, I Pet. 4:6), proving that they could not have walked in perfect love.

LOVE AND SELFISHNESS - PART II - Written Quiz

TRUE OR FALSE

1. The animal blood of the O.T. removed men's sin.
2. The O.T. men received all the promises while alive that we receive today.
3. Grace in the Hebrew means removal of sin.
4. O.T. men did not have eternal life at death.
5. God remembered man's past sin under the Old Covenant.
6. O.T. men had a clear, clean conscience.
7. All of Adam's descendants are born motivated by love.
8. Being motivated by self-interest means that one cannot obey God.
9. Descendants were born motivated by self-interest because of Adam's sin.
10. The sinfulness of Adam can be seen in very young children.
11. Children are actually born in sins.
12. Paul was the first to teach original sin.
13. The men who invented & perpetuated original sin were Spirit-filled believers.
14. The sinful nature doctrine was invented partly to explain self-interest in children.
15. Baby baptism is scriptural.
16. The same man that invented baby baptism invented sinful nature.
17. Baby baptism was invented to save sinful babies from Hell.
18. God's definition of a sinner is one who knows better.
19. Babies are born holy.
20. Because Adam sinned all descendants are "automatically" sinners before they choose it.
21. Because Jesus died, all born since are "automatically" righteousness before the choice.
22. Babies are neither sinful nor holy before they intelligently choose.
23. David said he was born inherently evil.
24. It is possible that David was illegitimate.
25. Job said that no man born of a woman was clean, in that one day he would die.
26. Job said that all children would choose to sin sooner or later.
27. The Bible teaches that unregenerate Gentiles had moral natures.
28. Nature has only one meaning in the Greek.
29. II Pet. 1:4 means that we are partakers of God's divine lineage & family tree.
30. Eph. 2:3 teaches that God's wrath is upon men who increase & grow in their evil.
31. The Bible teaches that God's wrath is upon babies because of their sinful natures.
32. Men in the O.T. were motivated to serve God because of God's threats & promises.
33. God worked with O.T. men the same way He works with N.T. men.
34. Man lost his will through the fall.
35. Old Testament men were perfectly capable of keeping all of the law.

LOVE AND SELFISHNESS PART II - Written Quiz Cont'd

- 36. Paul said he was not able to keep the O.T. law.
- 37. Men were helpless slaves to continual sin in the O.T.
- 38. Gal. 5:17 means that men really can't do the thing they want to.
- 39. Paul taught that he was a slave to his past sin.
- 40. All men will choose to sin eventually.
- 41. The "old man" is our sinful nature.
- 42. The "old man" is our past sin.
- 43. It is not possible to fully overcome our past sin.
- 44. Men are instantly motivated by love when they are born again.

LOVE AND SELFISHNESS PART II ORAL QUIZ

1. Why did God have the O.T. men sacrifice animals?
2. Did the animal blood remove the sin? Why not?
3. What does Heb. 11 mean when it says that the O.T. men received not the promises?
4. What does the word grace in the New Testament mean?
5. Did the O.T. men have eternal life at death?
6. Did God remember man's past sin under the Old Covenant?
7. Why did O.T. men have a struggle in the conscience?
8. What are all descendants of Adam born motivated by?
9. Why aren't descendants born motivated by love?
10. Does being born motivated by self-interest prohibit descendants from doing good?
11. How is the ego-centric state seen in young children today?
12. Are children born in sins?
13. Who invented original sin?
14. Why did he invent original sin?
15. Who invented baby baptism?
16. Why did he invent baby baptism?
17. What is God's definition of a sinner?
18. Since babies aren't born sinful, are they born holy?
19. Doesn't Rom. 5 teach that all are "automatic" sinners because of Adam's sin?
20. Doesn't Ps. 51;5 teach that David was born in sins?
21. Give three possible explanations of David's statement.
22. Doesn't Ps. 58:3 teach original sin?
23. Job 14:1-4 does not teach that babies are inherently evil. What does it teach?
24. Explain Job 15:14 and Job 25:4.
25. Are there scriptures specifically saying that man's drives are moral?
26. Why do verses that use the word "nature" seem to contradict each other.
27. What does II Pet. 1;4 really mean?
28. Doesn't Eph. 2:3 teach that God's wrath is upon men because of their natures?
29. What was man's motivation for serving God in the O.T.?
30. What is the first reason that must be given to an ego-motivated person to inspire them to obey your word?
31. What is the second reason?
32. Why must reward be second?
33. Why did God work with threats & promises in the O.T.?
34. What ingredients have all God's moral creations, that make them accountable to Him?
35. Were Old Testament men able to keep the law? Give two scriptures as proof.
36. Were men helpless slaves to continual sin in the O.T.?
37. What does Paul mean when he says that under the law he was a slave to sin?
38. Doesn't Romans 7 teach that Paul wasn't able to do the thing he would?
39. Is there a scripture in Galatians teaching that men can't always obey God?
40. Why will all men choose to sin?

LOVE AND SELFISHNESS PART II ORAL QUIZ Cont'd

- 41. What is the "old man"?
- 42. What happens to the "old man" at salvation?
- 43. Is it possible to overcome sin?
- 44. Are we instantly motivated by love just because we're born again?
- 45. Is it possible to continue being motivated by self-interest long after salvation?

LESSON 3: WAR OF THE FLESH AND THE SPIRIT

I. THE TRIUNE MAKE-UP OF MAN

- A. BODY, SOUL AND SPIRIT. (I Thess. 5:23 Heb. 4:12 Mk. 12:30 II Cor 7:1)
- B. THE HEBREW & GREEK DEFINE BODY, SOUL AND SPIRIT.
 - 1. FLESH (OT) Basar (NT) Sarx = body, passionate, selfish-dominant nature. (Service to self dominant over service to God and others OR self-interest motivation) unregenerate – not born-again
 - 2. SOUL (OT) Nephesh (NT) Psuche = breathing creature of appetites and desires: animal sentient principle only. (Rules out anything animals don't have!)
 - 3. SPIRIT (OT) Ruwach (NT) Pneuma = rational part of any free moral agent; man, demons, angels, Holy Spirit. Thinks, knows, and makes decisions
- C. WEBSTER DEFINES SOUL AND SPIRIT.
 - 1. SOUL - Man's emotional nature, quality that arouses emotion & sentiment.
 - 2. SPIRIT - Disposition of mind, mental inclination, intelligence.
- D. CONTENT OF BODY, SOUL AND SPIRIT
 - 1. BODY (a) senses: see, smell, taste, touch, hear, Appetites: breath, hunger, thirst & sleep.
 - (b) Connection to world; world-consciousness
 - 2. SOUL (a) Appetites, desires, emotions, affections, attitudes FELT!
 - (b) Connection to self: self-consciousness
 - 3. SPIRIT (a) Attitudes, desires, affections originated here. Will, conscience, intellect (thoughts, reasoning) memory & imagination. (Image of God. Gen. 1:26-27)
 - (b) Connection to God: God-consciousness.
I Cor. 2:10-11
- E. FACTS ABOUT THE BODY, SOUL AND SPIRIT
 - 1. BODY: Contains spirit man and soul. Cannot sin of itself. Flesh is sinless. (Rom. 8:3): Sinful flesh : using flesh bodies to sin with. Eyes, nose, elbows, etc. can't sin. Body created to carry out desires of inner man (spirit).
 - 2. SOUL: Part of man that feels. Body would know no pain, pleasure or appetite except for soul. Soul does not know right from wrong, hence it cannot sin. Sends sense feelings and impulses back to intelligence. Does not originate any attitudes, desires appetites, affections or feelings. Soul is part of man that feels all of these after triggered from body and/or spirit.
 - 3. SPIRIT: Part of man that knows. Knows right from wrong (conscience). It reasons (intellect). It remembers (memory). Chooses right from wrong (Will). Mt. 26:41 Mk. 2:8 I Cor. 2:11

WAR OF THE FLESH AND THE SPIRIT cont'd

4. Scriptures showing use of body, soul & spirit as one whole: Mt. 16:26 Lk. 12:19 Acts 2:27 Rom. 2:9 Rom.13:1;Js. 5:19-20; II Pet. 2:8 III Jn. 2

II. TEMPTATION AND SIN

A. TEMPTATION DEFINED

1. Takes place when a soulish feeling is triggered from the Body: (1) 5 Senses (2) Bodily appetite, or from the SPIRIT: (1) memory of what 5 senses have recorded (2) new thought, suggesting the breaking of God's law to the intellect; the moment when the spirit man is deciding if he will break the Law by succumbing to that thought and/or feeling by outward action or continued meditation. I Cor. 10:13
2. Js. 1:12-16

B. PRIME TARGETS OF TEMPTATION

1. I Jn. 2:16
 - a. Desires triggered by 5 Senses (eyes)
 - b. Appetites triggered by flesh body. (flesh)
 - c. Self confidence of existence. (spirit)
2. ALL 3 GOD-GIVEN. ONLY SIN WHEN ANY THREE USED TO BREAK LAW.
3. GENESIS 3:6
 - a. Good for food (appetite of flesh) -FLESH
 - b. Pleasant to eyes (desire of senses) - EYES
 - c. Make one wise (self-confidence of existence)
PRIDE OF LIFE
4. MATTHEW 4 and Luke 4
 - a. Stone into bread (appetite of flesh) - FLESH
 - b. Showed Him Kingdoms. (desire of senses) - EYES
 - c. Get. down, Jesus! (self-confidence of existence)
PRIDE OF LIFE
5. REVELATION 4:11 - MAN CREATED TO GIVE GOD PLEASURE
 - a. Love use = gives man and God pleasure
 - b. Selfish use = gives man, not God, pleasure.
6. SIN: SELFISHLY DECIDING IN FAVOR OF APPETITES & DESIRES AGAINST THE CLAIMS OF CONSCIENCE AND GOD
 - a. Happens in spirit man (Rom. 7:15-23)
 - b. I Jn. 3:4 - Transgression of Law
 - c. Rom. 5:13 - Only when there is Law.
 - d. Js. 4:17 - He that knoweth and doeth not!

