

**LESSON PLAN FOR THE MORAL GOVERNMENT OF GOD SERIES**  
**SERIES NO. 207**

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It is possible that some of these lessons may take more than just one class period 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 lesson in just one sitting 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 others.

## **LESSON 1: OUR NATURAL OBSERVATIONS**

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them.*

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Rom 1:18-20)*

It is illogical to believe that nothing could produce something. It is foolishness to think that complex designs could come into existence by chance. There must be a great Governor responsible for creating this amazingly complex and beautiful world.

- I. Our personalities and abilities are profound to contemplate (Psa 8:4). We are conscious of an ability to think, reason and draw conclusions, and of emotion, and free will.
- II. Our bodies are wonderfully made, “I am fearfully and wonderfully made” (Ps. 139:14)
- III. Our surroundings could provide an eternity of investigation (Ps. 19:1)
  - A. The expanse of the universe is unimaginable, and its regulation is precise.
  - B. The earth in relation to its solar system exhibits much design and regulation.
  - C. The earth, adapted to plant and animal life, provides marvels of planning and design.
- IV. Our minds are driven to a firm conclusion, if allowed to function unrestrained, that there must be a Designer and Creator who has brought all these profound wonders into existence and sustains them by Divine power. The law of cause and effect is understood and practiced by everyone in the smallest things of life. Every effect must have an adequate cause. That all the created wonders that we observe could have happened by chance leads to such mathematical absurdities that it is most incredible to think that anyone would embrace it. “By the work we know the workman”, was a motto appearing on a factory coffee cup. We may thus form many fixed conclusions concerning the Divine Workman by observing “the work” of creation and faithful oversight:

The CREATOR AND SUSTAINER of all things:

- A. Must be incomprehensibly GREAT IN POWER OR ENERGY, or all-powerful as far as our concepts extend. The cause must have greater energy than the product or activity.
- B. Must be exceedingly GREAT IN KNOWLEDGE AND WISDOM, greater than the product of creation with its endless intricacies of design.
- C. Must be of GREAT KINDNESS AND GOODNESS, judging from the many loving adaptations which we observe. Basic needs always have a provided means of satisfaction. The beautiful and the attractive are an

evidence of the goodness and love of the Creator in surrounding man with pleasant things.

- D. Must be ABSOLUTELY FAITHFUL in the discharge of responsibility, judging from the perfect consistency and regularity in which events are observed to occur.
- E. Must be separate from the product of creation or must be ABOVE MATERIAL EXISTENCES in the realm of the SPIRITUAL or unseen, even as we affirm our real selves to be above our physical existences and as forces exist in the universe without physical reality, like the force of gravity.
- F. Must be EVERYWHERE PRESENT in the vast universe, in contrast to our localized existence.
- G. Must possess an existence NOT LIMITED BY TIME, as we perceive ourselves to be, or must possess endless duration or eternal life.

THE EMPHATIC RESULT of all these observations is that all moral beings, in the right use of their faculties, acknowledge their everlasting OBLIGATION to regard supremely with proper honor and respect the Being and happiness of God, the great Creator and Benefactor of the universe. The rights and happiness and welfare of our fellow men are observed to be equally important to that of ourselves. We, therefore, owe equal responsibility to others.

Thus it is that man is utterly “without excuse” in his choice of an persistence in selfishness or supreme self-interest, having “exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed forever” (Ro. 1:20,25). The Apostle Paul expressed man’s obligation in his great benediction; “Now to the King, eternal, immortal, invisible, the only God, be honor and glory forever and ever” (I Tim. 1:17).

V. Many inconsistencies to this beautiful and profound arrangement of created existences are observed to exist.

- A. Many disappointments cloud the inner experience of our lives, which often lead into calamities. Our bodies frequently experience pain and deterioration in the struggles of life, until overtaken by death which could not have been our Creator’s plan. Surrounding us we find unrestricted, hatred, crime, wars, which provide endless tensions and leave their trial of agony and sorrow. Nature itself seems to be unfriendly an oftentimes violent and destructive.
- B. Something dreadful has obviously gone wrong in moral relations. There must be a serious reason for this mixture of tragedy in the presence of amazingly good. Someone must be responsible. If there has been a destructive rebellion by moral beings and the great Moral Governor has reacted in righteous moral responsibility, then we can look through the clouds of tragedy and find a basis of intelligent worship in full knowledge that God’s loving purposes have been hindered by man.

- C. Our consciences affirm that we have been guilty of rebelling a continuing a moral revolution against our intelligence, of refusing to live our lives in absolute recognition of the Divine Being and the obvious rights of our fellow men. (Conscience is a function of the intellect – it compares what we are to what we know.) The whole mass of humanity appears to have joined in and continued the rebellion. Thus we might expect that there would be extreme Divine reactions to man's refusal to conform to God's loving and wise moral government and that just consequences were being meted out by a dutiful Moral Governor. God must restrain sinful development and reward its due. This would involve the whole creation of which man is the center.
  - D. Our observations indicate the goodness, intelligence, wisdom, greatness, and energy of such a God will bring to man's understanding the reasons for the mixture of tragedy among unending goodness. We would, therefore, expect that there would be a "Bible" which would reveal inner secrets of the Divine Being and lead into truth and measures of mercy.
- VI. All men affirm an obligation to God and man.
- The universal practice of religious ceremonies among peoples who have never heard of the Biblical revelation establishes the fact, therefore, that **ALL MEN AFFIRM THEIR OBLIGATION TO GOD AND MAN** and have a sense of personal guilt. This guilt can only arise from their natural observations, along with the testimony of conscience and the direct revelation of the Holy Spirit, as to their relations and obligations to a great First Cause that must exist and to their fellow men.

#### REMARKS:

The impressions that we allow our natural observations to have upon our minds are in accordance with the response we are willing to make in adjusting our way of living:

First: We do not allow ourselves to have a greater concept of God than we are willing to conform to. To dwell upon or think about the greatness and character of God is to increase our sense of duty and the value of any experimental relationship that is offered through great measures of restoring our broken friendship.

Second: We do not allow ourselves to have a greater concept of ourselves than we are willing to conform to. To consider ourselves as a product of the love and wisdom of God, in the Divine "image and likeness" (Ge 1:26), is to establish the God-image of personality, which impels us toward a life of true intelligence and honor.

## **LESSON 2: THE BIBLE, THE DIVINE-HUMAN WORD OF GOD**

“All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim 3:16)

The Bible was not given to prove the existence of God, but to reveal truthful facts concerning the God that man already knows to exist from his natural observations and experiences.

1. **CONCEPT OR VISION OF TRUTH:** Responsive channels of truth had to be given profound experiences of the Divine presence to astonish them to awe and awaken a true perspective or realization as to how great and holy God is and how small and deficient they are. Ex. 3:2-6; Is. 6:1-5; Mt. 17:1-8; Acts 26:12-16; Re. 1:9-18
2. **REVELATION OR IMPARTATION OF TRUTH:** This has been a time-consuming process in history during which God slowly imparts His truth, His will, and His plans to humble leaders by developing a variety of circumstances and tangible illustrations of spiritual concepts. Ex. 4:12; 20:1-26; Nu. 12:6-8; Mt. 5-7; Jn. 16:12-15; Ga. 1:11-18; Ep. 3:3-5; II Pt. 1:21; Re. 1:1-3
3. **INSPIRATION OR RECORDING OF TRUTH:** A mysterious Divine-human activity in which historical facts as well as profound revelations of truth were recorded by human authors, who selected their material and their words under the guidance of the Holy Spirit so the facts were inerrantly recorded. Ex. 24:12, 25:26; Dt. 28:58; 2 Sam. 23:2-3; Pr. 22:20; Mt. 5:17-18; I Co. 10:11; 2 Pe. 3:15-16; I Jn. 2:1
4. **ILLUMINATION OR ELIGHTENMENT OF TRUTH:** The Holy Spirit will guide humble minds to understand revealed and recorded truth. Dt. 4:5-6; 1 Kg. 4:30; Ps. 49:2; 111:10; 119:34,73,130; Pr. 2:3-5; Lk. 10:21-22; Jn. 14:26; 21:24; I Co. 2:12; I Jn. 2:20,27
5. **CONCEPT OR DEVELOPED PERSPECTIVE OF TRUTH:** Through study, meditation, and prayerful consideration, factual truth becomes a part of our personalities as we are led into concepts or perspectives of truth which are not reducible to words. This is the true objective of the whole process of revelation and inspiration. Acts 17:11; 2 Tim. 2:15; I Pe. 2:2-3
6. **MINISTRY OR PROPAGATION OF TRUTH:** Through special called-out ministry and by all those reconciled to God. Mt. 28:19-20; Mk. 16:15; Acts 1:8; 8:4; Ep. 4:11-15; 2 Tim. 2:1-2

The Bible is a loving endeavor from a bereaved Godhead to rescue everyone possible from a world in rebellion. “The Son of Man has come to seek and to save that which was lost” (Lk. 19:10), “that the world should be saved through Him” (Jn. 3:17). “God our Saviour... desires all men to be saved and to come to the knowledge of the truth” (I Tim.

2:3-4). God spoke through Isaiah, “Come now, and let us reason together” (Is. 1:18). The Lord Jesus put “the light of life” on exhibition (Jn. 8:12).

The Bible is God’s plain message to the lowly and the simple (Mt. 11:25-26) and was not intended to require great scholarship to arrive at its essential message. The simplest possible interpretation is what God intended man to understand. God is not seeking to hide truth or involve mankind in great mysteries, but to make the way of life plain and simple. The Apostle Paul’s commission was “to open their eyes so that they may turn from darkness to light” and be reconciled to God in forgiveness (Acts 26:18).

Each sincere servant of Christ faces the sifting process as he seeks to discern God’s message. The anointing of the Holy Spirit has been promised to guide us (I Jn. 2:27), in fulfillment of the Saviour’s words (Jn. 16:12-15).

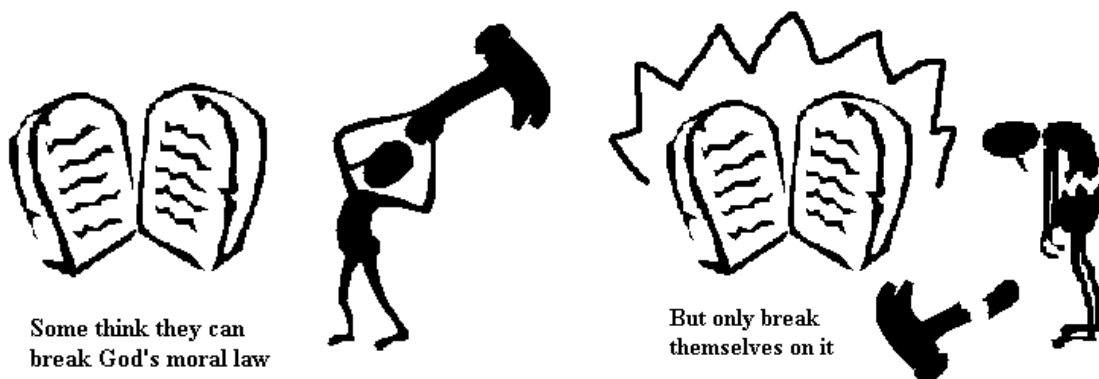
### THE TWO TABLES OF STONE WRITTEN BY THE FINGER OF GOD

“Hear, O Israel, the statutes and the ordinances which I (Moses) am speaking today in your hearing, that you may learn them and observe them carefully” (De. 5:1)

The people said: “Go near and hear all that the Lord our God says; then speak to us all that the Lord our God will speak to you, and we will hear and do it” (De. 5:27)

The Lord said to Moses: “They have done well in all that they have spoken. Oh that they had such a heart in them, that they would fear Me, and keep My commandments always, that it may be well with them and with their sons forever!” (De. 5:28-29)

Moses wrote: “The Lord gave me the two tablets of stone written by the finger of God; and on them were all the words which the Lord had spoken with you at the mountain from the midst of the fire on the day of the assembly” (De. 9:10)



The Lord Jesus said, “Do not think that I came to abolish the Law or the prophets; I did not come to abolish, but to fulfill” (Mt. 5:17)

The Lord Jesus asked a lawyer, who had inquired about eternal life: “What is written in the Law? How does it read to you?” He answered: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” The Lord Jesus said to him: “You have answered correctly; do this, and you will live” (Lk. 10:26-28).

### **LESSON 3: THE NATURE AND CHARACTER OF GOD**

“I am the Lord, and there is no other: beside Me there is no God” (Is. 45:5)  
“Thus says the high and exalted One who lives forever, whose name is Holy, I dwell on a High and holy place” (Is. 57:15)  
“God is light and in him is no darkness at all” (1 Jn. 1:5)  
“God is love, and the one who abides in love abides in God, and God abides in him.” (1 Jn. 4:8)

#### **1. The Godhead are revealed in the Bible as A TRINITY OF PERSONAL SPIRITUAL BEINGS.**

(A) A TRINITY OF SPIRITUAL PERSONAL BEINGS of equal endowments, attributes, oneness of purpose. Ep. 4:4-6

(1) Old Testament - plurality of personalities.

- (a) Plural nouns and pronouns are applied to God: Ge. 1:1, 26; Is. 6:8
- (b) Distinctions of persons are made in the Godhead: Ge. 6:3; 22:8,12; Ps. 16:10; 110:1; Is. 6:3; Is. 63:8-11

(2) New Testament - threefold personality asserted

Specific instances are:

- (a) Our Lord's baptism: Matt. 3:15-17; Lk. 3:21-22
- (b) The ministry of the Holy Spirit: 1 Co. 12:4-6; Jn. 14:16-17
- (c) The Father and the Holy Spirit are distinguished from each other: Lk. 11:13; Jn. 3:34; 15:26; Ro. 8:26-27; 1 Cor. 15:25-28; Ep. 1:17
- (d) The Father and Jesus are distinguished from each other: Mt. 11:27; 28:18; John. 8:15-18; Acts 4:24-30; Rev. 5:13;

(3) Each of the members of the Trinity is called God or claimed full Deity:

- (a) The Father very frequently: Jn. 6:27; 1 Cor. 8:6
- (b) The Son, the Lord Jesus Christ: Ti. 2:13; Lk. 4:12; Jn. 8:58; 10:30; Acts 2:36
- (c) The Holy Spirit: Acts. 5:3,4; He. 9:14

(4) Each member of the trinity has a separate free will, mind and emotions.

- (a) The Father: Mind, Is. 1:18; Emotion, Gen. 6:6; Free Will, Rom. 12:2
- (b) The Lord Jesus: Mind, 1 Cor. 2:16; Emotion, John 2:13-17; Will, Lk.22:42
- (c) The Holy Spirit: Mind, Rom. 8:26-28; Emotion, Gen. 6:3; Will, 1 Cor. 12:11

(B) A DIVINE UNITY OF PERSONALITIES - A compound oneness.

- (1) The old Testament emphasizes the unity of God: Ex. 20:3; Mk. 12:29
- (2) Deut. 6:4 “Echad” One, compound unity, Gen. 2:24 Adam and Eve become one.
- (3) The plural Hebrew word for God, “Elohim,” is often used with a singular verb: Ge. 1:1, 26-27



- (4) Jesus likened the oneness of His essential Being with that of the Father to the most intimate of all human relations: 1 Co. 12:27; Ep. 5:30; John 17:11, 21-23
- (5) “One” used in the NT. Ep. 2:15; 4:13; 2 Tim. 3:17
- (C) The Godhead are SPIRITUAL IN ESSENCE, not having a physical existence: Jn.5:37
  - (1) God’s essential spiritual nature is immaterial: Jn. 4:24; Col. 1:15
  - (2) The Godhead cannot be seen by our earthy consciousness: Jn. 1:18; 1 Jn. 4:12
  - (3) No external images are to be made to represent the Divine Being: Ex. 20:4
  - (4) In the resurrection the redeemed shall receive “a spiritual body” Phil. 3:21; 1 Cor. 15:51-53; 1 Jn. 3:2
- (D) The Godhead LIVE IN AN ENDLESS DURATION OF TIME and have successions of thoughts, choices and experiences.
  - (1) The Godhead live in an endless duration of time: Is. 57:15; Rev. 1:8; Ps. 102:24-27
  - (2) The Godhead engage in the process of reasoning: Is. 1:18; Jer. 29:11
  - (3) The Godhead experience emotional reactions of pleasure, grief: Zeph. 3:17; Lk. 15:7,10; Gen. 6:5-6; Ps. 95:9-11
  - (4) The Godhead perform actions at definite periods of time: Ez. 32:17; De. 2:25; Acts 17:31; He. 4:4
  - (5) God cares for those in submission to Him, observing, reacting: De. 23:14; 2 Chr. 16:9
  - (6) The Godhead make decisions in response to man’s condition, rebellion, or change of attitude: Ex. 32:7-14; De. 9:18-19,25; 1 Sam. 15:10-11,23,25; Jonah 3:10; 4:2
  - (7) The incarnation of Jesus brought changes in the Godhead: Jn. 1:1-2, 14; Ga. 4:4-5; He. 1:5
  - (8) The Holy Spirit began His earthy activity at a specific point in time: Jn. 7:39; Acts 2:33
  - (9) God made decisions concerning distant plans which He expects to bring to pass in the process of time, representing them as future: 1 Sam. 2:35; Jer. 25:11-12; Dan. 2:44, 9:24; Jonah 3:4; Lk. 23:28-31; I Th. 4:16-17
- (E) The Godhead POSSESS THE ABILITY OF PERSONALITY. Jn. 17:3
  - (1) Intellectual activity: 1 Sam. 2:35; Is. 1:18; Micah 6:1-3; 1 Co. 2:10-11
  - (2) Emotional reactions: Ge. 6:5-6; Ps. 95:10-11; Ezek. 6:9-10; Mt. 23:37-38, Lk 15:7,10
  - (3) Freewill: Ge. 1:26; Ex. 32:7-14; Jn 10:18; 1 Co. 12:11; James 1:18

2. The Godhead possess NATURAL ATTRIBUTES.
  - (A) ETERNITY OF BEING. Gen. 21:33; De. 33:27; Ps. 90:2, 93:2; Isa. 9:6; 1 Tim. 1:17; Re. 4:8
  - (B) OMNIPRESENCE: Jer. 23:24; Acts 17:24; Psm. 139:7-10
  - (C) OMNISCIENCE, or knowledge of all that is knowable: Is. 40:28; Job 37:16; He. 4:13; Mt 6:6
    - (1) God has perfect knowledge of all that is taking place at the present time, men's actions, thoughts, disposition of matter and every force, etc. Prov. 15:3; Ezek. 11:5; Mt. 12:36-37
    - (2) Many future choices of men appear to be known before hand and form the basis for many detailed plans of events that God purposes to bring to pass in making reconciliation for all men possible in His government of world affairs.
      - (a) The death of Christ: Ge. 3:15; Mt. 20:17-19
      - (b) Israel would require judgments to bring them to repentance: De. 9:13,31:16-21, 27
      - (c) Jeremiah was a subject of knowledge before conception: Jer. 1:5,7
      - (d) God knows the world will become more selfish: Mt. 24:14; 2 Th. 2:3-4; 1 Tim. 3:1-3
      - (e) "According to His own purpose." Forgiveness is possible: 2 Tim. 1:9-10; Tit. 1:2
      - (f) The atonement was a possibility "before the foundation of the world" and a certainty "from the foundation of the world:" 1 Pe. 1:20; Re. 13:8; Acts 3:18, 4:27-28
      - (g) The gathering from the world respondents to the Gospel was known before. (That people *in general* would respond): Acts 15:13-18
    - (3) Many events and future plans that God has decided upon and prophesied as certain to come to pass appear to be associated with causation (De. 2:25). In matters of personal salvation God never coerces the will, but maintains a balance of moral freedom (Re. 3:20).
      - (a) Abraham's descendants in Egypt: Ex 12:40-41
      - (b) "The king of Egypt will not permit you to go, except under compulsion": Ex.3:19-20
      - (c) Cyrus, king of Persia, was prophesied 150 years before the return: Is. 44:28-45:4
      - (d) The Babylonian captivity was determined by God as judgment upon Judah: Jer. 25:11-13
      - (f) God's knowledge of man's unwillingness to respond to His overtures of reconciliation has led Him to make detailed plans as to the course of the ages: Is. 9:6-7; 1 Th. 4:16-17
    - (4) Many Bible passages appear to indicate that God does not have absolute foreknowledge over all His own future actions, nor of all those of His moral creatures:
      - (a) God repented that He made man: Ge. 6:3, 5-7, 12
      - (b) God had a climax of blessing when Abraham was about to slay Isaac: Ge. 22:12

- (c) God was determined to wipe out Israel after the golden calf crisis:  
Ex. 32:7-14
  - (d) God waited to see how Israel reacted after the golden calf crisis:  
Ex. 33:5
  - (e) Israel's complaining brought God's judgment, which was later stayed:  
Nu. 11:2
  - (f) God expected to discover Israel's true heart and reactions to Him:  
De. 8:2
  - (g) God changed His mind about driving out some nations of Palestine:  
Jud. 2:20-22
  - (h) God repented of His choice of Saul as king after he disobeyed:  
1 Sam. 15:10-11,23,35
  - (i) God changed His mind and added 15 years to Hezekiah's reign:  
2 Kings. 20:1-7
  - (j) God changed His mind about destroying Jerusalem: 1 Chr. 21:11-15
  - (k) God changed His mind and granted "some measure of deliverance":  
2 Chr. 12:5-8
  - (l) God will change His judgments/blessings according to man's  
reactions: Jer. 18:5-10
  - (m) Jeremiah preached repentance to Babylon so God could change his  
mind: Jer. 26:2-13
  - (n) God is willing to repent of His judgments if man repents of his sins:  
Joel 2:12-14
  - (o) Jonah pronounced God's impending judgment upon Nineveh. The  
Ninevites repented and God changed his mind: Jonah 3:2,4,10;  
4:2
  - (p) Judas rebelled and frustrated his Masters plans: Acts 1:25; Mt. 10:2-4;  
Lk. 6:12-13
  - (q) Christ's return will occur when the Father decides it should: Jn. 14:28;  
1 Co. 11:3
  - (r) Christ's return was delayed by God's mercy: Mt. 16:27-28, 24:34;  
Phil. 4:5; 1 Pe. 4-7
  - (s) Names can be blotted out of the Book of Life: Re. 3:5; Re. 21:22
- (D) OMNIPOTENCE: (All-powerful) Ge. 17:1; Ex 6:1-3; 2 Cor. 6:16,18;  
Re. 22:19
- (1) God cannot deny Himself (2 Tim. 2:13); cannot modify His natural  
attributes (He.11:6)
  - (2) God is able to do whatever He wills (except with moral beings) but is  
limited to doing those things that are in harmony with His wise and holy  
and perfect Character.
  - (3) God's will limits His abounding energy. He has not done all that He is  
capable of doing.
  - (4) Mankind has limited God's will and happiness: Ps. 78:40-41; Is. 1:2-4;  
2 Kings 17:12-15; Mt. 23:37; Mt. 6:10

3. The Godhead possess MORAL ATTRIBUTES. God's Moral Attributes are a description of how God has chosen to use his Natural Attributes. It is what God has chosen to be.

Before there can be moral attributes there must first be:

The endowments of personality, ie. Intellect, emotion and will.

The knowledge of what is right action. "God is light and in Him there is no darkness at all." 1 John 1:5

The will acts as a unit, therefore there can be no mixed moral character., The motive is that determines why something is chosen, and thus the ultimate intention in life determines moral character.

(A) "GOD IS LOVE" is the basic moral attribute of the Godhead: 1 Jn. 4:8, 16.

God's love is His choice of impartial goodwill toward all moral beings. He has pledged Himself to do all within His power to secure the happiness and prevent the misery and suffering of all moral beings.

- (1) "Good" and "Goodness" describe God's essential goodness: Ps. 119:68; Ro.2:4
  - (a) Good: Ps. 86:5; Mt. 19:16-17
  - (b) Goodness: Ex. 34:6-7; Ro. 2:4
- (2) Love is ascribed to each member of the Godhead:
  - (a) The love of God the Father is the source of all true love in the world: Jn. 3:16; 2 Co. 13:11
  - (b) The love of Christ is referred to: Jn. 15:9; Ep. 3:19
  - (c) The Holy Spirit is known by His operations of Love: Ro. 15:30; Ga. 5:22
- (3) This loving disposition of the Godhead was the mainspring of redemption:
  - (a) God the Father: Ro. 5:8; 1 Jn. 4:9-12
  - (b) The Lord Jesus: Jn. 15:13; Re. 1:5
  - (c) The Holy Spirit: Acts 10:38; He. 9:14
- (4) Man is commanded to choose love, indicating that it is a voluntary state. Ep. 5:1-2; 1 Tim. 1:5

(B) HOLINESS is a moral attribute of the Godhead: 1 Pe. 1:15-16; Re. 4:8

Holiness is an evaluation that is due to virtuous moral character. Holiness is not something which one has, but something one is.

- (1) "God is love." 1 Jn. 4:8
- (2) "God is light and in Him is no darkness at all" 1 Jn. 1:5
- (3) God has all truth and is obeying all truth, therefore is holy in the absolute sense, and is worthy of the veneration and worship of everyone: Re. 4:8

(C) RIGHTEOUSNESS is a moral attribute of the Godhead:

De. 32:4; Jn. 17:25; He. 1:8-9

- (1) God reacts against disobedience and takes pleasure in obedience: Ps. 138:6; He. 6:10
  - (a) God will evaluate the guilt of each moral being in all fairness: 2 Cor. 5:10; He. 9:27

- (b) God will separate those who love Him from those who rebel against Him: Dan. 12:2; Mt. 25:46
- (c) God forgives repentant sinners through faith in the Lord Jesus: Ro. 3:24-26; 1 Jn. 1:9
- (D) LOVING-KINDNESS AND MERCY is a moral attribute of the Godhead: Ro.2:4
- (E) WISDOM is a moral attribute of the Godhead: Jer. 51:15; Ro. 11:33  
Wisdom is the knowledge and personality of God used in a good and loving way.
- (F) TRUTHFULNESS is a moral attribute of the Godhead: Ex. 34:6; Jn. 14:6  
As long as God is love he will be absolutely truthful, as He has nothing to hide, and desires to represent reality.
- (G) FAITHFULNESS OR UNCHANGEABLENESS is a moral attribute of the Godhead.  
Lam. 3:23; James 1:17  
God has committed Himself to a state of perfect love. (It does not mean that He cannot change His mind, it means that he will not change His moral character.)

In moral character, therefore, the Triune Godhead are absolutely committed to a state of perfect love, without the slightest interruption. Thus Moses could write: “The Lord your God, He is God, the faithful God.” (De. 7:9) The Psalmist could say: “Thou art the same, and Thy years will not come to an end” (102:27). Jeremiah could extol God in the words: “Great is thy faithfulness” (Lam 3:23). Malachi could quote God as saying: “I, the Lord, do not change (3:6). Paul could confidently affirm: “God is faithful” and, “He remains faithful” 1 Co. 1:13; 2 Tim 2:13). In Hebrews it could be declared: “Jesus Christ is the same yesterday and today, and forever” (13:8). James not only could say, “with whom there is no variation,” but also, “or shifting shadow” (1:7). Peter admonished his fellow Christians to “entrust their souls to a faithful Creator in doing what is right” (1 Pe., 4:19). This perfectly virtuous and uninterrupted conduct of the Godhead forms the foundation of the heavenly chorus, where every superlative will be heralded as God’s holy will is done in every iota: “Holy, holy holy, is the Lord God Almighty, who was and who is and who is to come” (Re. 4:8)

## **LESSON 4: MAN'S CREATION AND RELATIONSHIPS**

“Then God said, “Let us make man in our image, according to our likeness; and let them rule over...all the earth....” And God created man in His own image, in the image of God He created him” (Ge. 1:26-27).