WAR OF THE FLESH AND THE SPIRIT cont'd

III. THE WAR OF FLESH AND SPIRIT

- A. UNTIL SIN IS REMOVED BY THE BLOOD OF CHRIST IT PREDOMINATES IN CONSCIOUSNESS.
 - 1. Heb. 10: 1-4 2. Heb. 9:9,14 3. Heb. 10:22 4. Isa. 5:1-10
- B. THE "WAR" STARTS WHEN SIN IS COMMITTED AND IS NOT REMOVED. THAT SIN, AND THE GUILT OF THAT SIN PREDOMINATE IN THE CONSCIOUSNESS, MAKING IT DIFFICULT TO CHOOSE THE RIGHT THE NEXT TIME. REMAINING SIN AND GUILT BROWBEATS AND CONDEMNS. PRESENT EXISTENCE OF SIN IN CONSCIOUSNESS BEGIN THE LAW OF HABIT.
 - 1. Rom. 7:5 Motions: (GR) pathema = influence of experience undergone. motions of sin - old man - "sinful nature"
 - 2. Rom. 7:14-8:14
 - 3. Gal. 5:13-25
 - 4. Gal. 6:8
 - 5. Js. 4:1-8 5:19,20
 - 6. Rom. 6:6
 - 7. Eph. 4:21-24
 - 8. Col. 3:5-10
- C. THUS THERE IS NO "WAR" BETWEEN FLESH (BODY) AND SPIRIT TAUGHT IN THE BIBLE. "WAR" IS BETWEEN UNREMOVED SIN (LAW OF SIN) AND THE CONSCIOUSNESS.
- D. WE MUST KEEP THE "OLD MAN OF SIN" CRUCIFIED, AND PUT ON JESUS CHRIST.
 - 1. Rom. 13:8,10,13,14
 - 2. I Cor. 3:1-4, carnal = (GR) Sarx - body, unregenerate.
I Cor. 1:11-13
 - 3. I Cor. 9:27
 - 4. II Cor. 7:1
 - 5. II Tim. 2:20-22
 - 6. Titus 2:11,12
 - 7. Mk. 8:34,35

WAR OF THE FLESH AND THE SPIRIT

The false doctrine that men (saved or unsaved) have a dual nature sets the stage for other like doctrine, none of which find their basis in the Work of God, but rather in books and writings of unregenerate psychologists who were not being led by the Holy Spirit to discern God's eternal truths:

WAR OF THE FLESH AND THE SPIRIT cont'd

1. DUAL NATURE IN A CHRISTIAN (inherent good and evil drives)
2. INEVITABLE WAR BETWEEN GOOD & EVIL FORCES (war of the flesh and the spirit)
3. ONE MAY DWELL IN SIN AND IN CHRIST BOTH (saint washed in the blood and a sinner)
4. ONE MAY POSSESS BOTH THE HOLY SPIRIT AND DEMONS (casting demons out of Christians)
5. ULTIMATELY LEADS TO SCHIZOPHRENIC BELIEFS (belief that one possesses two inherent forces or personalities in opposition to one another)

PROBLEMS WITH THE DUAL NATURE DOCTRINE

1. How can I have the peace of God if there is a war going on in me? Isa. 26:3, 48:22, Psa. 119:165, Rom 5:1
2. Jesus taught that anything divided against itself could not stand. Mt. 12:22-25
3. James taught that a double-minded man was unstable in all his ways. Js. 1:8
4. Paul taught that the war that a Christian fights is against principalities and powers in the world. We are to put on our armour and fight against Satan and his evil agents. II Cor. 10:2-5 Eph. 6:12

WAR OF THE FLESH AND THE SPIRIT - WRITTEN QUIZ

TRUE OR FALSE

1. Man is a body and he has a spirit.
2. Flesh means body or outer shell in the Hebrew and Greek.
3. Flesh in the N.T. can also mean sinful nature.
4. Soul is only used in the N.T.
5. Soul also means animal sentient principle only.
6. The intellectual part of man is his soul.
7. "Spirit" is used of angels, animals, demons and man.
8. The spirit is the intellectual, free moral agent part of man.
9. The flesh drags the spirit into sin.
10. The soul is the part of man that feels.
11. The soul originates attitudes and affections.
12. Attitudes, appetites and desires are triggered from the body or the spirit.
13. The spirit is the part of man that knows.
14. The conscience, intellect, memory & will are part of the soul.
15. When a feeling is triggered from the body, it comes from the senses or an appetite.
16. When a feeling is triggered from the spirit it comes from the memory, a new thought or the imagination.
17. Jesus was tempted in all areas that Adam & Eve were.
18. Sin is selfishly deciding in favor of reason against the claims of appetites.
19. Sin happens in the spirit man.
20. Sin is imputed even when there is no written law or law in the conscience.
21. James said that he who knows to do good and doesn't, is a sinner.
22. The war of the flesh and the spirit is the war of man's dual nature.
23. Saved and spirit-filled men began to perpetuate the dual nature within the last century.
24. The war of the flesh and spirit is the war of our bodies against our spirits.
25. The past sin of O.T. men bothered their conscience.
26. The war of the flesh and spirit is the war of past sin against the conscience.
27. Paul teaches that the born-again Christian has a war in him.
28. Jesus taught that anything divided against itself could not stand.
29. Paul indicated that ex-Jews in Galatia were back under the law because of their sin.
30. James indicates that Christians have a war in their members.
31. Paul & James both teach that the war is unremoved sin warring against the conscience.
32. The dead body Paul wanted deliverance from is the old man.
33. The "old man" is one's past life of sin.
34. The "War in a Christian" doctrine sets the stage for other false doctrine.
35. We are fighting a war.

WAR OF THE FLESH AND THE SPIRIT - WRITTEN QUIZ CONT'D

- 36. We are told to put on our armor and fight against the works of darkness in us.
- 37. The passages about an inner war refers to the life of a born-again Christian.
- 38. We have complete victory over the "old man".
- 39. We have complete victory over past sin on the basis of the blood of Christ.
- 40. We may resurrect the "old man" anytime we wish.

WAR OF THE FLESH AND THE SPIRIT - ORAL QUIZ

1. Prove from two scriptures that man is a soul and a spirit.
2. What identical meaning does "flesh" have in both the O.T. & N.T.?
3. What other meaning does "flesh" have that appears in the N.T. Greek only?
4. What does "soul" mean in both the O.T. and N.T.?
5. What specifically is not included in the soul?
6. What does "spirit" mean in the O.T. and N.T.?
7. Why is "spirit" used of God, man, angels, demons & the Holy Spirit?
8. Why the confusion today of what the soul and spirit are?
9. What does the body contain?
10. The body is the connection to what?
11. What does the soul have to do with appetites, desires, emotions, affections & attitudes?
12. The soul is the connection to what?
13. What is originated in the spirit?
14. What four characteristics does the spirit have?
15. The spirit is the connection to what?
16. Why can't flesh sin of itself?
17. Why was the body created? (What function does the body have?)
18. Does the "soul" of a man actually sin?
19. Does the soul originate any attitudes or feelings?
20. The soul feels attitudes and appetites after they are triggered from where?
21. The soul feels and the spirit _____.
22. Temptation sometimes presents itself when a feeling is triggered from what 2 places?
23. A feeling could be triggered from what two characteristics of the body?
24. A feeling could be triggered from what two characteristics of the spirit?
25. One sins by breaking the law in succumbing, how?
26. What are three prime targets of temptation?
27. Who in the Bible was tempted in these three areas?
28. What is the definition of sin?
29. Where does sin happen?
30. What is John's definition of sin?
31. When is sin imputed?
32. What is James' definition of sin?
33. Why did God create man?
34. Who in the last century have largely been responsible for perpetuating the dual nature?
35. What is meant by the war of the flesh and the spirit?
36. Who has this war going on in them?
37. Is Romans, Chapter 7 the story of a born-again life in Christ?
38. What does Paul say worked in his members?
39. What does "motions" mean?
40. What was it then that hassled Paul?

WAR OF THE FLESH AND THE SPIRIT - ORAL QUIZ Cont'd

41. Does Paul teach that now he's born again, he still has this war or law of sin in him?
42. Why does Paul mention this war to the Galatians?
43. Why did James mention this war in his letter to the churches?
44. Who is the old man?
45. What is the dead body Paul wanted deliverance from?
46. What Roman punishment is Paul alluding to?
47. The "war in a Christian" doctrine sets the stage for what two other false doctrines?
48. What happens to the "old man" at rebirth? Why?
49. How can we resurrect the "old man" from the grave?

LESSON 4: GLOSSED-UNDER GRACE

I. GOD'S ATTITUDE TOWARD SIN.

A. GOD HATES SIN. CANNOT EXCUSE, OVERLOOK, COVER-UP OR IGNORE IT!

1. No difference between "believer's sin and "sinner's" sin.
2. No difference between O.T. sin and N.T. sin.
3. Ezek. 18:4 - Death penalty invoked for sinner.

B. IF GOD'S ATTITUDE TOWARD SIN EVER CHANGES, HE THEN IS A RESPECTER OF PERSON. I Pet. 1:17 & Deut. 10:17)

1. Adam sinned once and lost communion, invoking curse of physical & spiritual death. Animal blood had to be shed (showing that penalty had been given for transgression of Law) before fellowship could continue. Gen. 3:21-22 (God couldn't excuse Adam's sin.)
2. Satan and one-third of the angels of Heaven sinned once and were immediately removed from their positions, out of fellowship with God and other spirit beings. (Can God do less with us than Adam, Eve, Satan and angels?)

II. GOD'S DEFINITION OF GRACE AND MERCY

A. OLD AND NEW TESTAMENT MEANING OF GRACE.

1. O.T. (Heb.) Grace = "chen" = Favor
 - a. Man through obeying Word and sacrificing animal blood for sin found favor with God.
 - b. Animal blood did not change motivation, from self-interest to love nor remove the sin from the heart, nor guilt & condemnation in consciousness caused by sin. (Heb. 10:1-4 & Heb. 9:7-17)
 - c. O.T. grace did not mean God covered sin without repentance (Ezek. 18:27,28)
2. N.T. (GR) Grace = "charis" = Act or fact of Divine influence on the heart and it's reflection in the life.
 - a. A man after confessing that he is a sinner, and that Christ is his Lord, may receive the Grace of Christ, or Divine Influence on his heart. He may have instant reconciliation by choice. (Grace in a nutshell.)
 - b. Man doesn't have to suffer guilt, condemnation, or influence of past sin, nor remain in sinful, selfish state. HEART = cleansed, MOTIVATION = changed
3. When is God's Grace dealt to man?
 - a. Anytime man chooses, he may have sin removed and relationship instantly restored. (I Jn. 1:9 Heb. 4:16 Js. 4:6-8) (Acts 13:43)
 - b. God CANNOT have a Divine Influence on man's heart without MAN'S choice and permission (continual). Violates free moral agency. (Deut. 30:15,19)

GLOSSED-UNDER GRACE - Cont'd

- c. If God may invoke Grace without man's permission and/or choice, then there is no Hell! (Not for Satan, angels, or man!) Ezek. 18:31,32
 - d. Satan's greatest lie: While I'm breaking God's law, His Grace is effective. (That is, being IN sin and IN Christ at the same time, a saint washed in the Blood of the Lamb and a sinner at the same time) Only thing effective when I'm still alive after sinning is God's mercy. (Full authority to destroy lawbreaker).
- B. OLD AND NEW TESTAMENT MEANING OF MERCY.
- 1. O.T. (Heb) Mercy = "chesed" = compassion, pity
 - a. Most sins in O.T. could be repented of, man allowed to live. A few sins (42) had death penalty as consequence. Num. 15:30,31
 - b. All other sins could be repented of and man allowed to live. All men given chance to repent and live (outside those sins specified by God). Mercy did not mean that God covered the sin without the man repenting. Mercy was opportunity to repent (mercy in a nutshell) (I Sam 2:30 Ezek. 18:27,28 Jer 18 Lk. 1:50 Rom 11:30,32 I Tim. 1:16 II Tim. 2:20 Rom. 9:15,18)
 - 2. N.T. (GR) Mercy = "eleos" = compassion, pity. God doing everything possible to make the pardon of the guilty where (1) reasonable (2) possible (3) morally safe.
 - a. All sins in N.T. except blasphemy against the Holy Ghost have forgiveness. (Lk. 12:8-10 Heb. 6:4-6 Heb. 10:26-29 Jn. 14:17)
 - b. God's mercy is shown in the fact that Satan is not allowed to execute death penalty immediately for those that break law. God allows every man space to repent of his sin (except blasphemers against His spirit).
 - c. If God allows one man space to repent, He must allow all space to repent, or He becomes a respecter of persons. (Rev. 2:21,22)
 - d. There is not one story in Bible of a man who didn't have the opportunity to repent..
 - 3. When is God's mercy dealt to me?
 - a. Sin happens in the heart the very moment the will agrees to temptation. Js. 1:12-16 Sin is not the OUTWARD ACT. Sin is rebellion of the heart, whether or not outward act is ever carried out. (Mk. 7:15-23 Mt. 5:27,28)