“We are the temple of the living God; just as God said, “I will dwell in them and walk among them; and I will be their God, and they shall be my people”. (2 Co. 6:16)

1. Man is qualified by his endowments of personality to relate to God and his fellow men.  
Gen.1:26-27 (Image = shadowing forth, Likeness = resemblance/image cast in a mold)
  - A. Ability of intellect; reasoning powers and understanding, God consciousness, self-consciousness, conscience, memory imagination. (spirit) Is. 1:18; Ep. 4:32; Rom. 12:1-2, 1 Co. 2:11,12 Is. 26:9
  - B. Ability of emotion, or experience of what is thought about, sense of the valuable. (soul) Ge.2:7; Mt. 11:28-30, Ps. 42:1, Lk. 1:46,47
  - C. Ability of free will or self-determination. (heart) De. 4:29; Mk. 7:22-23; 2 Cor. 4:16, 2 Cor. 5:1 (inner unified personality, and outward physical body, man a dichotomy)
2. Man's life was intended to consist in the full expression of his personality in fellowship with God and his fellow men, with supreme satisfaction and happiness.
  - A. Spiritually, man was created to have intimate relationship with God: Ge. 1:26-27; 2 Chron. 16:9; Jn 14:23; John 17:3,23.
  - B. Socially, human associations through the five senses: 1 Sam. 18:1,3; Ep. 4:25; Rom. 15:32; 1 Jn 1:3-4,7.
  - C. Physically, the world contributing to man's relationship with God and men:
    1. The world manifests the greatness of God - inspires worship: Ps. 8:3-6; Acts 14:15
    2. Man's surroundings were intended to provide inspiration, and opportunities for fellowship. Ge. 2:9; Ps. 104:24
    3. The conditions of happiness for the Godhead and all moral creatures must be an intelligent recognition of all moral relationships and a fulfillment of all obligations perceived by the mind. (supreme recognition of God, and others with ourselves, Ps. 5:2)
      - A. The Ten Commandments were given to define man's obligations (Ga.3:19) and can never be changed or suspended in our present relationships: Ps. 19:7-8; Ro.7:12,14; De. 5:1&27-29; De. 6:24,25; De. 10:12,13; De. 30:8-20; Mt. 5:17-18; Prov. 29:18
      - B. Jesus reaffirmed the perpetuity of the ten Commandments: Mt. 22:36-40; Mk. 12:28-34; Lk.10:25-28

1. The first four embrace the supreme obligation of love to God:  
De. 6:3-7
2. The last six embrace equal obligation and love to our fellow men:  
Le. 19:18; Mt. 7:12
3. The New Testament further reduces the Ten to one word, “love”;  
Ro. 13:8-10; Ga. 5:14; 1 Tim. 1:5
4. Man was to be regulated by appeals to the right exercise of free choice in a moral government. Moral Government is an arrangement to regulate the conduct of moral beings by enlightening their minds as to what actions are right and proper, and by solemn pronouncements that certain consequences will follow right actions and opposite consequences will follow wrong actions. The subject determines what consequences will be his.
  - A. Free moral action is distinguished from external and internal causation.  
Re. 19:6; Ps. 103:19 (see Kingdom of God chart.)
    1. Inanimate creation, under physical law, or cause and effect. He. 1:1-3; 1 Kings 18:38; Psm 50:1
    2. Animate non-moral creation governed by instinct. Ge.9:2; Matt 6:26, Matt 17:27
    3. Moral beings under governmental providence, which often involves a temporary suspension of moral freedom by God’s direct agency. Under such cases, man is no longer accountable or responsible for his actions. De 2:25; Dan. 4:17; Ex 11:9-12; Josh. 11:20; Ps. 22:28; Prov. 21:1; Jn 7:30 John the Baptist Mt.11:2-11, Lk. 1:15-17
  - B. Man’s enlightenment - the directive of right moral action. (If man is to be responsible for doing right, he must understand what his obligation is.)
    1. Man has great moral light from natural observations: Ep. 5:13
      - a These natural observations are the basis of guilt: Ro. 1:18-20; 3:23  
(Right action can only follow right understanding.)
      - b This moral light appeals directly to the mind for acceptance or rejection by philosophical reasoning: Ro. 1:18; Col. 2:8
      - c The sources of moral light, from which we build our concepts of reality.
        1. Our inner personalities and abilities: Ps.8:4
        2. Our five senses: Ps. 139:14
        3. Our surroundings or external observations: Ps. 19:1-4; Ro. 1:20
        4. Our daily contact with fellow men - “golden rule”: Mt. 7:12
    2. Man has moral light directly from the Godhead: Jn. 12:32; Ro.2:12,15
    3. Man has been given special moral enlightenment by Divine Revelation.  
Gn. 2:16-17;3:2-3;8-10; After fall Gn.5:24; 6:13; 15:1

By Ten Commandments Ex 19:3 20:1; through Jesus Jn 1:17-18,  
through New Testament 2 Tim 3:16

- C. Pronounced consequences - the enforcement of moral government:
  - 1. There must be consequences in moral government. A law with out consequences is not law, but advice. De. 11:26-28; 30:15-20 Deut. 7:9-11; 1 Cor:4:5
  - 2. These consequences must be just: (guilt in proportion to moral light)  
Ez. 18:30; De. 24:16; Gal. 6:7-8 Deut 10:17 Rom 2:6-11
- 5. The rewards of conformity to God's reasonable requirements are most blessed.
  - A. Man experiences favor and friendship with God and his fellowman. Jn. 14:23; Ex. 30:10,11
  - B. Man is allowed to partake of the life-giving energy of God. Jn. 6:33; 56-57
  - C. Peace, joy, and praise - the blessed results of conformity to intelligence: Ro. 14:17; Pe. 1:8
  - D. Endless duration of life with God: Dan. 12:2; Ro. 6:22-23



## **LESSON 5: MAN'S REBELLION AGAINST GOD.**

“Sin is lawlessness” (1 Jn. 3:4). “They (all men) are without excuse.” (Ro. 1:20).  
“They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever.” (Ro. 1:25)

1. Holiness and sin are free voluntary acts of will, and although influenced, are not caused.
  - (A) Moral character is a voluntary state of activity or conduct that takes place in the experiences of moral beings.
    - (1) Moral character is not something in back of the will causing action, but the action of the will itself.
    - (2) Moral character is what we are doing with our endowments of personality and enlightenment.
    - (3) Moral action and compulsory action are antagonistic. What is free cannot be caused, and what is caused cannot be free.
    - (4) Moral action is free (self-originated); moral character is a description of one's habitual actions.
    - (5) Man has the ability and responsibility for self-decision: De. 11:26-28; Josh. 24:15; Is. 1:19-20; Jn. 1:11-12, 5:40, 7:17; Ro. 6:16-18; Re. 3:20, 22:17
  - (B) Moral actions are definite and can never be partial. (partly chosen and partly not chosen.) Like a light switch, ON or OFF.
    - (1) The will always acts as a unit in a given instance: Josh 24:15. Man is obeying up to the light he has, or he is not!
    - (2) The will may choose a given course of action, but not two actions at once. Matt. 6:22-24, 1Kings 18:21.
    - (3) There cannot be a mixed moral character. We cannot choose to be virtuous and selfish at the same time: De. 30:19-20
    - (4) Scripture so indicates: 1 Kgs. 18:21; Is. 1:19-20; Ro. 6:16-18; Tit. 1:15; 2 Cor. 6:14; Jn. 3:19-21; 1 Jn. 1:6-7, 2:15-17, 5:12.
  - (C) All actions of the will are related, but are not all of the same importance.
    - (1) Ultimate, or supreme choices, establish the purpose and direction of our lives.
      - (a) We may choose to live intelligently - love, with a purpose to please God and man.
      - (b) We may choose to live unintelligently - sinfulness, with a purpose to please self.
    - (2) Subordinate choices fulfill a higher choice- one's ultimate or supreme purpose.

- (3) Resultant choices (routine) fulfill previous decisions, i.e. subordinate choices.  
The supreme choice in life being made, all other choices are simply means to achieve the end chosen.
  - (D) What actions of will establish moral character as virtuous or sinful?
    - (1). Resultant choices? They merely fulfill previous subordinate choices.
    - (2). Subordinate choices? They were made to bring about a higher choice that was made.
    - (3). Moral character can only be determined by examining the ultimate choice that was made.
      - (a) Man has a free will and has the ability to originate choices to live his life
      - (b) He can either love God supremely and others equally, or himself supremely.
  - (E) The motivating purpose of “heart,” then is the **only** gage of moral character.
    - (1). As our ultimate (inner) choice or determination of heart is, so is our moral character.
    - (2). God searches the purpose of the “heart”: De 5:29; Mk. 7:18-23; 1 Th. 2:4 He.4:12-13
  - (F) Sin is not an abstract thing which invades our personality, but a sequence of wrong choices and conduct which involves our whole personalities, and is continuous until we bow in repentance at the feet of Jesus for forgiveness and transformation.
2. Man rebelled against God by refusing to conform to God’s reasonable requirements - the tragedy of the moral world.
- (A) Man was created perfect with proper inner balance and perspective: Ge. 1:31
    - (1) Moral character is what we are doing with our personalities.
    - (2) Moral character cannot be created; it must be man’s voluntary choice.
    - (3) Man had every advantage to form his own righteous moral character.
  - (B) Man chose to follow his Creator’s example and establish a moral character of virtue/love.
    - (1). Man had fellowship with God in naming the animals. Ge. 2:16-20.
    - (2). Also, certainly, at Eve’s creation: Ge. 2:21-24.
    - (3). A tragic change in Divine fellowship took place after the Fall: Ge. 3:8-11.
    - (4). Man, “knowing good,” partook of the forbidden fruit and was expelled: Ge. 3:22-24
    - (5). Eve’s reply to Satan indicates her obedience to God’s command: Ge. 3:2-3.
    - (6). Relationship of Adam and Eve radically changed after the Fall, so must have been virtuous and unselfish before: Ge. 3:7-11, 2:25.

- (C) Adam and Eve freely rebelled against God by blinding their minds to obvious truths of their relationships.
    - (1). It was a positive act of rebellion: Ge. 3:6.
    - (2). It was a violation of a known command, not a weakness or deficiency: Ge. 3:3.
    - (3). It replaced God with self-gratification and self-centeredness.
    - (4). The inner balance of self-control was disrupted - emotions reigned.
  - (D) Adam and Eve immediately sought to excuse themselves and blame God.
    - (1). Adam, not deceived (1 Tim. 2:14), blamed God for creating Eve: Ge. 3:12.
    - (2). Eve blamed Satan as personified in the serpent (Ge. 3:13) and in effect blamed God.
    - (3). Eve was deceived at the moment of indulgence: 2 Co. 11:3; 1 Tim, 2:14.
    - (4). This deception was voluntary after a rejection of moral light and understanding.
    - (5). God will never permit excessive temptation to anyone responsive to His moral light:  
1 Cor. 10:13; Mt. 13:15; Jn. 12:35-36; Ro. 1:28.
    - (6). Mankind must take the full blame for his rebellion and sin. He. 10:26; James. 4:17.
3. Old Testament words describe the voluntariness of mans sin, and thus his great guilt.
- (A) To miss or err from the mark. Eze. 18:20
  - (B). To act perversely, or to twist and distort moral character. (iniquity) Dan. 9:5.
  - (C). To transgress or break away from just authority, to be contrary. Is. 1:2
  - (D). To refuse to serve God. Josh. 24:14-15.
  - (E). To act treacherously or deceitfully, usually rendered “trespass:” Josh. 7:1.
  - (F). To refuse to obey or hearken. (refuse to listen), Ne. 9:16-17
  - (G). To be rebellious. 1 Sam. 12:13-15.
  - (H). To be stubbornly disobedient, or a rebel. Neh. 9:26.
  - (I). To be wicked or impious. 1Kgs. 8:47
  - (J). To live worthlessly or without any worthy purpose. Is. 55:7
  - (K). To be evil. (to spoil or dash to pieces the moral worth that God intended). Ge. 6:5.
4. The Greek N.T. Uses 8 different words to describe the wickedness and inexcusableness of sin.
- (A). To miss or err from the mark, a misdirection of our faculties: 1 Jn. 3:4-5.

- (B). To trespass, to fall beside or deviate from the right path of life, to stumble: Ep. 2:1.
  - (C). To transgress or step by the side of the prescribed path. (of truth) He. 2:2
  - (D). To be lawless, or refuse to conform to Divine law. Mt. 7:23.
  - (E). To disobey or be disobedient, to disbelieve or refuse belief. Ro. 2:8.
  - (F). To do wrong, to be unjust or unrighteous, to refuse to do what is right: 1 Co. 6:9.
  - (G). To be ungodly or to act impiously, without reverential awe toward God: 1 Tim. 1:9.
  - (H). To be evil, wicked, or depraved in mind and heart. Jn. 3:19.
5. All sin is a wrong ultimate choice to seek our own happiness supremely.
- (A). Sin is a wrong voluntary attitude or a wrong motive of heart: 1 Kings. 11:9-11; Ezek. 18:30-32; He. 3:7-15.
  - (B). This wrong attitude involves our whole personality and leaves no room for simultaneous actions from an opposite motive: Mt. 6:22-24; Jn. 3:19-21; Ro. 6:16-18; 2 Co. 5:17
  - (C). This wrong attitude has been continuous from the dawn of moral accountability: Ps.14:1,3; Is. 64:6; Jer. 17:9-10; Ro. 3:10-12, 6:16-17; Ep. 1:1,3.
6. Men are the authors of their own rebellion against God and are fully to blame for the entrance of sin into the world, and its persistent perpetuation.
- (A). Sin did not enter the world because man was created deficient in any way.
    - (1). God's moral character is love: 1 Jn. 4:8; Ps. 86:5; Ro. 5:8; 2 Co. 13:11.
    - (2). God's creation results from intelligence and wisdom: Jer. 51:15; Acts 17:42; Re. 4:11
  - (B). Sin did not enter the world because it was God's will that it should.
    - (1). God designed man to enjoy the Divine presence: Ep. 2:22; Acts 17:24; Col. 1:16.
    - (2). Holiness and happiness are God's will for moral beings: De. 10:12-13; 1 Jn. 2:17.
    - (3). It is god's will that all men should be saved: Jn. 3:17; 1 Tim. 2:3-6; 2 Pe. 3:9.
  - (C). Sin did not enter the world because God failed to exert every effort to prevent it.
    - (1). God warned Adam and Eve of the consequences of disobedience: Ge. 2:16-17, 6:3.
    - (2). Man is represented as resisting these pressures continually: Ge. 6:3; Is. 65:2-3; Jer. 7:23-27; Mt. 23:33-35; Acts 7:51; Ro. 2:4-5; 1 Th. 5:19

- (3). God pleads with man as evidence of a concern for his welfare: Prov. 1:24-25,30; Jn. 1:11; Micah 6:2-3; Mt. 23:37; Re. 3:20; Jer. 2:5,9,13; Ezek. 18:30-32.
- (4). Man has limited God's love and grieved him. Ps. 78:41.
- (D). The grief and disappointment that sin has brought to God proves He has done all possible to prevent sin from entering the World. He would not author His own unhappiness.

## **LESSON 6: THE CONSEQUENCES OF MAN'S REBELLION**

“Your iniquities have made a separation between you and your God, and your sins have hid His face from you so that He does not hear.” Is. 59:2.

“I have been hurt by their adulterous hearts which turned away from Me, and by their eyes, which played the harlot after their idols.” Ex. 6:9.

1. First and foremost, the agonizing grief and disappointment of God. (Grief is emotional pain which is in direct proportion to the love shared in a relationship.)
  - (A) God's grief of “heart” drove Him to repent of creating man: Ge. 6:5-7,12
  - (B) God's grief and disappointment with Israel has been most painful. Ex. 32:7-14, Ez. 6:9
  - (C) God is reluctant to bring about righteous judgment for man's sin: Ez. 33:11; 2 Pet. 3:9.
  - (D) It was grievous to God to change His whole program for man: Ro. 1:28; Gen. 3:16-19.
  - (E) Jesus was a “man of sorrows, and acquainted with grief.” Is. 55:3; Jn. 1:11; Mt. 23:37
2. Spiritual separation from God's favor-spiritual death: Is. 59:1-2; 1 Pe. 5:5. To be separated “from the presence of the Lord and from the glory of His power” is to be separated from the real and genuine life that God intended: 1 Th. 1:9.
3. Loss of peace and joy, a permanent distortion of personality: Is. 57:20-21; Ro. 8:6; Tit. 1:15.
4. Stained relations with his fellowmen, instead of free, happy friendship: Ge. 3:7; Ro. 1:28-32; Tit. 3:3; James. 4:1.
5. Physical deterioration, pain and finally death: Ge. 3:19; 2 Co. 4:7,16, 5:1.
6. Penalties of sin in man's earthly life or environment: Ge. 3:22-24, 3:16.
7. Depravity of constitution-ever-worsening tendencies to self-indulgence. Ro. 7:21,24.
  - (A) Our creation “in the image of God” makes this depravity possible. (the amount of damage which can be done to a mechanism is in proportion to its value to begin with.)
  - (B) Our environment and relations, which were meant to be profound blessings, become the means towards greater degradation.
  - (C) Our weakened and unbalanced physical condition constitutes what we call physical depravity and contributes to the development of moral depravity.

- (D) Moral depravity is a voluntary development which results from wrong choices. Every wrong action deepens the ruts of our depravity until we develop mighty monsters of bondage. Ga. 5:17, 19-21; 1 Pe. 2:11.
  - (E) The universality of sin is accounted for as follows:
    - (1) Hereditary physical tendencies tend toward softness and self-sympathy early on.
    - (2) Physical consciousness and experiences through the five senses are cultivated prior to the dawn of moral accountability.
    - (3) Moral influences of our immediate and social environment lead us to choose similar habits of life by imitation and often persuasion. 1 Pe. 1:18.
    - (4) At the dawn of moral accountability as obligation to God and others is beginning to be perceived, moral enlightenment appears to make a dim impact because of already established habits of living.
    - (5) The will now determines to press on in this self-gratification against these new realizations, the habit of self-indulgence now becoming sinful. Is. 53:6, 1 Pe. 2:25.
8. Endless misery and torment in woeful separation from God and holiness.
- (A) The nature of this punishment is described by the most solemn words.
    - (1) Death: Ezek. 18:31-32
    - (2) Darkness: Jude 12-13.
    - (3) Perish or lost: Jn. 3:15-16.
    - (4) Retribution: 2 Th. 1:8.
    - (5) Torment: Lk. 16:23,28.
    - (6) Agony: Lk. 16:24-25.
    - (7) No rest day and night: Re. 14:11.
    - (8) Weeping and gnashing of teeth: Mt. 8:12, 22:13.
    - (9) Unquenchable fire: Mk. 9:43.
  - (B) Names applied to the abode of those not reconciled to God.
    - (1) Place of torment: Lk. 16:28.
    - (2) Sheol or underworld, the region of the dead: Ps. 9:17.
    - (3) Hades, a similar NT word, an intermediate state: Lk. 16:23.
    - (4) Gehenna or hell, a place where refuse was dumped, crawling with vermin. Mt. 5:29-30
    - (5) The lake of fire: Re. 20:14-15.
  - (C) Words appear to portray awful remorse of conscience and spiritual torment.
    - (1) Fire is used figuratively: Mk. 9:49, Lk. 12:49.
    - (2) Satan and evil angels, for whom hell was created are spiritual beings with no physical existence to be affected by literal fire.

- (D) The sufferings of eternal damnation will be in exact proportion to personal guilt. Every one will be judged only for his own sin according to the spiritual enlightenment to which he was exposed: Is. 3:10-11 Lk. 12:47-48
  - (1) The guilt of one shall never be transferred or imputed to another. Eze. 18:4,20.
- (E) The duration of this horrible punishment is eternal or unending: Dan. 12-1-3; Mt. 25:46; Re. 14:11.
- (F) The consequences for sin pronounced by a loving and just God shows how much he values a personal relationship with man, how much he hates sin, how he has done all within his mighty power to prevent sin and how guilty man is for rejecting his offer of reconciliation.



## **LESSON 7: RECONCILIATION TO GOD**

“We beg you on behalf of Christ, be reconciled to God.” (2 Co. 5:20)

“Being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. . . For the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.” (Ro. 3:24-26)

The verb reconcile, conveys the idea of a change, or an exchange; to adjust a difference, to restore to favor.

1. What is the objective to be achieved in man’s reconciliation?
  - (A) The happy God-man relationship of love must be restored. Col. 1:16; 1 Jn. 1:3-4.
  - (B) The happy man-man relationship must be restored: Tit. 3:3; 1 Jn. 4:20
2. What must be accomplished by the “means of reconciliation” if this objective is to be achieved?

What problems must be solved if man is to be reconciled to God?

  - (A) The guilt of past sin must be forgiven. Ep. 1:7
    - (1) God will bring absolute justice to everyone for their choices and the light that they possess. Mt. 12:36; Ro. 14:12.
    - (2) Only past sins can be forgiven, God deals with what has actually been committed. 2 Co. 5:10
    - (3) Every sin brings condemnation and must be repented of. The scriptures say nothing about the present forgiveness of future sins. They have to be dealt with as they occur. 1 Jn. 1:9; 2:1-2
    - (4) Forgiveness of past sins can never be merited by anything we do in the future, since we can do no more than fulfill our present moral requirements. Mt. 22:37-40 Forgiveness is a gracious act of mercy.
  - (B) The selfish purpose of life must be terminated: Lk. 13:3,5
    - (1) Man is living in moral darkness, and must be persuaded to renounce all rebellion against God and “come to the knowledge of the truth”. (about his sinful condition)
    - (2) It is impossible to be reconciled to God unless one is willing to begin living a life which is pleasing to God. Amos 3:3.
  - (C) The inner defilement of sin must be remedied: Tit. 3:5
    - (1) Every sin has added to our depravity and bondage: Mk. 7:21-23;
    - (2) The consequences of our past sin which have become part of our personalities must be healed or purified so that we might enter the new relationship. Mt. 5:8 1 Co. 6:11

- (3) This transformation takes place when our hearts are broken down before God, and He Makes the sufferings of Christ real and personal to us. Ro. 6:6-7
- (D) This transformed life must be sustained: Col. 1:22-23
  - (1) **Every** sin brings guilt and condemnation, as “there is no partiality with God.”  
Ez. 18:24-32; Mt. 18:32-35; He. 10:26-29; 2 Pe. 2:20-22
  - (2) Man must be induced and empowered to live in victory over sin. Mt. 1:21
- (E) Preparations for heaven can only be made in this life: Re. 21:27
  - (1) Peace and love characterize heaven. Death introduces all into one of two states, heaven or hell. Sin is a matter of the heart, not the body, and thus death does not introduce any change in moral character. Man must therefore develop the character for heaven in this life. (Now is the time! Today is the day of salvation!)
- 3. What are **NOT** the problems to be overcome by the means of reconciliation?
  - (A) It is **not** that God is unwilling to forgive sin without full vindictive satisfaction. (full vindictive satisfaction, and forgiveness are opposite concepts)
    - (1). Seven Old Testament descriptions of the forgiveness of sins.
      - (a) To pardon: Ps. 86:5
      - (b) To blot out, wipe off, erase or abolish: Is. 43:25; 44:22
      - (c) To clear the guilty: Ex. 20:7
      - (d) To be pleased with, to accept, hence to pardon: Is. 40:2
      - (e) To bear, to bear anyone’s sin in forgiveness, to expiate by atonement: Ps 32:1
      - (f) To forgive through an atonement, with the idea of cleansing away: Is. 6:7
      - (g) “Behind thy back” Is. 38:17; “will remember no more” (Jer. 31:34)
    - (2) Five New Testament descriptions of the forgiveness of sins. (Acts 3:19)
      - (a) Forgiveness or pardon, letting them go as if not committed: Lk. 24:47
      - (b) Loosing or loosing from: Mt. 18:27 (released) Re. 1:5 (loosed us from our sins)
      - (c) Joy and gladness or cheerfulness in the bestowal of mercy: Ep. 2:5 (grace) Ro. 6:23 (free gift of God)
      - (d) Passing over, or a letting pass beside: Ro. 3:25 (passed over)
      - (e) To blot, to obliterate or erase. Acts 3:19 (yours sins blotted out)
    - (3) Old Testament words setting forth God’s willingness to forgive: (Jer. 31:3) Holiness of character, Love, Goodness and Kindness, Graciousness, Tender Compassion, Mercy, Long-suffering (patience under provocation).
    - (4) New Testament words setting forth God’s willingness to forgive, by ascribing: Holiness of character for our veneration and imitation, Love or impartial goodwill, Philanthropy, Goodness, Good, in the sense of moral beauty,

Kindness, Grace, Compassion Pity, Mercy, Sympathy, Comfort Patience, Forbearance, Long-suffering.

- (B) It is **NOT** the extent of man's sin or his absence of merit that God must overcome. If he had some good or virtue it might be easier to forgive, but man has persisted in selfishness without any virtuous interruptions from the dawn of moral accountability. He has **NO** good to outweigh the bad. Yet God is commending "His love toward us." Ro. 5:8,10
- (C) It is **NOT** man's refusal to seek God in humility, nor to respond to the tender appeals of The Holy Spirit and the Gospel, that is the barrier the Godhead cannot overcome. Man never has and is not now seeking God to be restored: Ge. 6:5; Is. 64:7; Ro. 3:11
- (D) It is **NOT** that man is unable to repent or respond to God's mercy. Scripture commands "that all everywhere should repent" and nowhere states that man is unable to do so. Is. 55:7; Acts 17:30-31; 20:21 He has the ability, but is **Unwilling!**
4. What **are** the problems to be overcome by the means of reconciliation?
- GOVERNMENTAL** - the sin-prevention problem in the free exercise of mercy: Ro.3:26; Ecc 8:11
- PERSONAL** - The God-ignorance and confidence problem: Jn. 17:3; Is. 30:11; Ro.1:28
- PREPARATORY** - The hypocrisy-pride problem. Ro. 12:3; Ep. 5:14; 1 Pe. 5:5
- TRANSFORMATIVE** - the defilement and renewal problem: Tit. 1:15, 3:5
- (A) God must be just to HIS MORAL GOVERNMENT - in providing an effective deterrent to sin.
- (1) Man was designed to regulate himself by free choice. De. 30:19; Re. 3:20
  - (2) The enforcement of right choices is achieved by consequences, which protects society from evildoers, and is a deterrent to lawlessness: De. 11:26-28; Ro. 2:6-11
  - (3) When sin is forgiven, consequences are eliminated, and enforcement is weakened: Ecc. 8:11; Dan 6
  - (4) If sinners are pardoned, some great measure must be substituted for the punishment of sinners that will uphold the moral government of God equally as well as the executed consequences would have done. Ge. 18:25
- (B) God must be just to HIMSELF AS MORAL GOVERNOR- in revealing his grief and extreme displeasure, because of man's rebellion.
- (1) Salvation is to know God in reality by experience: Jn. 17:3; 2 Pe. 1:14
  - (2) God knows man thoroughly: Jn. 2:25; He. 4:13
  - (3) Man has a totally erroneous concept of God's inner being. Is. 30:11; Ro. 1:28; 1 Co. 2:8
  - (4) Something must be done to display God's grief over man's sin.