GLOSSED-UNDER GRACE - Cont'd

- b. God's Mercy (chance to repent) STARTS for every man (except blasphemers against His Spirit) the moment the heart sins and lasts at least until the man willfully and consciously decides not to repent. (And usually longer). Not much immediate judgment under the New Covenant. (Ecc. 8:11 Acts 5:1-10)
- c. If the man does not respond to God's Mercy (opportunity to repent) and confess his heart-sin, but instead rejects wooing of His Spirit, he may well be destroyed by Satan before he carries out the act or in the middle of the act. Every man has space to repent before the act. (Rev. 2:21)

III. SIN AND THE BORN-AGAIN CHRISTIAN.

- A. HOW MANY SINS DOES IT TAKE TO BREAK ONE'S RELATIONSHIP WITH GOD AND INVOKE THE DEATH PENALTY?
 - 1. Gen. 2:16,17 Gen. 3:3,4 Ps. 66:18 Pro. 28:9 Mt. 6:24 Mt. 7:18 Jn. 14:21,23,24 Jn. 15:1-6 Rom. 6:12-16,21,23 Rom. 8:13,14 I Cor. 6:15-17 Gal. 2:17,18 Js. 3:8-16 Js. 2:8-11 Js. 5:19,20 I Jn. 1:5-10 I Jn. 2:1-6,9-11,24,29 I Jn. 3:2-10,11,14,15,24 I Jn. 5:3,4,17,18
- B. DOES GOD HAVE A "BLANKET PROGRAM" TO COVER-UP, EXCUSE OR REMOVE SIN WHEN DEATH OR THE RAPTURE HAPPENS?
 - 1. God cannot excuse sin anytime for anyone. He would have to do it for all. (Otherwise He would again be a Respector of persons)
 - 2. No man enters Heaven and/or God's presence with sin in his heart (Rom. 4:6-10 Rom. 6:16 Heb. 12:14)
 - 3. God warns us not to be deceived about sin and it's eternal consequences!
I Cor. 6:9-11 Gal. 5:19-21 Eph. 5:5,6 Rev. 21:7,8
- C. WHAT HAPPENS TO A MAN CAUGHT IN SIN AT THE RAPTURE?
(Second coming or at death)
 - 1. Luke 12:36-46 I Thess. 5:1-6 Rev. 2:5,16,22 Rev. 3:3,8,20,11 Rev. 22:11
 - 2. God is smart enough to send Christ at a moment when all sincere people that have had a consistent pattern of keeping the word have all sin confessed!
- D. WHAT HAPPENS TO A MAN WHO DIES IN KNOWN BUT UNCONFESED SIN?
 - 1. Ezek. 3:20,21 Ezek. 18:24-26 Ezek. 33:10,12,18 Jn. 8:21
 - 2. Satan may be given permission to destroy a man who does not respond to God's Mercy. (All sincere Christians will respond to Mercy and confess known sin immediately.) God does not snatch people's lives who are IN SIN! SATAN DOES!)
Rev. 20:10,14-15

RELATIONSHIP WITHOUT FELLOWSHIP?

- SUPPOSITION: I can be God's son or daughter whether or not I am presently enjoying fellowship with him.
- QUESTION: Is it possible to have relationship without fellowship? (If so, on what basis?)
- ANSWER: A son is born into a family. He may leave the home in arrogance and be out of fellowship with his parents, but he will still be their son.
- QUESTION: Was the son born into the family by his own choice? If not, then he naturally has no choice to stop being a son. But if a person enters God's family by choice, then a constant decision must necessarily be his of whether he will remain or leave. (Using the natural family relationship as an example of the spiritual family relationship cannot always be done, as it may violate the individual free will of man, which is the basis of relationship between God and man.)
- PROOF: God's requirement for fellowship: Constant choice of obedience
1. All sin confessed (Psa. 66:18)
 2. Departure from all iniquity, love of the righteous (Ps. 94:20-23)
 3. If we continue in His word (Jn. 8:31)
 4. Keeping His commandments (Jn. 14:21)
 5. Love him by keeping His Words (Jn. 14:23)
 6. Keeping His commandments (Jn. 15:10,14)
 7. Not being a partaker of the Devil's table (I Cor. 10:21)
 8. Having no fellowship with unrighteousness (II Cor. 6:14)
 9. Following that which has been declared (I Jn. 1:3)
 10. Walking in the Light (I Jn. 1:6)
 11. Being cleansed from all sin by the blood of Jesus (I Jn. 1:7)
 12. Loving our brother (I Jn. 2:10)
 13. Not loving the world (I Jn. 2:15)
 14. If that which we've heard shall remain in us (I Jn. 2:24)
 15. Clear conscience (I Jn. 3:18-21)
- PROOF: God's requirement for relationship: Constant choice of obedience
1. Do the will of the Father (Mt. 12:50)
 2. Loving your enemies (Lk. 6:35)
 3. Loving Christ by doing His works (Jn. 8:38-44)
 4. Believing in the Light (Jn. 12:36)
 5. Being led by the Spirit (Rom. 8:14)
 6. Touching not the unclean thing (II Cor. 6:17,18)

RELATIONSHIP WITHOUT FELLOWSHIP? – Cont'd

7. Having constant faith in Christ Jesus (Gal. 3:26)
8. Forgiven of sins, not walking in disobedience (Eph. 2:1-3)
9. Being followers of God (Eph. 5:1)
10. Must have escaped worldly corruption (II Pet. 1:4)
11. Keeping His Words and commandments (I Jn. 2:3-5)
12. Sinning not (I Jn. 3:8,9)
13. Doing righteousness and loving your brother
(I Jn. 3:10, 4:7,8)
14. Sinning not (I Jn. 5:18)
15. Overcoming (I Jn. 4:4)
16. Overcoming (Rev. 21:7)

SUMMARY:

We can see by the Scripture that the terms Fellowship and Relationship are synonymous, as one cannot exist without the other. Any Believer who has truly forsaken all sin will have no problem discerning from Scripture and from conscience that sin always separates man from God completely and eternally unless there is repentance.

WHAT DOES GOD SAY ABOUT THOSE WHO ARE IN SIN? (saved/unsaved)

1. Not a son of God when in sin (Jn. 8:38-44 I Jn. 3:10)
2. Not in the light when in sin (I Jn. 1:7 I Jn. 2:9)
3. He does not abide with us when in sin (Jn. 14:23)
4. We don't know him when in sin. (I Jn. 2:3,4 I Jn. 3:6)
5. We are not in Him when in sin (I Jn. 3:5,6)
6. We do not have fellowship with Him when in sin (I Jn. 1:6)
7. The Lord does not hear us when in sin (Psa. 66:18)
8. Not born of God when in sin (I Jn. 2:29 3:9 5:4 5:18)
9. Not of God when in sin (I Jn. 3:10)
10. We abide in death when in sin (I Jn. 3:14)
11. We are not of the truth when in sin (I Jn. 3:18-19)
12. We do not abide in Him when in sin (I Jn. 3:6)
13. Not His disciples when in sin (Jn. 8:31)
14. We are of the Devil when in sin (I Jn. 3:8)
15. We do not continue in Him when in sin (I Jn. 2:24)
16. We are children of the Devil when in sin (I Jn. 3:10)
17. We are not His friends when in sin (Jn. 15:14)
18. We are not led of the Spirit when in sin (Rom. 8:14)
19. God is not our Father when in sin (II Cor. 6:17,18 Mt. 5:44,45)
20. We are children of disobedience when in sin (Col. 3:5-7 Eph. 2:2)
21. We are not followers of God when in sin (Eph. 5:1)
22. We will reap corruption when in sin (Gal. 6:8)
23. We are partakers of the Devil's table when in sin (I Cor. 10:21)
24. We are not sanctified or justified when in sin (I Cor. 6:11)
25. The spirit of Satan works in us when in sin (Eph. 2:2)
26. WE are dead in sin when in sin (Eph. 2:1)
27. We've given place to Satan when in sin (Eph. 4:27)
28. We have no inheritance when in sin (Col. 1:12 Eph. 5:5-7)
29. We will not see the Lord when in sin (Heb. 12:14)
30. We have fallen from the grace of God when in sin (Heb. 12:15-17)
31. WE have turned aside after Satan when in sin (I Tim. 5:15)
32. We are under the Law when in sin (Gal. 5:18)
33. We are not a brother or sister of Jesus when in sin (Mt. 12:50)
34. We have no part in Kingdom of Christ when in sin (II Pet. 1:10,11)
35. We have not everlasting life when in sin (Rom. 2:6-8 Rom. 6:22)
36. We have not eternal life abiding in us when in sin (I Jn. 3:15)
37. We will not inherit the Kingdom of God when in sin (Gal. 5:18-21)
38. We shall not inherit the Kingdom of God when in sin (I Cor. 6:9-11)
39. We won't reap life everlasting when in sin (Gal. 6:8)
40. We have not the righteousness of Jesus Christ when in sin (I Jn. 3:7)
41. We have not seen Him when in sin (Ez. 18:24 I Jn. 3:6)

WHAT DOES GOD SAY ABOUT THOSE WHO ARE IN SIN? – Cont'd

- 42. We have no fellowship with saints when in sin (I Jn.1:3 II Cor. 6:14)
- 43. We walk in darkness when in sin (I Jn. 2:11)
- 44. The love of the Father is not in us when in sin (I Jn. 2:15 3:17)
- 45. We are servants of sin when in sin (Rom. 6:16 Jn. 8:34)
- 46. We abide in unbelief when in sin (Rom. 11:23)
- 47. We are overcome of evil when in sin (Rom. 12:21)
- 48. We are worthy of eternal death when in sin (Rom. 1:32)
- 49. We are without excuse when in sin (Rom. 1:20)
- 50. We are storing up wrath when in sin (Rom. 2:5)
- 51. We are free from righteousness when in sin (Rom. 6:20)
- 52. We are children of wrath when in sin (Eph. 2:3)
- 53. We have no hope when in sin (Col. 1:23)
- 54. The wicked one has touched us when in sin (I Jn. 5:18)
- 55. We will die when in sin (Rom. 8:13)

ANY PERSON WILL BE CONSIDERED EXEMPT FROM THE HORRORS LISTED ON THIS PAGE BY REPENTING FROM HIS SIN AND TURNING TO CHRIST!!!