- (C) God must be just to MAN'S HYPOCRISY - in destroying his pride, and humbling him as to the guilt of his sin as deserving eternal punishment.
    - (1) Man has lost his perspective with God and his fellowman: Jn. 3:19-20; Ro. 1:28-32
    - (2) God can only have fellowship with one in a state of truth: 2 Th. 2:10, 1 Pe. 5:5 1 Tim 2:4
    - (3) Some drastic measure is necessary to awaken man from his moral darkness, and tear down his pride and self-importance: Ep. 5:14
  - (D) God must be just to MAN'S MORAL FREEDOM - in providing a means to be used by the Holy Spirit in purifying the repentant sinner and inducing him to live a new spiritual life through faith.
    - (1) The Godhead propose to transform completely the inner personality: Jn. 3:3-8; Tit.3:5. 2 Co. 5:17
    - (2) This is a moral change that man has to agree to. Eze. 18:31; 1 Pe. 1:22-23
    - (3) Some means must be brought into existence that both the Holy Spirit and the repentant sinner can use in this complete inner renovation of personality: Tit.3:5
    - (4) This transformed life must be sustained, thus there must be a new living spiritual force for victorious daily living. Ro. 5:9:10
5. What must be the characteristics or nature of the means of reconciliation?
- (A) It must consist in a series of unlovely events filled with the awe of great grief.
  - (B) These events must be of great dignity and distinction.
  - (C) They must be within the area of man's direct consciousness and understanding.
  - (D) They must be of universal application, since "there is no partiality with God": Ro.2:11
  - (E) They must be marked by simplicity of application. People of all ages, abilities and cultures must be able to comprehend enough of the substituted measures to appropriate them.

## **LESSON 8: THE LIFE AND ATONING DEATH OF CHRIST**

“Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God” 1 Pe. 3:18

1. How was the Atonement accomplished?
  - (A) No mediocre opinion is possible toward Jesus Christ: Jn 8:23-25,58 1:1
  - (B) His advent and sufferings determined from the fall and prophesied: Is.7:14; 53:6,12
  - (C) Born with out a human father, Divinely announced: Lk. 1:35; Mt. 3:16-17
  - (D) His teaching was endued with Divine wisdom and power and back up by miracles:  
Mt.7:28-29; Jn. 7:46; Acts 10:38
  - (E) He made continuous moral choice of obedience to His mission: Lk.2:47; Jn. 6:38; He.5:8-9
  - (F) His temptations and struggles prepared him for Saviourhood and priesthood: Gal. 4:4-5; 1 Pe. 2:33-23; Re. 3:21
  - (G) Prophecies included His rejection and brutal treatment: Ge. 3:15; Is. 53:2-3, 12; Jn. 8:12
  - (H) He was kept by the power of God during His lifetime: Lk. 4:28-30; Jn. 7:30,44-46; 8:20
  - (I) Our Lord prophesied His rejection and crucifixion: Mt.16:21; Lk. 22:53
  - (J) He prayed that men’s violence would not frustrate the atonement: Lk. 22:39-44; He. 5:7  
(His enemies tried to kill him ten times in N.T. He prayed to make it TO the cross, not to avoid it.
  - (K) God exerted a preference in their minds: (providential government) Jn. 18:31-32; 19:6
  - (L) Christ suffered unto death alone: Is. 53:6; Jn. 1;29, 6:61; He. 7:26-27
  - (M) Jesus died of a broken heart over the world’s sin, not from the crucifixion: Jn. 10:17-18; Lk.23:46 The father was loving not vindictive: Ps. 86:5; 1 Jn. 4:9-10
  - (N) Christ was raised from the dead, ever more to be our High Priest. Mt. 28:6; He. 7:24-27
  - (O) The risen Christ shall be judge of all men: Jn. 5:22-23; Acts 17:31; Ro. 14:10
2. Did the Atonement fulfill the necessary characteristics of a means of reconciliation?
  - (A) Christ’s death was an exceedingly unlovely and awesome event.
    - (1) The O.T. System prefigured and prepared for the atonement. He. 9:18-22

- (2) The whole spectacle was overwhelming with emotional impressions: Lk. 23:1-2,5,9,10,11,18,21,23,27,36,48,53
  - (3) Man reacted to Jesus with a vicious hatred: Jn. 7:7; 19:12
  - (4) Darkness for three hours added gloom to the awful scene: Lk. 23:44-45
  - (5) There was an inward agony of suffering manifested that was astonishing: Mk. 15:39
  - (6) Hardened soldiers were moved to great concern: Mt. 27:54
  - (7) A thief was subdued in repentance to a living faith: Lk. 23:39-43
  - (8) The veil of the Temple was rent in twain: Lk. 23:45
  - (9) Earthquakes and resurrection of dead saints added astonishment: Mt. 27:51-54
- (B) Christ manifested unspeakable dignity and greatness.
- (1) Christ claimed to have come down to earth supernaturally: Jn. 6:38
  - (2) He was anointed by the Holy Spirit for His life's work. Lk. 3:22; Acts 10:38
  - (3) The Father's approving voice was heard: Lk. 3:22
  - (4) He manifested the Godhead in all his actions: Jn. 14:9-11; Jn. 1:18
  - (5) He imparted Divine instruction as no one before had done: Lk. 4:32
  - (6) His Divine mission was attested to by miracles - over nature, Mt. 5:36-37, over demons, Mt. 9:33, over men's needs, Jn. 6:10-14, over death, Jn. 20:28
  - (7) His Divine mission was declared so in the presence of all: Jn. 19:14
- (C) Christ's life and death was greatly publicized: Mt. 4:24-25; Jn. 12:19; Acts. 1:8
- (D) Christ's death took place equally for all men: Jn. 3:16-17; Mk. 16:15-16; He 2:9
- (E) The simple conditions of salvation are within the reach of all: Repentance, Mk. 1:14-15  
Faith, Acts 20:21; Continuation in the faith, Col. 1:21-23
3. Did the atonement of Christ satisfy the problems of reconciliation?
- (A) Rendered satisfaction to public justice (a demonstration before all that rebellion against authority will be punished) as distinguished from retributive or vindictive justice, thus solving the GOVERNMENTAL or the sin-prevention problem.
- (1) Sinners now have a public testimony that no sin will go unpunished, and are confronted with a more powerful moral force to induce obedience than fear of consequences. 2 Co. 5:11
  - (2) The cross becomes a "roadblock," making sinful detours difficult: Gal. 5:17
- (B) Revealed God's character and opened the door to restore fellowship (Jn. 17:3) and solved the PERSONAL or God-ignorance and confidence problem. The atonement revealed:

- (1) God is love and willing to forgive: Ro. 5:8; 1 Jn. 4:9-10
  - (2) God is righteous and requires submission to truth: Mt. 5:20; Jn. 17:25
  - (3) God has been grieved over man's rejection: Mk. 3:5-6; Jn. 5:40
  - (4) All Members of the Godhead shared in the sufferings of redemption: Jn.6:51; 16:32
  - (5) The "fear of the God" is essential, and results from viewing our suffering Savior.  
Mt. 10:28; Phil. 2:12; 1 Pe. 1:17
- (C) Provided an irresistible force of humiliation (Lk. 24:32; 1 Pe. 5:5) and solved the PREPARATORY or hypocrisy-pride problem.
- (1) Humility is more than voluntary will power. The will must be subdued by moral force or discipline: He. 12:9
  - (2) All must bow in submission, in this life or the next: Phil. 2:10
  - (3) We must realize and be awed by the judgment which our sins deserve before God can allow us to escape their judgment by forgiveness: Jn. 5:24; He. 9:27; Re. 20:11-13
- (D) Provided the means for man's complete transformation and, through Christ's resurrection, for man's strong motivation and energetic enduement - the TRANSFORMATIVE or the defilement and renewal problem.
- (1) The Holy Spirit can cleanse our personality as we respond in faith: Acts 15:8-9; Tit. 3:4-5
  - (2) The Holy Spirit can achieve our obedience and continuance in the faith to God:  
Ro. 5:9-10; Phil. 2:12-13; Col. 1:21-22

### **Summary**

Sin is such a dreadful tragedy that it cannot be disposed of in any simple manner. Some equivalently terrible event must be brought to pass to deal with it honorable in the eyes of the public. Can God say, "the person who sins will live," without some great substituted procedure being brought to pass to justify the change? The Bible states that the sufferings of Christ from a broken heart over the world's sin, during a brief duration of time unto death, were substituted for the endless punishment of sinners, when the conditions of sincere repentance and the committal of faith are exercised.

## **MORAL INFLUENCES OF OLD TESTAMENT SACRIFICES**

### **SIN IS A DREADFULLY SERIOUS MATTER AGAINST GOD:**

Sin can be forgiven and its penalty waived only through a costly and awe-inspiring act of suffering of a substitute, which was only a type of the great coming suffering of the loving Saviour Le. 17:11; He. 9:22; 10:4

### **SIN IS AN OFFENSE TO GOD'S SENSE OF VALUES WITH UNCHANGING HATRED:**

The dreadful measures that have had to be taken in reconciliation show that God must have an unchanging hatred of all sin and a strong sense of righteousness. All rebellion must be terminated if favor and friendship is to be restored through forgiveness and transformation. Is. 55:6-7; Ex. 18:30-32; Lk. 13:3,5; Acts 17:30

### **REALIZATION OF GUILT AND TRUE HUMILIATION WAS NECESSARY:**

God insists not only upon repentance from all sin, but also upon realization and true humiliation for sin. The repentant sinner needs to be exposed to strong moral forces to bring about this experience of guilt. To say he repents is not enough. He must be brought to the climax of repentance through the illumination of the Holy Spirit upon the broken-hearted love of God manifested in the prescribed sacrifices (Le. 23:26-32), a type of the prophesied sufferings of the coming Saviour. 1 Pe. 1:10-12

### **SACRIFICIAL OFFERINGS WERE A TANGIBLE OBJECT FOR EXERCISING FAITH**

It was continually stressed that only by bring the prescribed sacrifices, or a partaking of in a committal of faith with appropriate solemnness, could past sins be forgiven, cleansed away, and their guilt and devastation healed. Le. 16:29-30; He. 9:22

### **GOD HAS A RIGHT TO FULL SUPREMACY AND DEVOTION:**

This obvious right of our great Creator and Benefactor was stressed in burnt offerings, where the entire sacrifice was to be consumed upon the altar, signifying total surrender or consecration to God. Le. 1:17b; 1 Sam. 7:8-10; Ps 51:17-19

### **GOD DELIGHTS IN PEACEFUL FELLOWSHIP AND COMMUNION:**

In the peace offerings, the offerer and his family were permitted to feast on most of the flesh of the offering. Le. 22:29-33 Peace offerings always followed the other offerings and were used on special occasions of thanksgiving, like the giving of the Law (Ex 24:5), the Feast of Pentecost (Le. 23:19), and on special occasions (Nu. 10:10).

### **TITHES AND OFFERINGS TO GOD ARE A PRIVILEGED OBLIGATION:**

Meat or meal and drink offerings, a bloodless offering of fine flour with oil and frankincense, and the drink offering of wine, ordinarily accompanied the animal sacrifices. They suggested the idea of tithes for the bounties of God: "Flour, as the main support of life; oil, the symbol of riches; wine, as the symbol of vigor and refreshment." Great joy can come only through personal sacrifice of our lives to God and to our fellow man. 1Chr. 29:9-22



## **LESSON 9: PROCESS OF SPIRITUAL AWAKENING**

“Return to Me with all your heart, and with fasting, weeping, and mourning; and rend your heart and not your garments. . . For He is gracious. . .” Joel 2:12-13.

“God resists the proud, but gives grace to the humble”. Jas. 4:6

Salvation is to be so satisfied concerning the main elements of truth about God and ourselves that we accept it and agree to live by it. Repentance is to admit to ourselves that God has been wholly right, and we have been wholly wrong, and to have a climax of self renunciation, soon to be followed by the committal of saving faith. But before this climax can take place there must be a process of thought where we in all honesty face ourselves and all the evidence that our minds have been exposed to concerning our relationship to God and our fellowmen. This is the process of spiritual awakening.

1. A revolutionary moral change must take place in coming to the climax of saving faith.
  - (A) Those reconciled to God have fellowship and peace with God and man: Jn. 17:3; 1 Jn.4:7-8
  - (B) Man has chosen the pathway of selfishness and is persistent in it. He loves moral darkness and turns away from light in an endeavor to deceive himself. Jn. 3:19-21.
  - (C) Man is awakened to God-consciousness as to the serious consequences of his sinful condition while in this state of selfish concern for his own welfare: Is. 53:6; Tit. 3:3
  - (D) God can only reconcile one who is in a state of truth, or who has an intelligent and submissive attitude of love toward God and man. Lk. 10:25-28; Jn. 3:21; 1 Tim. 2:3-4.
  - (E) Sin must be viewed intelligently and hated intelligently. We must forsake sin because we are convinced it is absolutely wrong, and that a state of holiness is absolutely right.  
Is. 1:18-20; Lk. 14:28-33; Ro. 6:16-18; 2 Tim. 2:2
  - (F) As we allow ourselves to be intimately exposed to the sufferings of Christ because of our sins, we are drawn through the painful process of self-discovery toward the gateway of repentance and emerge into a new happy spiritual life of forgiveness through the commitment of faith. Jn. 5:24; Col. 1:13
2. In this process there must be recognition of our moral relationships and responsibilities.  
De. 6:4-5; Lk. 10:27
  - (A) Man must conform to, not reject, the moral force of his natural discoveries: Ro. 1:20

- (B) Man must receive and admit all the truth that he understands the Bible to reveal concerning God, his own guilty and hopeless state, and the advent and sufferings of Christ: Ps. 119:144; 1 Tim. 2:4; 2 Th. 2:10; Mk. 16:16; Tit. 1:15; He. 3:12; Re. 21:8
3. There must be an acknowledgment of total responsibility for our sins: 1 Jn. 3:4; Ro. 1:20, 3:19, 14:12. This conclusion is painful and requires an honest approach to our situation. If we can blame our sin upon our constitutional nature, circumstances, injustices in God's moral government, God's secret permissive will or direct will, then we have a legitimate excuse for our sin and can escape from the acknowledgment of total personal guilt. In this state of mind, the self-condemnation which must precede repentance and the total commitment of faith is impossible.
- (A) All self-excuses for our sin must be eliminated before we will acknowledge our total moral bankruptcy before God.
- (1) We cannot blame our sin upon an inherited constitutional nature or weakness.
  - (2) We cannot blame our sin upon our circumstances or environment.
  - (3) We cannot say guilt has been unjustly charged against us in God's moral government
  - (4) We cannot find comfort thinking God was partly to blame for sin entering the World
- (B) We must understand that sin is a wrong purpose of life, which we alone can change by a choice of the will.
- (1) Old Testament words describe man as a rebel, not a subject of pity who could not help sinning. (see chapter 5)
  - (2) New Testament words stress the idea of wickedness and inexcusableness of sin.
  - (3) All sin is a wrong ultimate choice to seek our own happiness supremely.
4. There must be a realization of the awfulness of our self-centered lives, which must precede the climaxes of repentance and saving faith. (conviction of sin) Job 42:5-6; Lk. 18:13
- (A) Personal experiences of life and the universe awakens our minds to God's greatness and goodness and begins the process of humiliation and self-abasement.
- (B) Faithful Christian witness to the Gospel furthers self-examination and conviction.
- (C) The Bible becomes the instrument through which "all the world becomes accountable to God."
- (D) God inspires the mind to think through problems of doubt, whereby the heart is humbled.