GLOSED UNDER GRACE Written Quiz

TRUE OF FALSE

1. God looks upon sin differently in the N.T. than He did in the Old.
2. God's attitude toward sin can never change.
3. It would not insult God's holiness to excuse sin.
4. Adam sinned once and lost his communion with God.
5. Grace in the O.T. means removal of sin.
6. Men in the O.T. found grace by obeying the Laws & sacrificing animals.
7. The animal blood changed man's motivation from self-interest to love.
8. Grace in the N.T. means divine influence on man's heart.
9. Grace is opportunity to repent.
10. Grace is instant reconciliation by choice.
11. N.T. saints do not suffer guilt & shame of past sin.
12. Each man decides when God's grace is dealt to him.
13. There are times when God bestows grace without man's choice being involved.
14. Satan's greatest lie is "ye shall not die".
15. O.T. mercy means the same thing as N.T. mercy.
16. Concerning some sins in the O.T., God extended no mercy.
17. Mercy in the O.T. meant that God covered man's sin on the basis of animal blood.
18. All sins under the New covenant have forgiveness.
19. Blasphemy against the Spirit can be committed by renouncing your faith in Christ.
20. Satan is not allowed to execute the death penalty immediately on sinners.
21. God cannot allow all men space to repent.
22. Sin happens the moment I commit the outward act.
23. Sin happens the moment the will agrees to temptation.
24. God's mercy starts for every man the moment he sins.
25. God's mercy lasts at least until the man decides not to repent.
26. There is not much immediate judgment in the O.T.
27. A man may die in the middle of sin having had no chance to repent.
28. The only prayer God hears from a man in sin is one of repentance.
29. A good tree may, on occasion bring forth evil fruit.
30. If I choose sin, I am immediately a slave to sin, Satan and death.
31. It is impossible to be born of God and be in sin too.
32. It is possible to have relationship without fellowship.
33. The man who's born of God keeps himself from sin.
34. God, on exception wipes away sin from hearts at death.
35. No man enters Heaven with sin in his heart.
36. God warns us not to be deceived about sin & it's eternal consequences.
37. A man living in sin at the rapture will not be raptured.

GLOSSED UNDER GRACE Written Quiz - Cont'd

- 38. A man that dies in sin will be a sinner throughout all eternity.
- 39. Satan has permission to destroy many men who do not respond to God's mercy.
- 40. All sincere Christians will confess sin immediately at recognition.
- 41. There is no excuse for committing sin.
- 42. There is no excuse for a man dying in sin.

GLOSED UNDER GRACE ORAL QUIZ

1. What is God's attitude toward sin?
2. What is the difference between sin before and after one is saved?
3. What one verse gives the consequences of sin?
4. Why can't God's attitude toward sin ever change?
5. What happened when Adam sinned once?
6. What did God have to do before His fellowship & relationship could continue?
7. What does the Hebrew word for "grace" mean?
8. How did a man find favor with God in the O.T.?
9. What did the animal blood do for the O.T. man?
10. What does the Greek word for "grace" mean?
11. How does a man in the N.T. receive the grace of God?
12. What is "grace" in a nutshell?
13. What does the blood of Christ do for the sinner if he chooses it?
14. When is God's grace dealt to a sinner?
15. What is essential in order for God to be able to give grace to a man?
16. Why is there no Hell if God may invoke grace without mans choice?
17. What must be Satan's greatest lie?
18. What does "mercy" mean in the O.T. Hebrew?
19. Were there exceptions to mercy under the O.T. Law?
20. What is "mercy" in a nutshell?
21. Why did God institute the death penalty for some sins in the O.T.?
22. What does "mercy" mean in the N.T. Greek?
23. Are there any exceptions to mercy in the N.T.?
24. What really is blasphemy against the Holy Ghost?
25. How is God's mercy witnessed to man?
26. Why must God allow all men space to repent of their sin?
27. Are there any stories in the Bible of men who had no opportunity to repent?
28. When does sin happen?
29. If sin is not the outward act, what is it?
30. When does God's mercy start and how long does it last?
31. What may happen if a man does not respond to God's mercy?
32. How many sins does it take to break one's relationship with God?
33. Why can't the Lord hear me if I've sinned and won't repent?
34. Why can't a good tree bring forth evil fruit?
35. What happens to the branch in Christ that doesn't bear fruit?
36. How do I become a servant of sin, Satan and death?
37. Who does Paul say are the sons of God?
38. Why can't I make the members of Christ the members of a harlot?
39. Why does James say not to boast of a relationship if one is in sin?

GLOSSED UNDER GRACE ORAL QUIZ

40. What did James say about a man who kept all the Law except one point?
41. What does John say is a requirement for fellowship with God?
42. What is the state of the heart of anyone who is in the Light?
43. How does John say we can know for sure if we have a relationship with God?
44. What does God say about a man who says he has a relationship with God, yet is in sin?
45. Why can't we be "in Him" and have sin in us too?
46. How do you know if a man is truly righteous?
47. What is the seed that remains in a man truly born of God?
48. Explain why I cannot have relationship without fellowship?
49. Prove falsehood of "once a son, always a son".
50. Prove falsehood of train illustration.
51. Can God cover-up sin when death or the rapture happens?
52. What is the state of any man who enters Heaven?
53. What has God warned man about since the beginning?
54. What happens to a man living in sin at the rapture?
55. Why is there no excuse for sin, much less any man dying in it?

LESSON 5: REPROGRAMMING YOUR COMPUTER

I. The problem

- A. Salvation is the removal of all committed sin and the reversal of the dominant drive.
 - 1. Computer Industry: Reminder Poster = G.I.G.O. (Garbage in, Garbage out). **WORLD'S MOST COMPLEX COMPUTER ON SHOULDERS!**
 - 2. Thought patterns, tendencies, carnal traits, prejudices, attitudes, affections, desires, hang-ups, phobias and habits not necessarily removed instantly.
- B. Difference between clean and pure heart (spirit).
 - 1. Clean spirit: all committed sin confessed and cleansed. If circumstances change, reactions carnal, selfish. I Jn 1:9
 - 2. Pure spirit: all committed sin confessed and cleansed. If circumstances change, reactions Christ-like. Phil 2:12 Rom 12:1,2

II. The Purpose

- A. The purpose of God in the cross of Christ is not only that man should get his sin forgiven, but that he should be purified from his old thought patterns, attitudes, habits, hang-ups, phobias, and religious look!
 - 1. Jesus Christ put away sin. (removes)
 - a. Isa. 53:5
 - b. John 1:29 Heb 10:4
 - c. Gal. 1:3,4
 - d. Titus 2:13,14
 - e. Heb. 9:24-26
 - f. I John 3:5
 - g. I John 3:8b
 - 2. Spirit man must be perfected and renewed. (retrained)
 - a. Rom. 12:1,2 (Lev. 16 = scapegoat)
 - b. II Cor. 4:16
 - c. Eph. 4:11-13
 - d. Eph. 4:22-25,31
 - e. Phil. 2:5
 - f. Col. 3:8,10-12
 - g. Col. 4:12
 - h. II Tim. 3:16,17
 - i. Heb. 6:1-3
 - j. Heb. 13:20,21
 - k. James 1:4
 - l. I John 3:2,3

III. The plan

- A. God's plan of computer reprogramming is by the word. (his word) (Jn. 8:32)
 - 1. Man is born again by obedience to His (God's) word of truth.

REPROGRAMMING YOUR COMPUTER - Cont'd

- a. Rom. 1:16 (Power of the Word) (Acts 1:8 Power of Holy Spirit)
- b. I Pet. 1:22,23,25
- c. James 1:18,21
2. Man remains in Christ and grows as long as he obeys that same word of truth.
 - a. John 8:30-32
 - b. I Pet. 2:1,2
 - c. I John 2:5,24
 - d. I John 3:9
3. Sanctification by the word is both instant and gradual and continual.
 - a. SANCTIFY (Heb.) = qudash (GR) = hagiazo = (purify, make clean, consecrate) set apart for use
 - b. O.T. Law: if man touched a dead man, man's bone, or grave, he had to be sprinkled with water containing ashes of a heifer before entering city gates: water of separation: water many times in Bible symbolizes word, or words.
 - 1) Ezek. 36:24-26
 - 2) John 3:5 = water (GR) = "hudatos" = rainy water, shower
 - 3) John 4:14
 - 4) John 15:1-3
 - 5) John 17:17
 - 6) I Cor. 6:9-11
 - 7) II Cor. 7:1
 - 8) Eph. 5:25-27
 - 9) Heb. 10:22
 - 10) I John 5:7-8
4. Power to overcome temptation and to put away sin comes through the word.
 - a. Psa. 17:4
 - b. Psa. 119:11
 - c. Mt. 4:1-10 (Luke 4)
 - d. I John 2:14
 - e. Eph. 6:11-17

IV. The Promise

- A. God promises we can overcome!
 1. Jn. 16:33
 2. I Jn. 4:4,5
 3. I Jn. 5:4
 4. I Jn. 5:18
- B. God's promises to overcomers.
 1. Rev. 2:7
 2. Rev. 2:17
 3. Rev. 2:26
 4. Rev. 3:5
 5. Rev. 3:12
 6. Rev. 3:21
 7. Rev. 21:7

REPROGRAMMING YOUR COMPUTER WRITTEN QUIZ

TRUE OR FALSE

1. Salvation reverses the nature from bad to good.
2. Salvation removes my past, present and future sin.
3. Salvation is the reversing of the dominant drive of the nature.
4. The purpose of God in the cross is to be purified from all ungodly traits.
5. Jesus Christ did not thoroughly destroy sin at the cross.
6. God does not expect us to be redeemed from all sin.
7. God wants us delivered from the evil of this world.
8. The "living sacrifice" of Romans 12 is an O.T. type.
9. We are not required to develop into the mind of Christ while on earth.
10. God does not expect us to stop sinning.
11. God's plan of reprogramming is by His Word of truth.
12. We are born-again by obedience to God's word of truth.
13. The incorruptible seed in us is our new Christ-like nature.
14. Jesus said we are presently disciples of His because we once believed in Him.
15. God says that we will continue to be in Him if we continue to keep His Word.
16. Sanctification by the Word is both instant & gradual.
17. The sprinkling of water and ashes is an O.T. type of cleansing by the Word.
18. The word in us is a well springing up into everlasting life.
19. Jesus said we would be sanctified through the gifts of the Holy Spirit.
20. The washing of the water by the Word will cleanse the church.
21. Power to overcome temptation comes through the Fruits of the Spirit.
22. It is not necessary to hide the Word in your heart to fully overcome temptation.
23. Jesus quoted the Word of God to the Devil.
24. Much of the armor we are told to put on is actually the Word.
25. We cannot completely overcome sin until Heaven.
26. God makes specific promises to overcomers.
27. Those that will rule and reign with Christ will have overcome sin.
28. God will not blot out your name, even if you don't overcome sin.
29. Jesus Christ will allow you to sit with Him in His throne if you overcome sin.
30. God considers you to be His son, even if you are not overcoming sin.
31. Believing that I have a sinful nature will give me a victorious attitude.
32. Believing that my will is absolutely free to obey, will encourage obedience.

FILL-INS

- I JOHN 3:8 - The son of God was manifested that he might destroy _____.
- ROM. 12:2 - ...but be ye transformed by the _____ or your ____.
- PHIL. 2:5 - Let this mind be in you which was also _____.
- I Pet. 1:23 - Being born again...of incorruptible (seed), by _____.
- John 8:31 - If you _____ in my _____ you are my disciples indeed.
- I John 3:9 - Whosoever is born of God does not _____, for His _____ remaineth in him.
- John 15:3 - Now ye are clean through the _____ which I have _____ unto you.
- Psa. 119:11 - Thy Word have I had in my heart that I might not _____.