- (E) The earthly life and teachings of Jesus is God's final approach to man's mind to demonstrate true holiness and convince man of the emptiness of all other forms of life.
- (F) The sufferings and grief of the Godhead over man's rebellion should reinforce God's approach with such moral force as to break down our hearts for contributing to God's Grief.
- (G) The moral force of the atonement of Christ leads us into an experience of "togetherness" that enslaves the humbled soul to the great love of God. The Atonement becomes the greatest moral force that has ever been devised. Only the Cross can awaken us from our voluntary sleep and lead us to discover our total moral bankruptcy.

## **LESSON 10: REPENTANCE TOWARD GOD**

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him. . .” Is. 55:7

“Unless you repent, you will all likewise perish.” Lk. 13:3,5

Salvation or reconciliation is a voluntary agreement on the part of both God and man to have a changed relationship. It is absolutely imperative that man repents of all known sin as the first condition of salvation. If man is to be reconciled to God he must abandon all conscious rebellion and self-ownership and allow God to have His rightful place.

1. What voluntary attitude does man have to repent from?

- (A) Man has lost his true perspective of life - 34 New Testament descriptions confirm need to Repent. The NT describes man as:

Alienated from God (Ep. 4:18)	Hateful (Tit. 3:3)
Arrogant, boastful (Ro. 1:30)	Hypocritical (Mt. 6:2,5,16)
Blind (2 Co. 4:4)	Impenitent (Ro. 2:5)
Corrupt (Mt 7:17-18)	Indulging the desires (Ep. 2:3)
Darkened (Ro. 1:21)	Inventors of evil (Ro. 1:30)
Dead in sins (Ep. 2:1)	Lovers of pleasure (2 Tim. 3:4)
Deceived (Tit 3:3)	Lovers of self (2 Tim. 3:2)
Defiled and unbelieving (Tit. 1:15)	Malicious and envious (Tit. 3:3)
Depraved mind (Ro. 1:28)	Natural or soulish (1 Co. 2:14)
Disobedient (Tit. 3:3)	Refusing belief (Jn. 3:36)
Enemy of God (Jas. 4:4)	Rejecting truth (2 Tim. 4:4)
Evil (Mt. 12:33-35)	Resisting the Holy Spirit (Acts 7:51)
Fleshly minded (Ro. 8:6)	Self-satisfied (Re. 3:17)
Foolish (Mt. 7:26)	Slave of sin (Jn. 8:34)
Going astray (1 Pe. 2:25)	Subordinating God (Ro. 1:25)
Guided by Satan (Jn. 8:44)	Unconscious of bondage (Jn. 8:33)
Hardness of heart (Ep. 4:18)	Unrighteous (1 Co.6:9)

- (B) Old Testament words for sin show overwhelmingly man's free will in his life of sin.
- (C) New Testament words for sin show the same idea of wickedness and inexcusableness.
- (D) All sin is a wrong ultimate choice to seek our own happiness supremely.
- (E) It is impossible to have a divided personality- self-gratification versus virtuous acts.  
Man's whole being is entirely involved in the pursuit of sin. Mt. 6:22-24
- (F) Selfish choice is persisted in without virtuous interruptions from moral accountability until true repentance. Is.64:6

- (G) The designation “our old self,” or “our old man” is used by the Apostle Paul to sum up all that unrepentant sinners are. Ro. 6:6; Ep. 4:22-23; Col. 3:9
2. Why is repentance necessary to salvation and reconciliation with God?
- (A) A God of love can only reconcile man back into fellowship if man changes his purpose.
  - (B) False reconciliation is impossible. Man must “come to the knowledge of the truth.”
  - (C) God longs to reconcile Himself with man - voluntary agreement required on both sides to end the separation. God longs to, so must man.
  - (D) Reconciliation assumes that the attitudes that caused the estrangement be terminated. No one would think of seeking reconciliation between two individuals unless the cause of the problem is remedied and terminated. All sin separates, so man must stop sinning if he is to be reconciled.
  - (E) Man must repent and stop the flow of sin before God can forgive the penalty of sin. How can God remove the consequences of sin (separation from God) if we will not let go of the very thing that caused these consequences?
  - (F) Unless God can find a way to forgive sin while it is going on, or forgive what has not occurred as yet, and therefore has no present guilt in the Divine government, man must repent and stop the flow of sin if he is to avoid condemnation.
  - (G) Sin and happiness are incompatible. Therefore sin must be eliminated if the eternal happiness of heaven is to become a reality. Sin is a wrong purpose of heart, and thus will not be eliminated in the process of physical death. Man must repent and stop sinning now to be fit for heaven.
  - (H) “The old self with its evil practices” must be “laid aside” in repentance. Col:3:9
3. Has repentance always been required, and is it now required as the first condition of salvation and reconciliation?
- (A) Both the O.T & N.T. State that men must turn from all sinful ways, or repent. Ez. 18:30-32; Is. 1:16-17; Mk 1:14-15; Acts 17:30-31; Tit. 2:11-14.
  - (B) Men must fear God or have a reverential attitude toward God, thus repentance. Is. 57:15, 66:2; 1 Pe. 1:17; 1 Pe. 5:5-6.
  - (C) Men must turn from disobedience to obedience: Micah 6:8; Ro. 6:16-18; He. 5:9.
  - (D) Men must turn to love God and man: De. 10:12-13; 1 Co. 16:-18; He. 5:9
  - (E) Men must turn to a benevolent forgiving state of mind: Mt. 18:32-35; Col. 3:12-13; Ep. 4:32

- (F) God is no respecter of persons, and therefore it is man's reactions to God's pleadings in mercy that enables God to make a difference between men in forgiving one and not the other. Man's reaction determines God's reaction: Jer 32:17-19; Ro. 2:6,11
- (G) Men must repent so as to seek God "with all their heart." God does not need to be persuaded to be merciful, He already is, but he needs to be persuaded that we really are willing to forsake all of our sin, before He opens to us the "flood gates" of mercy.  
De. 4:29-32 Ps. 32:3-5; Is. 55:6; Lk. 18:13-14; Acts 17:24-27,30; James 4:8-10.
4. What is not repentance?
- (A) Not remorse, regret, sorrow or penance. . . It is more: 2 Co. 7:9
- (B) Not a change in subordinate choices, but of the supreme choice of selfishness.
- (C) Not a partial change in ultimate intention. . . we cannot partly repent.
- (D) Not a professed reversal of life under emotional pressure or fear of the consequences.  
This is only the beginning of the process of spiritual awakening.
- (E) Not an endeavor partially to merit salvation by turning to right living.  
No amount of "right living" can erase the guilt of past sin.
5. What words are commonly used in Scripture to describe repentance?
- (A) Old Testament commonly used words:
- (1) To repent-to breath strongly, difficulty in drawing the breath, to grieve, to be sorry.  
Ex. 32:12; Jonah 3:9-10.
- (2) To turn- to turn about, to return, to turn back, thus, to be converted.  
Neh. 1:9; Eze.14:6
- (B) New Testament words commonly used.
- (1) To repent (metanoeo) To change one's mind or purpose. Acts 2:38, 3:19 Re.2:5
- (2) Repentance (metanoya) A change of mind or mode of thought and feeling.  
Acts 20:21, 26:20; Ro. 2:4; 2 Pe. 3:9
- (3) To turn about (epistrepho) to turn back, to return, to convert. Mt. 18:3; Lk. 22,32
6. What is repentance?
- (A) An intelligent evaluation of one's past life, with a firm resolve to abandon all sin.

- (B) Negatively, a renunciation of supreme selfishness as an end of life, with a firm resolve to be through with it forever. Positively, the presentation of ourselves to God as ruined moral beings for full Divine ownership and transformation by His grace.
  - (C) A revolutionary change in the ultimate intention in life. 1 Co. 10:31.
  - (D) To turn about instantly toward God from idols, to yield obedience (continual) to God.  
1 Th. 1:9:10
  - (E) To begin a completely new life of worthwhile purpose and direction: 1 Pe. 2:25
  - (F) Repentance is complete when we have convinced God that we are abandoning sin forever.
7. Is man able to repent?
- Sin is always a voluntary attitude of will. So-called inability is a question of “will not” rather than “cannot” obey God’s reasonable requirements. Would a God of love command man to do what he is unable to do and then threaten punishment for not doing what he is unable to do? This needs no answer. Is. 1:16-18, 55:6-7, Acts 17:30-31

## **LESSON 11: FAITH TOWARD OUR LORD JESUS CHRIST**

“He who comes to God must believe that He is, and that He is a rewarder of those who seek Him.” He. 11:6

“Repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:21

A “condition” is a requirement to the fulfillment of something else. We have seen in section ten that repentance is the first condition of salvation. We now observe that saving faith is the second condition (not cause) of salvation or reconciliation to God.

1. What objects or areas of truth must saving faith consider and take actions towards?  
Ro. 1:18
  - (A) In saving faith there must be an acceptance of all truth in the Bible. 1 Th. 2:13
  - (B) Saving faith must be directed to God. Jn. 14:6, 14:1, 10-11; 1 Tim. 4:10
  - (C) Saving faith must be directed toward the Lord Jesus Christ. Acts 11:17; Jn.1:1; Tit. 3:6
  - (D) Saving faith must be directed to “the Gospel” or the atoning death of Christ. Ro.1:16
  - (E) The resurrection, ascension, and present glory of the incarnate Christ are set forth as necessary objects of saving faith. Jn. 20:26-29; Ro. 10:9; 1 Co. 15:4,12,14,17.
2. Why is a climax of faith necessary to salvation? The New Testament sets forth salvation as the outstanding climactic experience of our entire lives. Strong contrasts are used to describe it: from death to life, from darkness to light, from disobedience to obedience, etc. Nothing except a profound climax could introduce such a revolutionary change.
  - (A) Every benefactor requires ratification from the recipient, indicating acceptance.
  - (B) God must give man an opportunity to react, so God can justify special blessings to him.
  - (C) The forgiveness of sins is a climax and requires a climax to initiate it. 1 Pe. 1:22
  - (D) Climactic action is needed for man to turn from selfishness to virtuous love.
  - (E) A regulation of life is to be substituted for a regulation of law. Ro. 1:17; Re. 3:20
3. Has a climax of faith always been required as a condition of salvation? 1 Pe. 1:10-12
  - (A) Old Testament passages set forth the requirement of faith under the Old Covenant.



- (1) It was not enough to believe in animal sacrifices; they had to be actually brought in the prescribed way as a fulfillment of faith. Le. 4:1-6,35, 16:6
- (2) To believe or to trust. Is. 28:16
- (3) To trust or to confide confidence upon anyone. Prov. 3:5 Is. 26:3-4
- (4) To trust or to take refuge- to flee for protection. Ps. 18:2
- (5) To rest or to stay upon-to prop, to lean upon to uphold or sustain. Is. 26:3
- (B) New Testament passages set forth the requirement of faith with greater definiteness and frequency.
  - (1) To believe- to believe a person or a statement made by a person: Mk. 1:15; Acts 10:43
  - (2) Faith- belief, firm persuasion or conviction of the truth of anything: He. 11:1
  - (3) To receive - to take with the hand, give access to one's self: Jn. 1:12; Re. 3:20
  - (4) To take to one's self - admit, acknowledge, receive with the mind: 1 Co. 15:1; Col. 2:6
  - (5) To trust or be persuaded - urge, apply persuasion, seek to persuade: Acts 26:28, 28:23-24
  - (6) To obey - to hearken to a command, be obedient unto: Ro. 6:17; He. 5:9
  - (7) Obedience - to as above: Ro 6:16 1 Pe 1:22
  - (8) To trust or hope - to direct hope towards something or someone: Ro. 5:12; 1 Pe. 3:5
  - (9) Trust or hope - expectation of good, trust, confidence: Ro. 8:24; 1 Pe. 1:21
  - (10) To eat and drink - spiritually, to partake intimately: Jn. 6:50-51,53-58, 7:37-39

4. What is not saving faith?

- (A) It is not an intellectual state which professes belief in the facts of the Bible.
- (B) It is not to believe that one is saved, usually based upon accepting a concept of the Atonement that claims that in some mysterious way the guilt of our past, present, and future sins are all literally paid for, so that a humbling repentance, pleading for the mercy of God in forgiveness of past sins, is not necessary.
- (C) It is not a self-energized effort to reach the unknown and "dare to believe." It is a committal of will in taking action upon what we clearly perceive in our minds.
- (D) It is not a partial commitment that does not involve the whole life.
- (E) It is not a so-called receiving Jesus as Saviour and not as Lord. Ro. 10:9; 1 Co. 6:19-20
- (F) It is not an emotional climax brought about by fear of punishment and hell. This state is only the beginning of the process of spiritual awakening.

5. What is saving faith?
  - (A) It is an intelligent committal of ourselves to the atoning death of Christ for forgiveness.
  - (B) It is an act of will in total commitment, based upon enlightenment. Ro. 6:17
  - (C) It involves an understanding of God's main problems in reconciling sinners: He. 9:26
  - (D) It includes a firm belief in the Word of God and His impartiality: Is. 45:22, Ro. 2:11
  - (E) Repentant sinners are saved by a full committal of will or by faith in the fact that the Lord Jesus has died and sacrificed His holy and sinless life that they might be forgiven of the sins upon their darkened consciences. 1 Co. 1:18
  
6. How and when does the climax of saving faith actually occur?
 

Saving faith will become a glorious vital experience in our innermost consciousness when God the Father is so convinced of the sincerity of our repentance that He gives us over to be intimately exposed to the atoning death of His Son, by the illumination of the Holy Spirit. Jn. 6:37

  - (A) It is our own act, a total committal or trust in the sufferings of Christ: Jn. 3:18; Acts 10:43
  - (B) Saving faith cannot act without a full persuasion of the reality of its object. Jn.16:14; 1 Co. 12:3; Is. 6:1,5,8.
  - (C) God is active in the crisis of saving faith and draws us into a consciousness of the sufferings of the Son, through the agency of the Holy Spirit. Jn. 6:44-45,65
  - (D) Saving faith is induced or springs up overwhelmingly from within our willing hearts, as a result of these intimate Divine manifestations, and the climactic meeting-place of God and man takes place. Ep. 2-8-9. Saving faith is the gift of God in the sense that our minds must have vividly portrayed before them an object for faith to commit itself to before it can act.

**SUMMARY:** Saving faith is induced by a Divine drawing power of love and becomes a spontaneous response of our whole being in its greatest commitment. If God is not persuaded that we are sincerely reacting in repentance to His overtures of mercy and goodness, the Divine illumination of the nature of the sufferings of Christ and the consciousness of the majestic greatness of God will never be granted. Thus the climax of faith, the personal meeting-place of God and man, will never occur. The Lord Jesus portrayed His kingdom as being protected against proud intruders. If God could not see it wise to condescend personally to an individual, that person never could enter the exclusive kingdom of the humble. It is God alone who decides who is submitting to increased light or understanding and who is not. God in great compassion longs for the reconciliation of all men. The Saviour pictured Himself as going after one lost sheep. However, God is absolutely sovereign in this reconciliation. Saving faith, therefore, involves a direct Divine agency in granting spiritual illumination to the mind of the repentant sinner in such a sense that it can be said that faith "is the gift of God." But the

climax of saving faith is always man's voluntary capitulation to this condescending Divine influence of Love.

## **LESSON 12: TRANSFORMATION OF HEART AND LIFE**

“Unless one is born again (or from above), he cannot see the Kingdom of God” (Jn. 3:3)

God endowed man’s constitution with profound abilities and reactions to enable him to achieve great heights of comprehension and moral character in the imitation of his Creator. Just as virtuous actions would lead to a Godly character, sin would degrade our inner personality and lead to bondage and defilement. God plans to bring about a full restoration of repentant sinners by transforming their whole inner personalities from the devastation's of sin so that they can be restored to the circle of loving fellowship that the Trinity experiences together. (Jn. 17:21-23)

1. God made plans to bring blessings in this dispensation of “the grace of God” (Ep. 3:2).
  - (A) Regeneration is a moral change - the subject has an active part: 1 Pe. 1:22-23 Jas. 1:18.
  - (B) The atonement of Christ accomplishes what the prefigured types could not: He. 9:24-26.
  - (C) Prophecies portrayed the exceedingly great blessings of Divine relationship through the Holy Spirit. 1 Pe.1:10-12; Jn. 7:37-39; Jn. 14:15-17; Rev. 21:3.
  - (D) These prophecies were fulfilled: Acts 2:1-18; 10:1 to 11:18.
  - (E) These promises involved the formation of “the Church” (or called out ones) Ep. 1:22-23; 3:3-7; 5:25; 1:13; 2:22 1 Pe.2:5,9; 1 Co. 6:19-20.
2. This glorious deliverance from sin and transformation of heart and life from the defilement of sin is described by many words and analogies: Tit. 1:15; Jn. 8:36; Gal. 5:1.
  - (A) Physical death contrasted with life: Ep. 2:5; Jn. 6:63; Col. 2:13; 2 Co. 3:18; 2 Pe. 1:4.
  - (B) Parenthood compared to a new life in relation to God: 1 Co. 4:15; 1 Jn. 3:10; Ep. 2:10.
  - (C) Physical eating and drinking compared to partaking of the life giving energy of God: Jn. 7:37-39; Jn. 6:50-58.
  - (D) Putting off an old garment/ putting on a new garment compared to beginning of a new life of devotion to God and to our fellow man. Col. 3:9-10; Ro. 13:14.
  - (E) Darkness and light, contrasting moral character of living for self, or for God. Jn. 3:19-21; 1 Jn. 1:5-7.
  - (F) Love, a deliverance from self-centeredness into a state of good-will or devotion. 1 Jn 4:7-8,19; Ro. 5:5.

- (G) Word to become, used of marriage, applied spiritually: Ro. 7:4-6.
3. Twelve words and descriptions that stress the **NEGATIVE ASPECTS** of this transformation, indicating the removal of and deliverance from the seemingly indelible defilement's of sin in our personalities, and the restoration of proper moral balance.
- (A) Words indicating our condition prior to transformation:
    - 1. Defilement: Mk. 7:23.
    - 2. Filthy: Re. 22:11.
    - 3. Unrighteous: 1 Co. 6:9.
    - 4. Uncleaness, unchastity, lewdness, Impurity: Ro. 1:24.
  - (B) Words associated with water, with the idea of cleansing, applied figuratively: Jn. 3:5; Re. 3:4.
  - (C) A family of words meaning to cleanse or make clean, applied in a spiritual sense: Mt. 5:8; Acts 15:9.
  - (D) Associated words meaning pure, to make pure or cleanse: 1 Pe. 1:22; 1 Jn. 3:3.
  - (E) The word "fire" is associated with cleansing and purifying: Mt. 3:11; 1 Pe. 1:7.
  - (F) A family of words meaning holy: 1 Co. 6:11; 1 Pe. 1:15; Re. 22:11.
  - (G) Words to render fit, excellent: Col. 1:2; Ro. 8:30; 1 Pe. 1:8.
  - (H) A family of words meaning righteousness or to make righteous: Ro. 14:17; 1 Co. 6:11; 1 Jn. 3:7,10.
  - (I) Words for death, a separation and deliverance from our old manner of life: Ro. 6:6-8; Gal. 5:24.
  - (J) The word "heal" to cure or make whole, applied spiritually: 1 Pe. 2:24.
  - (K) Words to loose or make free from what is binding one: Jn. 8:36; Re. 1:5.
  - (L) Words that describe the net result of cleansing operations of the Holy Spirit. Ep. 5:27; Col. 1:22.
4. Words and descriptions that stress the **POSITIVE ASPECTS** of transformation - to fill man with the manifested life of God in his cleansed and purified personality.
- (A) Words indicating that the Holy Spirit is a gift from Jesus and the Father which repentant believers are to partake of: Jn. 7:39; 14:16; Acts 5:32.
  - (B) 5 analogies that illustrate the believers relationship to the Holy Spirit: (1) Vine and branches. Jn. 15:1-8. (2) Seal. 2 Co. 1:22. (3) Anoint , a raising to privilege. 1 Jn. 2:20,27. (4) Earnest/down payment. Ep. 1:13-14. 2 Co. 1:22. (5) Marriage. 1 Co. 6:15-17.

- (C) Water baptism: a symbol of the new birth Matt. 3:15,16.  
Baptism of the Holy Spirit, an overwhelming of our inner personalities by the presence of God the Holy Spirit. Power and gifts for service. Acts 1:4-8. Matt. 3:11-12.
- (D) Various words describe the blessings of the Holy Spirit/Christian relationship:
1. Fellowship with and direct access to the presence of God. Re. 3:20.
  2. Knowledge, to come to know by direct personal experience. Jn. 17:3.
  3. Know thoroughly, a correct knowledge grounded in experience.  
Ro. 1:28; 2 Pet1:2,3.
  4. Renew, renovate, restore, to make new. Ro. 12:2.
  5. Water/a type of refreshing Jn. 7:37-39, Jn. 4:14.
  6. Full or filled with the Holy Spirit. Acts 2:4; 4:8,31; Ep. 5:18.
  7. Power, ability. Acts 1:8; 1 Th. 1:5.
  8. Fruit/an effect or result. Ga. 5:22-23, Jn. 15:16.
  9. Comforter or Helper. Jn. 14:16; Jn. 16:7.
  10. Grieve/quench Ep. 4:30; 1 Th. 5:19.
5. Words, analogies and verb tenses indicating the sudden nature of transformation.  
The Greek aorist tense represents a climactic action.
- (A) The following words denote this sudden, distinct action.
1. Saved. Tit. 3:5
  2. Born (spiritually). Jn. 3:3,5,7
  3. Born again or from above. 1 Pe. 1:3,23
  4. Bring forth. Jas. 1:18
  5. Make alive together with. Ep. 2:5.
  6. Created (transformed or completely changed). Ep. 2:10.
  7. Put off (the old manner of life) and put on the new: Ep. 4:22-24.
  8. Know thoroughly by experience. Col. 1:6.
  9. Open the ("heart") door, Re. 3:20.
  10. Passing from death life. Jn. 5:24.
- (B) Nine verbs (aorist tense) stress the **NEGATIVE ASPECTS** of transformation.
1. Died (to sin with Christ): Ro. 6:7, Col. 3:3.
  2. Crucified (in a spiritual resemblance): Ro. 6:6, Ga.2:20, 5:24, 6:14.
  3. Set you free: Jn. 8:26.
  4. Released us (from our sins by His blood): Re. 1:5.
  5. Washed: 1 Co. 6:11.
  6. Cleansed: Acts 15:9, Ep. 5:26.
  7. To render fit or qualify: Col. 1:12.
  8. To render excellent or make glorious: Ro. 8:30 1 Pe. 1:8.
  9. Healed: 1 Pe. 2:24.

- (C) 15 verbs (aorist tense) stress the POSITIVE ASPECTS of the climactic transformation.
1. Become partakers (companions, partners, or sharers) of the Divine nature: 2 Pe. 1:4.
  2. Becoming partakers of the Holy Spirit: He. 6:4.
  3. Filled with the Holy Spirit: Acts 2:4; 4:8, 31.
  4. Poured out: Acts 2:33; Ro. 5:5.
  5. Fell upon: Acts 10:44; 11:15.
  6. Did give (the Holy Spirit): Acts 5:32; 15:8.
  7. Sent forth (the Holy Spirit into our hearts): Ga. 4:6.
  8. Baptized (in the Holy Spirit): Acts 1:5.
  9. Given to drink (of the Holy Spirit) Jn. 7:37.
  10. Received (the Holy Spirit): Acts 10:47.
  11. Anointed (by the Holy Spirit): 2 Co. 1:21.
  12. Sealed (the Holy Spirit's presence is the seal): 2 Co. 1:22
  13. Clothed with power: Lk. 24:49.
  14. Raised up together (with Christ to partake of His resurrection life): Col. 3:1.
  15. Sanctified (set apart or made holy by the vital life of the Spirit: 1 Co. 6:11.
6. The evidence of transformation is God's love and joy in our hearts and a changed life!
- (A) There is a direct witness of the Holy Spirit with our spirit. Acts 15:8-9; Ro. 8:15-16.
  - (B) There is a warmhearted love to God and our fellowman. Ro. 5:5; Gal. 5:22-23.
  - (C) The Holy Spirit will choose to bestow miraculous gifts as He wills: 1 Co. 12:7-11.
  - (D) A deep inner consciousness of being cleansed from sin and delivered from its power.  
Ro. 6:14, 2 Co. 5:17.
  - (E) Victory over sin is predominant - lapses into sin the exception: Ro. 6:2,14; Gal. 5:16.
  - (F) There is enlarged knowledge of the Being of God and the Truth: Jn. 17:3; 1 Th. 5:5.
  - (G) The Holy Spirit brings great rejoicing, - only a beginning: Acts 8:39, 15:32, 16:34;

The transformed life is an emergence into Divine fellowship from a state of "death" (Jn. 5:24).

The transformation of an ugly caterpillar into a beautiful butterfly soaring in a new dimension is an illustration from nature of the transformation of the human personality when a person repents of his sins and comes to the cross of Christ for cleansing and transformation.

### **LESSON 13: CONTINUATION IN THE LOVE OF GOD**

“He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach - if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard”  
(Col. 1:21-23).

We have seen in previous studies that sin is a refusal to live intelligently toward God and our fellowmen, or a refusal to regard God's welfare supremely and our fellow men equally with our own. The FIRST condition of salvation we have abundantly seen to be repentance, or a turn from all rebellion of heart against the loving and intelligent will of God. The SECOND condition of salvation is the committal of faith. The repentant sinner must commit his whole case for the forgiveness of past sins to the substituted sufferings of Christ as the only possible way in which God can extend mercy, consistent with His moral obligations.

It is now affirmed that there is a THIRD condition of salvation - that both the Old and New Testaments insist that future salvation is conditional to the Christian who has been truly reconciled to God. As the Lord Jesus said to one He had healed, “Do not sin any more, so that nothing worse may befall you: (Jn. 5:14). Man is still profoundly endowed with free moral agency and responsibility, which God will not violate. It is, “Today if you hear His voice, do not harden your hearts” (He. 3:7-8).