REPROGRAMMING YOUR COMPUTER ORAL QUIZ

1. Does salvation change the ingredients of man's nature?
2. What happens at salvation concerning sin?
3. What is the difference between a clean & a pure spirit?
4. What was God's purpose in the cross of Christ?
5. Did Jesus Christ really put away sin?
6. Does God's plan for us include being redeemed from all sin here on earth?
7. If Jesus destroyed sin why is it still around?
8. If one's spirit is cleansed from all sin at salvation why does it need further cleansing?
9. What does Paul mean by a "living sacrifice"?
10. What is a "scapegoat" in the modern and Biblical sense?
11. What is God's method of conforming us to His Son?
12. How is man born-again by the Word?
13. How does a man stay and remain in Christ?
14. Is sanctification instant or gradual? Why?
15. What was the "water of separation" and how was it used?
16. What does water symbolize many times in the Bible?
17. What did Jesus mean when he said we must be born of water & of the spirit?
18. What is water baptism a symbol of?
19. What is God doing to the Church through His Word?
20. Where does our power lie in overcoming temptation?
21. How will the Word help one to overcome temptation?
22. Is it possible for one to reach a place where he can't sin any more?
23. Does God give us absolute guarantee that we can overcome sin?
24. What are the levels of Satan's Iceberg?
25. What are the levels of God's Perfect Pyramid?

LESSON 6: THE SUBSTITUTIONAL SACRIFICE OF CHRIST

1. The Old Testament types were not an end in themselves but foreshadowed the sacrifice of Christ, and were part of God's plan to unfold the hidden mystery (mercy) which God instituted at the fall of man.
 - a. Rom. 16:25-26 - Revelation kept secret, now is made manifest.
 - b. II Cor. 3:7 - The glory of the law to be done away with.
 - c. II Cor. 3:13 - Could not see the end of that which is abolished.
 - d. Gal. 3:19 - The Law was added...till the seed should come.
 - e. Gal. 3:23-25 - The faith which should afterwards be revealed.
 - f. Eph. 3:3,6,9 - The Gospel has been hid in God since the beginning.
 - g. Col. 2:16-17 - O.T. ceremonial ritual a shadow of things to come.
 - h. Heb. 8:4-5 - O.T. priests serve as a shadow of heavenly things.
 - i. Heb. 9:7-10 - figure for the time then present until reformation.
 - j. Heb. 9:11-12,24 - holy places...are the figures of the true...
 - k. Heb. 10:1 - The Law was a shadow of good things to come.
 - l. Heb. 11:16,17,19 - Abraham offers only son - figure of Christ.
2. God required the shedding of blood to "cover" sin from Adam to Christ, typifying that temporary penalty had been given for sin as God had warned (Gen. 2;17).
 - a. Gen. 3:21 - Why didn't He make clothes of cotton, flax or wool?
 - b. Gen. 4:3-5 - Abel's offering IDENTICAL to Levitical (Num. 18:17)
 - c. Gen. 8:20-21 - Noah offers sacrifice & the Lord accepts.
 - d. Gen. 22;13 - Abraham offers burnt offering to the Lord.
 - e. Ex. 12:7,13 - When I see the BLOOD you will be safe from death.
 - f. Ex. 18:12 - Moses' father-in-law offers up burnt offering.
 - g. Lev. 16:11,16 - High priest offers atonement for SINS-on mercy seat.
 - h. Lev. 17:11 - The BLOOD maketh an ATONEMENT (covering) for the soul.
 - i. Heb. 5:1-3 - sacrifices FOR SINS (FOR in GR.=hyper=in place of)
 - j. Heb. 9:7 - Priest offered for himself and for ERRORS of people.
 - k. Heb. 9:18-19 - First Testament was not dedicated without blood.
 - l. Heb. 9:22 - Without shedding of blood is NO REMISSION.
3. Past sin remained in the conscience of the O.T. man as it could not be removed by the blood of imperfect, unwilling animals.
 - a. Jer. 31:31-34, Heb. 8:9-12, Heb. 10:16,17 - If sin had been removed, why hadn't God forgotten it? Forgotten under the New Covenant.
 - b. Rom. 6:6 - Old man crucified, that past sin might be destroyed.
 - c. Rom. 7:23-25 - Who shall deliver me from sin? ONLY CHRIST! This is the O.T. man speaking (READ Rom. 7:1-25 = O.T. man).
 - d. Rom. 8:1-3 - Conclusion of Rom. 7 - There is NOW no condemnation!
 - e. Heb. 7:11 - If perfection under the Old, then WHY the New?
 - f. Heb. 9:9 - Could not purify the conscience of the priest.
 - g. Heb. 9:13,14 - O.T. = cleansing=ceremonial, but Christ's blood purges.

THE SUBSTITUTIONAL SACRIFICE OF CHRIST - Cont'd

- h. Heb. 10:1-4 - NOT POSSIBLE that blood of animals can remove sin.
- i. Heb. 10:12-18 - Where remission is there is no more offering!
- j. Heb. 10:22 - Under New Covenant we are sprinkled from evil conscience.
- 4. Old Testament men did not have close and true fellowship with the Father (as in the Garden) until the blood of Christ was shed.
 - a. Ps. 49:15 - God will redeem my soul from the power of the grave.
 - b. Isa. 14:12-17 - Satan opened not the house of his prisoners.
 - c. Isa. 61:1 - Christ to give liberty to captives and open prison.
 - d. Hos. 13:14 - I will ransom them from the power of the grave.
 - e. Rom. 3:24,25 - God patiently waited for past sin to be removed.
 - f. Rom. 8:15 - We have not received bondage AGAIN to fear.
 - g. I Cor. 15:56 - Sting of death is sin (no sin, no fear of death)
 - h. Ga. 4:22-31 - Sinai Mt. of fear; Sion Mt. of love.
 - i. Eph. 4:7-10 - O.T. men rescued by Christ and taken up on high
 - j. Heb. 2:14,15 - Through Christ's death O.T. men were delivered
 - k. Heb. 6:18-20 - A new hope which entereth in behind the veil.
 - l. Heb. 9:7,8 - The way into Holiest not yet made manifest
 - m. Heb. 9:15 - O.T. men needed Cross to inherit eternal life
 - n. Heb. 9:16,17 - Testament requires the death of the Testator
 - o. Heb. 10:19-20 - A new and living way through the veil (flesh of Christ)
 - p. Heb. 10:22 - Let us now draw near in FULL ASSURANCE of faith.
 - q. Heb. 11:13 - These died in faith not having received the promise
 - r. Heb. 11:39,40 - They without Cross could not be made perfect
 - s. Heb. 12:18-24 - O.T. = fear, distance: N.T. = love, nearness, purging.
 - t. I Pet. 1:8,9 - We rejoice, receiving the END of faith: salvation
 - u. I Pet. 1:10-12 - O.T. prophets spoke of FUTURE grace.
 - v. I Pet. 4:6 - Gospel preached to dead that they might have life.
 - w. I Jn. 3:8 - Christ came to destroy the works of the Devil.
- 5. Christ's death was SUBSTITUTIONARY in that He alone atoned for the sin of all mankind by taking the death penalty upon Himself. We are saved from eternal death by the death of Christ, the penalty of Gen. 2:a7 being borne by Him. Isa. 51 & 53 (The following scriptures marked with an * designate usage of the Greek word "huper" which is translated FOR in K.J. This word means in behalf of (Young's Analytical Concordance) and in the place of, instead of (Thayer's Greek-English Lexicon). Undoubtedly, many other unmarked scriptures listed here also use that some word huper, but access to an exhaustive Greek concordance is needed.)
 - a. Mt. 26:26-28 - Blood is shed for many for remission of sins.
 - b. *Lk. 22:19,20 - My body is given FOR you, BLOOD shed FOR you.
 - c. *Jn. 6:51 - I give my flesh FOR the life of the world.
 - d. *Jn. 10:11,15 - I give my life FOR the sheep

THE SUBSTITUTIONAL SACRIFICE OF JESUS CHRIST - Cont'd

- e. *Jn. 11:50-52 - Expedient that one man should die FOR the people
- f. *Jn. 15:13 - A man lay down his life FOR his friends.
- g. *Jn. 18:14 - Expedient that one man should die FOR the people
- h. *Rom. 5:6,8 - Christ died FOR the ungodly; died FOR us.
- i. *Rom. 8:32 - God delivered Christ up FOR us all.
- j. *Rom. 8:34 - Christ maketh intercession FOR us.
- k. *Rom. 14:15 - ...brother FOR whom Christ died.
- l. *I Cor. 5:7 - Christ our Passover is sacrificed FOR us.
- m. *I Cor. 11:24 - My body which is broken FOR you.
- n. *I Cor. 15:3 - Christ died FOR our sins.
- o. *II Cor. 5:14,15 - Died FOR all; Died FOR them.
- p. *II Cor. 5:21 - Made Him to be a sin offering FOR us. (Jn. 3:14,15; Num. 21:8,9)
- q. *Gal. 1:4 - Gave Himself FOR our sin.
- r. *Gal. 2:20 - Who loved me and gave Himself FOR me.
*Gal. 3:13 - He redeemed us, being made a curse FOR us.
- s. *Eph. 5:2 - He hath given Himself FOR us an offering & sacrifice.
- t. *Eph. 5:25 - Who gave Himself FOR the Church.
- u. *I Thess. 5:10 - Who died FOR us.
- v. *I Tim. 2:6 - Who gave Himself a ransom FOR all.
- w. *Titus 2:14 - Who gave Himself FOR us.
- x. *Heb. 6:20 - The forerunner is FOR us entered behind the veil.
- y. *Heb. 2:9 - Christ tasted death FOR every man.
- z. *Heb. 7:25,27 - Makes intercession FOR us; Priest offers FOR sins.
- aa. *Heb. 10:12 - After He had offered one sacrifice FOR sins.
- bb. *I Pet. 2:21 - Christ also suffered FOR us.
- cc. *I Pet. 3:18 - He suffered FOR sins; the just FOR the unjust.
- dd. *I Jn. 3:16 - He laid down His life FOR us.
- ee. Mt. 1:21 - Saviour...for he shall save His people from their sins.
- ff. I Cor. 15:17 - If Christ be not raised ye are yet in your sins.
- gg. II Cor. 5:18,19 - If Christ be not raised ye are yet in your sins.
- hh. Rom. 5:11 - By Christ we have now received the Atonement.
- ii. Col. 1:20-22 - Peace & reconciliation through the blood.
- jj. I Tim. 1:15 - Christ came into the world to save sinners.
- kk. II Tim. 1:9,10 - Grace made manifest by Christ who abolished death.
- ll. I Pet. 2:24 - Who his own self bare our sins in his own body.
- mm. Isa. 53:4-6 - borne our griefs & sorrows, wounded for us.
- nn. Isa. 53:10 - His soul was an offering for sin.
- oo. Isa. 53:11 - He shall bear their iniquities.
- pp. Isa. 53:12 - bear the sin of many, made intercession for sinners.
- qq. I Pet. 4:1 - Christ hath suffered FOR us.

THE SUBSTITUTIONAL SACRIFICE OF JESUS CHRIST - Cont'd

- rr. Can. 9:24 - Christ made an end of sins; reconciliation for iniquity.
 - ss. Rom. 4:25 - Delivered FOR our offenses; raised FOR us.
 - tt. Heb. 2:17 - Christ made reconciliation for the sins of the people.
 - uu. Heb. 9:26 - He hath appeared to put away sin by His sacrifice.
 - vv. Heb. 9:28 - Christ was once offered to bear the sin of many.
 - ww. Heb. 10:10 - Sanctified through the offering of His body once FOR all.
 - xx. Heb. 10:14 - By one offering He hath perfected us forever.
 - yy. I Jn. 2:2 - He is the propitiation (substitution) for our sin & all men's sin.
 - zz. I Jn. 4:10 - God sent Christ to be the propitiation for our sins.
 - aaa. I Jn. 3:5 - Manifested to take away our sins.
 - bbb. Hos. 13:14 - I will be thy plagues and thy destruction.
 - ccc. Rom 5:9 - Justified through His blood; saved from wrath through Him.
 - ddd. Rev. 1:5 - Washed us from our sins in His own blood.
 - eee. Eph. 2:16 - Reconciled Jew and Gentile unto God by the Cross.
 - fff. Rom. 6:10 - He died unto sin once.
 - ggg. Jn. 1:29 - The lamb which taketh away the sin of the world.
 - hhh. I Jn. 1:7 - The blood cleanseth us from all sin.
 - iii. I Jn. 1:7 - Jn. 6:53-56 - Except ye eat and drink His flesh & blood, no life.
 - jjj. I Cor. 10:16 - Communion of the blood and body of Christ
 - kkk. Rom. 14:9 - Christ died and rose to be LORD of dead and living.
 - lll. Heb. 1:3 - When He had by Himself purged our sins.
 - mmm. Acts 20:28 - Christ purchased the Church with His own blood.
 - nnn. Eph. 1:7 - We have redemption through His blood.
 - ooo. Eph. 1:14 - Spirit is the earnest (engagement ring) until redemption of our bought bodies.
 - ppp. I Cor. 6:20 - We are bought with a price.
 - qqq. Rom. 3:24 - Justified by His grace through redemption in Christ.
 - rrr. Rom. 3:25 - A propitiation through faith in His blood.
 - sss. Heb. 13:12 - Sanctify the people with His own blood.
 - ttt. Rev. 5:9 - Redeemed us to God by thy blood.
 - uuu. Heb. 13:20,21 - Through the blood make you perfect.
 - vvv. I Pet. 1:2 - Through the sprinkling of the blood of Jesus.
 - www. Rev. 7:14 - Redemption and forgiveness through His blood.
 - xxx. Col. 1:14 - Redemption and forgiveness through His blood.
 - yyy. I Pet. 1:18-20 - Redeemed with the precious blood of Christ.
6. Our righteousness is based on (1) Christ's righteous life, and (2) His faithfulness in going to the cross.
- a. Rom. 3:21,22 - Righteousness of God through Christ's faithfulness.
 - b. Rom. 3:25,26 - Christ's righteousness is declared.
 - c. Rom. 5:18 - by the righteousness of one the gift came to all.

THE SUBSTITUTIONAL SACRIFICE OF JESUS CHRIST - Cont'd

- d. I Cor. 1:30 - Christ is made unto us righteousness.
 - e. II Cor. 5:21 - We are the righteousness of God in Christ.
 - f. Gal. 2:16 - A man is justified by the faithfulness of Christ.
 - g. Gal. 2:20 - I live by the faithfulness of Christ.
 - h. Gal. 3:23 - The promise was given by the faithfulness of Christ.
 - i. Phil. 3:7-9 - Not my righteousness but that which is through Christ.
 - j. I Pet. 3:18 - The just for the unjust.
 - k. II Pet. 1:1 - Obtained faith through the righteousness of Christ.
 - l. I Jn. 2:1 - Our advocated is Jesus Christ the righteous.
7. This plan of man's redemption through the death of Jesus Christ was ordained before the creation of the world to be put into action in the event that man would sin. God surely realized from past experience with Lucifer the feasibility of man sinning, though the scripture teaches He did not know for sure that he would. (Gen. 6:5-7)
- a. Mt. 13:34,35 - Gospel kept secret from foundation of the world.
 - b. Mt. 25:34 - Come inherit the kingdom prepared from beginning.
 - c. Rom 16:25,26 - Mystery kept secret since the world began.
 - d. I Cor. 2:7 - Wisdom which God ordained before the world.
 - e. Eph. 3:9 - Mystery hid in God from the beginning of the world.
 - f. Col. 1:26,27 - This mystery hath been hid from ages.
 - g. II Tim. 1:9 - Grace given us in Christ before the world began.
 - h. Titus 1:1-3 - Eternal life which God promised before the world began.
 - i. Heb. 4:2,3 - God's REST finished from the foundation of the world.
 - j. I Pet. 1:19,20 - Lamb foreordained before foundation of the world.
 - k. Rev. 13:8 - Lamb slain from the foundation of the world.
- NOTE: At first glance there seems to be support from O.T. scripture that the Levitical Covenant and sacrificings were to exist throughout all eternity. There are over 150 scriptures which use the word "ever" preceded by "for" with reference to the statutes and ordinances of the Levitical Covenant. This word "ever" is the Hebrew word "olam" which translated (Strong's Concordance) means (1)concealed; (2) vanishing point; (3) time out of mind; (4) eternity. We do not feel that these scriptures can be used to support the doctrine that God INTENDED the Levitical Covenant to last forever for the following reasons:
- 1) Several scriptures in the N.T. (See theme #1) state unequivocally that the Levitical Covenant from its conception was intended only to be a shadow, figure, example or type of what was to come.
 - 2) The Bible states that there was no removal of sin before the cross (See theme #3). Therefore, how could the Levitical Covenant be complete, being imperfect? It is most difficult to believe that it was God's perfect will for man to continue throughout eternity with the guilt of sin upon his conscience!

THE SUBSTITUTIONAL SACRIFICE OF JESUS CHRIST - Cont'd

- 3) Because there was no removal of sin under the Old Covenant, there was also no eternal life in the presence of the Father. Without the Cross and New Covenant, how was God going to get the O.T. men out of Sheol (Hell, the grave, Paradise, Abraham's bosom) and into the spiritual Holiest of Holies (God's presence)? It is obvious that God would have to bring in a plan whose entire purpose and goal was to restore man to the caliber of fellowship he enjoyed before the fall. God must have known that the Levitical laws, ordinances and ceremonial rituals could not possibly do that! Hebrews teaches that the very purpose of the veil was to show that entry into the Holiest was not possible. The Covenant symbols themselves taught the incompleteness of the Old Covenant.
- 4) The mere insinuation that God's perfect and highest will was for man to perpetually kill animals throughout eternity is absurd! The suggestion that the slaughter of innocent animals is God's idea of love and completeness insults even the unregenerate mind! Psa. 40:6 Heb. 10:5,6
- 5) The list of eleven scriptures under theme #7 proves that the New Covenant and Gospel of Grace were in the mind of God before man was even created and consequently before the Levitical Law was instituted.
- 6) Lastly, there are 16 verses in the O.T. that use this SAME word "olam" (forever) where by the passage it is clear that the speaker could not have intended eternity. In these verses the word olam is understood to mean "for a very long time." (Psa.21:4 Ex. 21:6 Lev. 25:46 Dt. 15:17 I Sam. 1:22 2:30 I Kings 1:31 Psa. 37:28 Psa. 51:3 Psa. 61:4 Psa. 119:98 Dan. 2:4 Dan. 3:9 5:10 6:6 6:21 Jonah 2:6)

How then are these 150 plus scriptures to be understood in the light of the N.T. scriptures? The only interpretation which answers all scripture is that God intended the Levitical Covenant also to last a long, long time. As it turned out, it lasted 1400 years or 35 generations! Fourteen Hundred years is perpetual in the mind of man. 1400 years from 1990 would be 3,390 AD! This amount of time is not really comprehended by the finite mind of man and would be forever to us, as it is the vanishing point and it is time out of mind.

So in conclusion, in order to harmonize all scripture we must understand these 150 scriptures in the "spirit" of the word FOREVER as in the case of the aforementioned 16 obvious scriptures, rather than the "letter" of the Word, which creates innumerable contradictions and problems with 7/8 of the N.T. Without a doubt, many of the O.T. scriptures using this word olam MUST be understood to mean literal eternity, such as those referring to the character and nature of God.

LESSON 7: THE CHASTISEMENT AND JUDGMENT OF GOD

1. What is the difference between judgment and chastisement?
 - A. There are three different meanings for the words "judge" and "judgment".
 - (1) To judge can mean to rule and reign or
 - (2) To punish for sin. "Judgment(s)" can mean God's statutes and ordinances (rules) or punishment for sin. We will be studying the aspect of punishment for sin.
 - (3) To pronounce an opinion concerning something
 - B. Defining JUDGMENT: (Heb. & GR) Decision against crime, justice, sentence, a just sentence, verdict, penalty, judicial sentence, punishment, infliction.
 - C. Defining CHASTISEMENT: (Heb. & GR) Tutorage, education, training, disciplinary correction, discipline by punishment, chastise with blows or words, instruct, reprove, warn, restrain.
 - D. There is only one reference in the Scripture of God "chastising" the heathen (Psa. 94:10). All other cases concern saints and backslidden saints.
 - E. "Judgment" as far as punishment for sin is concerned, is never used of saints in good standing, but always of backslidden saints and heathen.
 - F. It appears according to the usage of the words that "chastisement" is generally God's spanking to a man who is presently serving or has served Him; and that "judgment" is God's wrath on those who consistently, willfully and presumptuously sin against Him. There may be some overlapping such as when a backslidden saint does not respond to chastisement, thereby opening himself up to the judgment of God. It would seem then, that God's judgment is for those who refuse to be tutored!
2. God's chastisements and judgments are just, fair and equitable!

Neh. 9:33	Isa. 3:11	Lam. 3:39-42	Psa. 119:75
Job 33:7-12	Isa. 5:13	Ezek. 7:8,9	
Job 34:9-12	Isa. 65:6,7	Ezek. 11:21	
Job 34:17-21	Jer. 11:20	Ezek. 18:24-30	
Job 40:1-8	Jer. 21:13,14	Dan. 9:11-14	
Psa. 98:8,9	Jer. 32:18,19	Rom. 2:2	
3. The same God who blesses will destroy IF it best serves the inhabitants of the earth.

Gen. 6:5-7,17	Job. 5:17,18	Jer. 31:27-28
Ex. 15:26	Psa. 28:5	Jer. 45:4
Dt. 28:63	Psa. 102:10	Lam. 3:31-43
Dt. 32:39	Isa. 19:22	Rom. 11:22
Job 2:10	Isa. 63:8-10	I Pet. 3:12,13
4. God hates sin and feels righteous anger toward sinners for their sin, often executing judgment in anger.

Jud. 2:12-15,20,21	Ezek. 5:14,15	Col. 3:5,6
II Kings 21:14,15	Mk. 3:1-5	Rev. 6:16
II Chron. 34:24,25	Jn. 2:13-17	Rev. 15:1
Psa. 78:49	Rom. 1:18	Rev. 19:15

CHASTISEMENT AND JUDGMENT - Cont'd

5. Can a "good" God execute "evil" and still be good?
Js. 1:17 - All God gives and does is good, and He will never change. But how is that to be reconciled with the fact that God brings "evil" on men? The confusion concerns the word "evil". This word with reference to God's judgments, such as, "all the evil the Lord had brought on him...." does not at all reflect on the MORALITY of the actions of God, but rather that the punishment was of a NEGATIVE and DESTRUCTIVE nature. A deserved spanking is "evil" in the sense of it being a negative action, but it is actually GOOD in the moral sense. It is obvious from Scripture that the judgments of God on evil men are righteous, holy and according to truth.
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|-------------|--------------|------------|
| Dt. 32:4 | Psa. 7:11-17 | Psa. 9:8 |
| Psa. 11:5-7 | Psa. 145:17 | Rom. 3:1-6 |
6. The basis of God's judgments and chastisements is LOVE.
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|-----------|-------------|--------------|
| Dt. 8:5 | Pr. 13:24 | Jer. 9:24-25 |
| Hos. 2:19 | Heb. 12:6-8 | Rev. 3:19 |
7. God would rather be merciful when it is in the best interests of all concerned.
- Mat 9:13
- | | | |
|-------------------|---------------|-----------------|
| Psa. 78:36-39 | Psa. 103:8-18 | Psa. 106:40-45 |
| Psa. 107:17-20 | II Sam. 12:22 | Jer. 30:11 |
| Jer. 44:4-6 | Jer. 44:21-23 | Lam. 3:31-36 |
| Ezek. 3:20 | Ezek. 18:32 | Ezek. 20:35-38 |
| Dan. 9:18 | Joel 2:12-14 | Jonah 3:5-10 |
| Jonah 4:1,2,10,11 | Micah 7:18,19 | II Tim. 2:24,25 |
| Js. 2:13 | II Pet. 3:3-9 | Rev. 2:20-22 |
8. If God really loves mankind, how could he judge them in ways that we wouldn't even judge our children?
God is the sole Moral Governor of the Universe, as He in righteousness created it. It is His duty and obligation alone to execute judgment for ungodliness. We wouldn't think of casting our children into Hell, because it is not called upon us to do so. It is required of God to rule righteously, therefore He must in love, punish evildoers. Isa. 44:24 Isa. 37:16 Isa. 33:22 Dt. 32:35,39,40 Psa. 50:6 Psa. 83:18 Psa. 75:7 Dt. 4:39 Js. 4:12
9. Judgment on man's timeline:
- A. Old Testament
1. Divine (Dt. 28:15-68)
 2. Civil (Levitical death penalty & punishments)
- B. Church Age, also the End time & Millennial Reign of Christ
1. Divine (Acts 12:21-23, 5:3-10)
 2. Civil (Rom. 13:1-6)
 3. General (I Thess. 5:2,3 Isa. 13:9-13)
 4. Seven Seals (Rev. 6:1-17 8:1-5)
 5. Seven Trumpets (Rev. 8:6-9:21)

JUDGMENT AND CHASTISEMENT - Cont'd

6. Seven Vials (Rev. 15:1 16:1-21)
7. Armageddon (Joel 3:2,12,13 Zeph. 3:8 Rev. 14:18-20)
8. Rebellion of Gog and Magog (Rev. 20:7-9)
- C. Eternal
 1. For ungodly only (Isa. 66:24 Dan. 7:10,11 Mt. 8:12 Mt. 10:14,15 Mt. 13:41,42 Mt. 25:30 Heb. 6:1,2,8 II Pet. 2:9,17 II Pet. 3:6,7 Jude 14,15 Rev. 11:18 Rev. 21:8 Rev. 20:15)
10. Often, the purpose of God in judgment is to bring men to repentance. (Punishment unto death preventing repentance).

Num. 21:4-7	Jer. 2:30	Jonah 3:10
Jud. 2:11-22	Jer. 3:12,13	Zeph. 3:7
Neh. 9:26-29	Jer. 5:3	Mal. 4:5,6
Job 33:14-30	Jer. 35:17	Mt. 18:15-17
Isa. 9:12,13	Jer. 36:3,7,30,31	I Cor. 5:1-5
Isa. 57:16-18	Dan. 4:25-27	I Tim. 1:20
Isa. 66:16	Dan. 4:30-37	Rev. 9:21
Isa. 26:16	Amos 4:6-11	Rev. 16:9,11
11. Many times the purpose of God in judgment is to prove to evil men that He alone is God.

Ex. 5:1,2 12:12	Ezek. 6:9,10,13,14	Ezek. 32:15
Josh. 2:9-11	Ezek. 7:4,9	Ezek. 38:22,23
Jer. 16:20,21	Ezek. 12:15	
12. There are times when God's purpose in judgment was to prevent further destruction. (merciful)
 - A. Entire nations were to be destroyed to prevent the spreading of horrible, communicable diseases found even in children and animals.
 - B. Psa. 106:34-38, 40-45 Dt. 7:4,16 Ex. 23:27-33
13. Often, God's purpose in judgment is simply to execute justice and righteousness in the earth.

Psa. 11:6,7 Psa. 33:5 Psa. 99:4 Psa. 89:14
14. Many times God intends judgment and chastisement to be a deterrent to sin and evil. (Scriptures under Theme #30 apply here)
15. How is the judgment of God carried out?
 - A. God allows the sinner to reap natural consequences of sin. (Gal. 6:7 - Law of Harvest which He ordained from the Garden)

Pro. 8:36	Pro. 17:22	Js. 1:15
Pro. 11:17	Pro. 16:25	II Pet. 2:12
Pro. 13:2	Jn. 5:14	II Pet. 3:16
Pro. 14:30	Rom. 6:21,23	

JUDGMENT AND CHASTISEMENT - Cont'd

B. God, Himself judges the sinner.

Gen. 4:11-15	II Kings 5:20-27	Jer. 32:22,23
Gen. 6:7,13,17	II Chron.21:12-15,18,19	Micah 6:13
Ex. 12:12	II Chron.26:16-21	Acts 5:3-10
Ex. 15:26	Isa. 5:24,25	Eph. 5:5,6
Num. 11:1-3	Isa. 65:12	Rev. 22:18-19

C. Satan is allowed to execute judgment against the sinner.

Ex. 12:23 I Cor. 5:1-5 I Tim. 1:18-20 Psalms 78:49

D. God uses a human vessel to execute judgment.

Num. 25:1-9,11	Jud. 2:21,22	Rev. 11:4-6
Josh. 8:21	Ex. 17:13	Lev. – Civil Judgments
II Kings 9:32,33	Acts 13:8-12 5:1-11	

E. God uses angels to execute judgment against sinners.

Gen. 19:5,11	II Sam. 24:15,16	Psa. 35:6
Gen. 19:13	II Kings 19:35	Acts 12:21-23

16. What type of judgments does God execute against free-moral agents? Flood (Gen. 6:7,13,14), wombs closed (Gen. 20:18), blindness (Gen. 19:11), fire and brimstone (Gen. 19:24,25), lice, frogs, bloody water, fiery-hail, flies, murrain, boils, locusts, death, darkness (Ex. 7-12), disease (Ex. 15:26), death by God's fire (Num. 11:1-3), leprosy (Num. 12:1-10), serpents (Num. 21:4-6), death by sword (Josh. 8:21), slavery (Jud. 2:11-15), hailstones (Josh. 10:11), hemorrhoids (I Sam. 5:6), famine (II Sam. 21:1), withered hand (I Kings 13:4), torn by animals (I Kings 14:22-28), drought (I Kings 17:1), spoiling (I Kings 14:22-28), trodden to death (II Kings 7:20), sickness (II Chron. 30:18-20), hanging (Esther 7:10), smitten by angel (Acts 12:21-23), instant death (Acts 5:1-10), journey to the center of the earth (Num. 16:30-33), miscarriage, dry breasts, pestilence, consumption, fever, blasting, inflammation, extreme burning, paleness, botch, scab, itch, madness, astonishment of heart, hunger, nakedness, want (Dt. 28:15-68), pestering by evil spirit (I Sam. 16:14,15,23)
17. What sins has God executed judgment against?
- Disobedience to His Word (Gen. 3), homosexuality (Gen. 19:5,11), idolatry (Ex. 7-12), lust for food (Num. 11:33,34), backbiting and gossip (Num. 12:1-10), unbelief (Num. 14:36,37), rebellion (Num. 16:41-48), murmuring (Num. 21:4-6), stubbornness (Num. 21:23,24), deception (Jud. 15:1-5), fornication (Jud. 16:21,21), adultery (II Sam. 12:10-12), attacking saints (I Sam. 17:50), thievery (I Sam. 23:1-5), murder (II Sam. 1:2-16), selfishness (I Sam. 25:10,11,38), rape (II Sam. 13:32), trusting in flesh (II Sam. 24:1-16), sodomy (I Kings 14:22-28), lying (Acts 5:3-10), greed (II Kings 5:20-27), blasphemy (II Kings 19:6,7,36,37), eating Passover unworthily (II Chron. 30:18-20), pride (Acts 12:21-23), general wickedness (Rom. 1:29-32).

JUDGMENT AND CHASTISEMENT - Cont'd

18. Why do many evil men seem to escape earthly judgment?
- A. Generally, God appears to be letting sin come to the full as with the Great Flood (Mt. 24:37-39 Dan. 8:23)
 - B. Some men's sins are judged now, some later (I Tim. 5:24). In each case, God evaluates and does what is best.
 - C. No sinner will escape judgment for his sin! (One or more!)
 - Pro. 11:23 Pro. 14:11 Pro. 21:15
 - Pro. 13:2 Pro. 19:29 Pro. 26:2,3
 - Pro. 13:9 Pro. 21:12 Pro. 26:10
19. The purpose of chastisement is to bring holiness to God's sons.
- Dt. 8:15,16 Isa. 48:10 Mt. 3:12
 - Job 23:10 Isa. 4:4 Jn. 15:1,2
 - Psa. 119:67,71 Jer. 31:18,19 Acts 14:22
 - Pro. 20:30 Dan. 11:35 II Cor. 12:7-10
 - Pro. 17:3,10 Dan. 12:10 Heb. 12:5-13
 - Pro. 27:21 Jonah 4:6-11 I Pet. 1:7
 - Pro. 25:4 Zech. 13:9 I Pet. 5:10
 - Pro. 9:8,9 Mal. 3:2,3
20. How does chastisement happen?
- A. God lifts His protection and allows saint (or former saint) to reap natural consequences of his actions.
 - Gen. 16:1-5 Psa. 40:12
 - Gen. 12:1,4 13:6,7 14:12-16 Pro. 18:20,21
 - Gen. 25:29-34 27:1-40 Phil. 2:25-30
 - II Chron. 35:20-24
 - B. God arranges circumstances to chastise saint (or former saint).
 - Num. 12:1,5,9,10 Job 33:14-30 Jon. 1:7-17
 - I Sam. 3:13,14 Psa. 38:1-8,11 Jon. 4:6-11
 - I Sam. 16:14,15,23 Psa. 39:10,11 Mt. 17:4-6
 - I Kings 11:9-13 Jer. 5:24,25
 - C. God allows Satan to chastise saint (or former saint).
 - I Sam. 16:14,15,23 II Cor. 12:7-10
 - Job 1:12,15-19
 - D. God uses angel to chastise saint (or former saint). Lk. 1:18-20
 - E. God uses human vessel to chastise saint (or former saint).
 - Gen. 42:25, 44:34 Psa. 149:6-9 I Cor. 3:1-4
 - I Sam. 12:6-25 Mt. 8:25,26 Gal. 3:1-13
 - I Sam. 13:8-14 Mt. 14:30,31
 - I Sam. 15:13-29 Mt. 16:6-11
 - II Chron. 16:7-12 Jn. 3:10-12

JUDGMENT AND CHASTISEMENT - Cont'd

21. What ways are God's son (or strayed sons) chastised?
- A. Verbal
 - 1. Rebukes of prophets to Israel (Major & Minor prophets)
 - 2. Rebukes of Christ to disciples (Mt. 17:15-21, 26:51,52)
 - 3. Rebuke of apostle to apostle (Gal. 2:11-14)
 - 4. Rebuke of Paul to the Churches (I Cor. 3, Gal. 3)
 - 5. Rebuke of elders to Churches (II Tim. 4:2, Tit. 2:15)
 - B. Financial
 - 1. Jacob and Laban's cattle (Gen. 30:33 - 31:1)
 - 2. Paul lacks (II Cor. 6:4-9)
 - 3. Job's finances ruined (Job 1:14-17)
 - C. Physical
 - 1. Job's boils (Job 2:7)
 - 2. Epaphroditus (Phil. 2:26-30)
 - 3. David's illness (Psa. 38:1-11)
 - D. Restrictions-Situations
 - 1. Adam and Eve must leave Garden (Gen. 3:23,24)
 - 2. Aaron & Moses can't enter (Num. 20:12,24)
 - 3. Paul and his thorn (II Cor. 12:1-10)
 - 4. Jonah, whale and gourd (Jonah 1:17, 4:6-11)
 - E. Death (extreme)
 - 1. Josiah (II Chron. 35:20-24)
 - 2. Aaron and Moses (Num. 20:24-29 Dt. 34:4,5)
 - 3. David's son (II Sam. 12:14-23)
22. Are saints chastised only when they have committed knowledgeable sins?
No, evidently one purpose of chastisement is to reveal and purge us of many imperfections we are not even aware of.
- A. Job's heart was righteous (Job 1:1,8 2:3) needed to be purged of fear and pride (Job 3:25,26 40:1-12)
 - B. Chastening for the righteous (Psa. 73:13,14)
 - C. Saints chastened (I Cor. 11:31,32)
 - D. Ministers of God chastened (Psa. 118:18)
 - E. David chastened (Psa. 118:18)
23. What should one's attitude be in times of chastisement?
- | | | |
|---------------|--------------|-------------|
| Job 1:20-22 | Pro. 3:11,12 | Pro. 29:1 |
| Job 5:17 | Pro. 9:8 | Js. 1:2,3 |
| Psa. 94:12,13 | Pro. 10:17 | I Pet. 2:20 |
| Pro. 1:23-31 | Pro. 19:20 | |
24. There are multiple blessings for receiving chastisement and correction.
- | | | |
|---------------|--------------|-------------|
| Psa. 66:10-12 | Heb. 12:6-11 | Js. 5:10,11 |
| Pro. 19:20,25 | Js. 1:12 | Rev. 2:10 |

JUDGMENT AND CHASTISEMENT - Cont'd

25. Is it scriptural to appeal for deliverance during chastisement?
It is scriptural after acknowledgment and repentance to appeal for salvation when the chastisement has come in the form of an affliction (physical or financial). Deliverance may come immediately, or with time, or in rare cases, consequences may last the total of earthly life. There are also chastisements which merely consist of uncomfortable situations which we should not necessarily pray to get out of, as it is God's temporal will for the purpose of deeper cleansing.
- | | | |
|------------------|---------------|-----------------|
| Num. 11:1,2 | Neh. 9:26-28 | Psa. 41:3-10 |
| Num. 12:13-15 | Psa. 38:1-22 | Dan. 9:16-19 |
| II Sam. 12:14-23 | Psa. 39:10-13 | II Cor. 12:7-10 |

26. Does God often chastise his saints in good standing with sickness?

It appears from Scripture and from practical experience that most of the physical affliction of saints takes place as a result of the violation of natural and spiritual laws (many times ignorantly broken).

One does not see any physical affliction by the hand of God on saints in good standing in the Scriptures except for Job. His problems appear to have been fear and pride, evidently being committed in ignorance, as God, Himself stated that Job's HEART was right. As learned previously, the purpose of much of our chastisement is to bring to the surface and purge hidden weaknesses.

All but this one instance of sickness (when the cause is mentioned) coming from the hand of God, appear to have been brought on by committing knowledgeable, gross sin of the which Scripture says, none doing these are part of the Kingdom now, nor shall they partake of the one to come. The following are examples of the affliction of God following knowledgeable, gross sin:

King Uzziah - backsliding, rebellion, pride (leprosy)

King David - adultery, murder (disease of loins)

King Asa - rebellion, trusting in flesh (foot disease)

Miriam - gossip, backbiting (leprosy)

Gehazi - greed, lying (leprosy)

Children of Israel - rebellion, idolatry (various plagues)

27. What are some scriptural guidelines concerning rebuke & chastisement within the body of Christ?

Psa. 141:5	Pro. 28:23	Acts 13:8-12	I Tim. 5:20
Pro. 9:8	Pro. 25:12	I Cor. 5:1-3	I Tim. 1:19,20
Pro. 13:1	Ecc. 7:5	Gal. 2:11-13	II Tim. 4:2
Pro. 15:12	Mt. 18:15-17	Gal. 3:1-3	Tit. 1:12,13
Pro. 27:5	Acts 8:20-22	Eph. 5:11	Tit. 2:15

JUDGMENT AND CHASTISEMENT - Cont'd

28. Is there any connection between persecution, testing, temptation and chastisement?
- A. Persecutions come because of a Christian's stand for truth
 - B. Testings come because God wants to know our heart.
 - C. Temptations come because of this evil world we are exposed to as well as prevalent demonic forces.
- Though none of the above situations are specifically initiated by God to purge us, He undoubtedly uses persecution, temptation and testing to purify us. From the Scripture, chastisement seems to be specifically designed to cleanse and purge.
- 1. Persecution: (Dan. 11:35, 12:10 I Pet. 5:9,10 4:12-16 Zech. 13:9)
 - 2. Temptation: (Js. 1:2,3,12 I Cor. 10:13)
 - 3. Testing: (Dt. 8:15,16 Psal. 139:23,24 I Cor. 3:13 I Pet. 1:7)
29. God will judge those who persecute the saints. Under the New Covenant, Christians are not to avenge themselves.
- | | | |
|----------------|-------------|------------------|
| Psal. 18:47 | Mt. 5:39-44 | II Thess. 1:4-10 |
| Psal. 58:9-11 | Lk. 9:52-56 | Rev. 6:9,10 |
| Psal. 94:16,17 | Rom. 12:19 | Rev. 19:2 |
30. Are chastisements and judgments a deterrent to sin and evil?
- Yes, except for reprobates (a mind void of judgment) Rev. 9:20 16:9,11
- | | | |
|-----------------|---------------|----------------|
| Psal. 64:7-9 | Pro. 19:18,25 | Acts 5:1-11 |
| Psal. 52:5,6 | Pro. 22:6 | I Cor. 10:1-11 |
| Psal. 94:15 | Pro. 22:15 | I Tim. 5:20 |
| Psal. 119:67,71 | Pro. 23:13,14 | I Tim. 1:20 |
| Pro. 6:23,24 | Pro. 19:15 | II Pet. 2:6 |
| Pro. 16:6 | Ecc. 8:11 | Jude 5-7 |
- A warning alone is often sufficient to deter evildoers.
- Ex. 20:18-20 Jonah 3:4-8 Josh. 2:1-11 Jer. 18:7,8 Jer. 26:3,5,13
31. Does God approve of civil judgment and/or capital punishment under the New Covenant?
- A. God approves of civil authority as it is ordained by Him.
- I Pet. 2:17 Titus 3:1 Ps. 75:6,7 Dan. 2:20,21 Dan. 4:17 Rom. 13:1-7

If God instituted that over 40 sins were to be punished by death and executed by man under the Old Covenant, it is evident that capital punishment is not unrighteous with God nor against His principles. The morality of capital punishment cannot be questioned. The issue is whether or not God desires capital punishment under the New Covenant.

The argument most popular against governmental execution places its basis on the truth of God's grace. But to WHOM is God's grace dealt under the New Covenant? Is it not to repentant sinners?! (Js. 4:6 I Pet. 5:5 I Jn. 1:9) God has never granted pardon or given grace to unrepentant, arrogant rebels under any covenant nor has He instructed governments, kings or leaders to do so.

JUDGMENT AND CHASTISEMENT - Cont'd

It is certainly true that the Christian is to turn the other cheek, not taking personal vengeance against evildoers as Godly men did in days of old. But God has never suggested that governments take on a non-violent maxim, halting the punishment of evil men. In fact, God goes so far as to say that under the New Covenant, men ordained by governments to "bear the sword", executing judgment and wrath against evildoers, are "ministers" of His! (Rom. 13:1-6 I Pet. 2:13,14)

One good reason for capital punishment is the FACT that it is a deterrent to crime, therefore needed for the safety of society. Men think twice about committing a crime which, upon conviction automatically means the death penalty. There are those that argue the point, but statistics tell the truth and speak the loudest! Why, during Hitler's regime were there no more purse-snatchings after the death penalty was instituted for such? Why, in recent history does Japan have little problem with the same crime after the death penalty for this was established? There is also the old adage worth honorable mention, "He who is executed for murder will murder no more!"

The Church does not need a threat of death to inspire right actions as she is motivated by love. The world however, is still motivated by selfishness and must be dealt with on its own level if an ordered and safe society is to be had.

32. Will the ignorant-innocent ever suffer earthly judgment along with evildoers?

Yes, sometimes it is unavoidable. But the wise-righteous will never suffer with the guilty.

Gen. 18:23 19:15,16

Num. 14:22-24,30

Deut. 20:14

II Sam. 12:1-14, I Sam. 15:3

Ezek. 18:14-20 (Jer. 18:1-10)

I Thess. 1:10

I Thess. 5:9

II Tim. 4:18

Heb. 11:31

II Pet. 2:5-9

Rev. 7:3, 9:4

SUMMARY OF THE JUDGMENT AND CHASTISEMENT OF GOD

1. The basis of all divine judgment and chastisement is LOVE. It is executed with perfect motive and always for the highest good of all free moral agents.
2. Judgment is GOOD:
 - A. For the protection of society (deterrent)
 - B. Often brings repentance
 - C. Proves God's Lordship
 - D. Punishment for sin is equitable
3. Chastisement is GOOD:
 - A. Perfects holiness in God's sons.
 - B. Causes saints to fear (healthy fear).
4. Judgment is basically for hateful and ungodly men and backslidden saints who are not responding to God's chastisement.
5. Chastisement is basically for those who are committed to Jesus Christ and also those previously in good standing who have willfully sinned against Him.
6. God would rather extend mercy than judgment when in the best interests of all moral agents. (God doesn't get any thrill from punishing people or seeing them suffer. I Chron. 21:15 Jud. 2:18 II Pet. 3:9 Ezek. 18:32)
7. Both judgment and chastisement may come in the form of natural consequence, may be specifically executed by God, Himself, or may come through a satanic, angelic or human vessel.
8. Both chastisement and judgment may be verbal, financial, physical, restrictive in situation or may consist in premature death.
9. God is not unrighteous but righteous to decree and carry out judgment against rebels as He is the sole Governor of the Universe, in Whose responsibility it lies.
10. God will execute judgment against sin as long as there is sin, and no sinner will escape it!
11. God will never allow His faithful saints to suffer earthly or eternal punishment with the guilty.
12. Upon repentance, an appeal for salvation should be made in cases of affliction, as it is the ultimate will of God that human beings experience His salvation. (I Tim. 2:3,4 Tit. 2:11) However, saints should be patient as deliverance may or may not be immediate.
13. During chastisement, saints should maintain a pleasant, joyful, humble, confident attitude, knowing it is for their ultimate well-being and perfection.
14. The doctrines of God's chastisement and judgment are to be understood in the light of all other Biblical doctrines, being in balance with such, not conflicting with Bible truths of joyful saints, divine healing, prosperity and blessing, but rather completing and confirming God's unchanging love.

SUMMARY OF THE JUDGMENT AND CHASTISEMENT OF GOD - Cont'd

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."

Ecclesiastes 3:1-8