1. What is meant by continuing in the love of God?
  - (A) It is to continue in that happy state of obedient submission to truth: Re. 2:4; Ro.5:5-6.
  - (B) It is to continue in that attitude and conduct prescribed in the Ten Commandments. The Ten Commandments did not create obligation; they merely defined obligations which already existed by the very nature of our moral relations to God and to our fellowmen. Ex. 20:1-17; Rom. 13:8-10; 1 Pet. 1:15-16; Eph 5:1-2.
2. Why must those reconciled to God continue in the love of God? 2 Pe. 1:4.
  - (A) Seven categories of Scriptures command, describe, or imply the necessity of this happy continuance in the love of God as a condition of attaining final salvation.
    - (1) Those setting forth a continuing in a state of faith and submission to God: Mt. 24:13; Jn.3:16\*, 36\*, 5:24\*, 6:54-58\*, 8:31-32, 11:26\*, 15:9; Ro. 1:16\*, 11:22; 1 Co. 16:13; Col. 1:21-23, 2:6-7; 1 Tim. 4:16; He. 3:6, 4:14, 10:38-39; Re. 2:10.  
(\*Present tenses denoting a continuous believing or partaking of Christ.)
    - (2) An inner attitude of faith, love, humility, forgiveness, peace, joy, confidence and hope: De. 30:15-16; Josh. 23:8,11; Micah 6:8; Mt. 22:37-40; Mk. 11:25; Lk. 6:37; Jn. 15:12,17; Acts 10:34-35; Ro. 8:4, 3:8, 14:17; 1



- Co. 16:14; Gal. 5:6,16;  
Ep. 5:18; 1 Tim. 1:18-19, 6:17-19; Tit. 2:13; He. 3:7-8,14,15, 6:12, 9:28,  
10:38, 12:14; James. 1:12; 1 Pe. 5:5; 1 Jn. 3:21.
- (3) Holiness, submissiveness and purity of heart: Mat. 5:8; Ro. 6:13, 12:1-2;  
 1 Co. 6:20; 2 Co. 7:1; He. 12:9,14; 1 Pe. 1:15-16; Re. 3:4, 22:14.
- (4) Taking heed, watchfulness, carefulness, soberness, diligence and  
 prayerfulness:  
De. 4:9, 23; Mk. 13:22-23, 14:38; Lk. 11:35, 21:34,36; Acts 10:31; 1 Co.  
 10:12, 15:1-2, 34, 16:13; Ep. 5:15-16; 1 Tim. 4:16; Tit. 2:11,12; He. 2:1,3,  
3:12, 6:11-12, 12:15; 1 Pe. 1:13, 5:8; 2 Pe 1:10-11, 3:14, 17; 2 Jn. 8; Re.  
 3:3, 16:15.
- (5) Obeying, following, walking and keeping commandments: De. 11:26-28,  
 30:19-20; Josh. 23:6; Mt. 7:21-23; Lk. 3:8, 11:28, 14:27; Jn. 8:51, 12:35,  
15:10,14  
Ro. 6:19; 1 Co. 4:16, 11:1; Ep. 5:8; He. 5:9; James. 1:22; 1 Pe. 1:14-16,  
 4:17, 3-6, 1 Jn. 2:3-6, .
- (6) Overcoming trials and subduing temptations: Mt. 7:13-14, 18:8-9; Jn.  
 5:14, 8:11; Ro. 6:12, 8:13,17, 13:14; 1 Co. 16:13; Ep. 6:10-18; Phil. 2:12; 1  
 Tim. 1:18,  
James. 1:12; 1 Pe. 1:5, 4:18, 5:9; Re. 2:7,11, 2:17,26, 3:5,12,21, 21:7.
- (7) Striving for maturity of knowledge, understanding and life: 2 Co. 13:11;  
 Gal. 4:19; Ep. 4:14-15; Col. 1:28, 2:6-7; He. 13:13; 1 Pe. 2:2-3; 2 Pe. 3:18;  
 1 Jn. 2:24;  
 Re. 3:22.

- (B) Five categories of Scriptures reveal that all sin is a revolt against God and brings guilt and condemnation. All sin must be repented of, confessed, forgiven, and cleansed away with a renewed access to the atoning death of Christ in humble faith, or eternal spiritual death in final separation to God will inerrantly result. We look in vain for any qualifying words to the many solemn warnings that would exempt those who have been truly reconciled to God from applying them to themselves. In many instances it is specifically stated or implied that those warnings apply to true Christians. In this grouping we face the revelation, agreeable to common sense, that when we come to the Savior in humble repentance and faith, all our sins that we have committed up to that moment were freely and graciously forgiven, but not any future sins that we might fall into. They, being then nonentities, could not be repented of, confessed and mercifully dealt with until they became actualities.

Nothing is said in the Bible as to the forgiveness of present sins being indulged in, nor of the present forgiveness of future sins that we may commit in the process of time. Since forgiveness is the setting aside of guilt and condemnation, it cannot occur until the voluntary events in question have taken place. It would certainly take a lot of Biblical explanation to show how the credit of forgiveness could exist before the debit of guilt. This explanation is lacking. Therefore, as we would expect, all acts of sin come up for review in the Moral Government of the great righteous and compassionate God, who is totally free from all favoritism and partiality, and are dealt with as they occur.

We need, therefore, to continue in the love of God to remain in a state of merciful forgiveness and avoid awful guilt and condemnation, with dreadful eternal doom if our sinful actions are allowed to remain registered against us unforgiven

- (1) Eternal death or woeful separation from God's presence is the destination of all who live a life of self-indulgence and sin, with no qualifying words to limit application to only those who have never been reconciled to God: Mt. 16:27; Lk. 9:24-25, 13:27-28; Jn. 5:28-29; Ro. 2:5-11, 8:13; 1 Co. 6:9, 16:22; Gal. 5:19-21, 6:7-9; Ep. 5:5; Phil. 3:18-19; He. 6:7-8; 2 Pe. 2:9; 1 Jn. 2:17; Re. 2:23, 20:13.
- (2) Every act of sin or persistence in rejection of our moral understanding brings guilt and condemnation, with resulting eternal death, unless repented of, confessed, forgiven and cleansed: Ez. 18:20,24,26, 33:12-13,18; Mt. 5:22, 6:14-15, 18:34-35; Mk. 8:38; Lk. 12:8-9, 15:6-7,9-10,32; Jn. 5:14; Acts 8:20-23; Ro. 6:16,23; 1 Co. 3:16-17, 8:11-13, 9:27, 11:27-32; 1 Co. 11:34; Gal. 1:8-9; Col. 3:25; 1 Tim. 3:6-7,5:24; Heb. 12:14-17; James. 1:13-16, 5:9,12,19-20; 1 Jn. 5:16-17; Re. 3:4, 14:9-11, 21:8,27.
- (3) Some climactic willful sins against clearly understood moral enlightenment are unpardonable and result in apostasy and eternal condemnation: Ex. 32:33; Nu. 15:30-31; Mk. 3:28-29, He. 6:4-6, 10:26-29, 30-31; 2 Pe. 2:20-22; 1 Jn. 5:16; Re. 22:18-19.
- (4) God eternally opposes with righteous indignation all falsehood and sinful revolt in whomever is involved: Ps. 7:11; Mk. 3:5; Ro. 1:18, 2:5,8; Ep. 5:6-7; Col. 3:6; 1 Pe.3:12; 1 Pe. 5:5; James. 4:6.

- (5) Forgiveness of sins is not automatic in the Christian life, but requires repentance, confession and the exercise of a humbled faith in the atoning death of Christ before forgiveness and cleansing can take place. Ex. 32:30-35; Ps. 32:1-5, 51:1-4; Prov. 28:13; Joel 2:12-14; Lk. 22:31-32; Acts 8:20-24; Ro. 5:9-10, 6:1-2; 1 Co. 5:4-5; 2 Co. 7:9-11; He. 6:6, 10:26,29; James. 5:19-20; 1 Jn. 1:9.
- (C) We must continue in the love of God to bring happiness to the Godhead rather than grief: Zeph. 3:17; Jn. 15:13-15.
- (D) Those reconciled to God must continue in the love of God because only thus can we experience the full orbit of blessed relationships with the Godhead and our fellowman For which we were created. Jn. 10:10; 2 Co. 5:20.
3. How are those reconciled to God to continue in the love of God in victory over sin? Ro. 6:14.
- (A) Divine relationship and initiatives have been provided, so that God can say that everything possible has been done to make man a happy, forgiven, and delivered being.  
Jn. 7:37-39, 14:14-17, 14:21,23; 1 Co. 3:16, 6:19-20; Ga. 2:20; Col.1:27; Re. 3:20.
- (B) The resurrected Lord has become our heavenly Advocate and Intercessor before the throne of God. Jn. 17:9-13; Ro. 5:9-10, 8:32; He. 4:14-16, 9:24-26; 1 Jn. 2:1-2.
- (C) The Holy Spirit has become our Comforter, Guide and Energizer: Jn. 14:26, 16:13-15; Ro. 8:14,26-27; Ga. 5:16-18; Phil. 2:13; 1 Jn. 2:20,27.
- (D) Watchfulness, obedience, continuance and prayerfulness are imperative for spiritual victory. Lk. 21:34-36; Jn 15:9-10; Ep. 5:15-16; Phil. 4:8-9; Col. 3:16-17 He. 2:1,3.
- (E) When tempted there must be a climatic renunciation of self-gratification: Ro. 12:1,2, 13:14 Lk. 9:23 Ep. 4:22,24
- (F) This renunciation must be followed by faith to achieve victory : Mt. 8:8,10,13, Ro. 13:14
4. Do the Scriptures warn against the possible of apostasy? He. 12:9.
- (A) Those reconciled to God may resist the truth by refusing to obey. Mk. 8:17,21; He. 3:7-8, 3:12-13; Zech. 7:11,12.
- (B) Those reconciled may develop a hardness of heart: Ex. 32:30-33 (9&10) Lk. 22:31-32.
- (C) Solemn warnings are given in an endeavor to persuade Christians to be on constant guard that they do not develop resistance against the loving manifestations of God's will, to the point of apostasy or eternal loss of their souls: De. 11:26-28; 1 Chr. 28:9; Eze. 18:24,26, Eze. 33:12-13, Lk. 12:45-46; 13:6-9; Jn. 15:2; Acts 8:18-24; 20:29-31; 1 Co. 9:25-27; 1 Th. 3:5-8; 2 Tim. 2:11-13; Jas. 1:12-16, 5:19-20; 2 Pe. 1:10, 3:17; Re. 3:5, 22:18-19.

- (D) There are warnings against resisting God's measures of recovery to the point of apostasy:  
Ex. 32:33; De. 30:16-19; Mk. 3:28-29; Mk. 9:43-48; Jn. 15:6; Ro. 11:20-22; 1 Co. 3:17; 1 Tim 1:19, 6:9-10; He. 3:12-15; 6:4-6,10:26-29,38-39, 12:14-17; 2 Pe. 2:20-22.

5. Do the Scriptures narrate instances of tragic apostasy from the faith?

- (A) Judas was a tragic instance of apostasy from God's loving reconciliation.
1. Jesus chose the 12 after a night of prayer for the Father's concurrence in the most important choice of His ministry. Lk. 6:12.
  2. Judas was in a state of salvation when chosen and sent out. Mt. 10:5,16,20, 12:25-26.
  3. As Jesus spoke of the requirements of salvation his popularity declined: Jn. 6:51-60.66
  4. Some close to Jesus turned back in unbelief: Jn. 6:64.
  5. It is declared in Jn. 6:70 only that Judas then was a devil, with a strong implication that he was not such when called out to serve Christ. It is unthinkable that the lowly sincere Master would choose "a devil" for Himself, with the object of representing Him in ministry to needy souls on the brink of eternal doom.
  6. Judas, showed himself out of sympathy with Christ's mission in a state of selfishness (Jn. 12:4-6), made his dreadful covenant with Christ's enemies (Mt. 26:14-16), and finally braced himself against the kind overtures of his best Friend (Jn. 13:21,26).
  7. His doom became sealed (Jn. 13:27); he had rebelled beyond the recovering mercy of God and was abandoned to Satan, his now chosen master. Going out into the night, morally as well as physically (Jn. 13:30), he could now kiss his former Master with a cold and calloused heart (Mt. 26:47-50).
  8. He became conscience-stricken after the Lord was condemned to die and repented, but too late for forgiveness. He went out and hanged himself, entering into eternal remorse as he is endlessly and persistently haunted by the Savior's love which he had spurned (Mt. 27:3-8). He had received the highest ministry possible to man, but had successfully turned aside in rebellion against the most dynamic moral force that man has ever been confronted with a personalized Divine love. (Acts 1:16-17, 25).
- (B) Other apostasies took place in the New Testament: 1 Co. 10:5-12; 1 Tim.1:5-7,18-20, 5:15, 6:9-10,20-22; 2 Tim 2:16-18, 4:10, 2 Pe. 2:22.
- (C) King Saul, a tragic instance of apostasy, caused God to repent: 1 Sam 15:10-11
- (D) King Solomon made shipwreck of his noble life upon the sea of licentiousness:
1. Solomon began his public life pleasing go God, asked for wisdom.
  2. He built the temple and humbly dedicated it to the Lord 1Kings 5:3-5 8:9-61.

3. Solomon was sternly warned of the dangers and consequences of apostasy. 2 Chr. 7:12-22
4. The wisdom God gave Solomon was world-renown, including 3000 proverbs and 1005 songs: 1 Kgs. 4:29-34
5. Solomon's kingdom greatly prospered and he became known as the great commercial king of Israel: 1 Chr. 29:23-35; 1 Kgs. 9:26-28.
6. This wise man did not continue to apply his wisdom to the regulation of his own life, but disobeyed God in multiplying wives (De. 17:17) and built up an even greater establishment of lust than the heathen kings, to his own moral destruction and eternal ruin: 1 Kgs. 11:1-3 (he involved himself with many heathen women); 11:4-8 (which turned away his heart from the Lord); 11:9-13 (and led to the judgment of God).
7. In view of God's firm warning (1 Chr. 28:9) and the absence of any record of repentance, but rather, a rebellion against God's judgment (1 Kgs. 11:40), we can only conclude that eternal remorse is now his portion. He made shipwreck of his fervent faith and submission to God upon the sea of licentiousness and spent his last days seeking to kill his successor, Jeroboam, rather than in breaking down his heart in humble repentance for forgiveness as he had done in the beginning of his reign.

## **LESSON 14: ESTABLISHMENT IN THE LIFE OF SANCTIFICATION**

“Beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” 2 Co. 7:1.

“That He may establish your hearts unblameable in holiness.” 1 Th. 3:13.

“My children, with whom I am again in labor until Christ is formed in you.” Ga. 4:19

The New Testament puts forth that a more permanent state of abiding in Christ is not only possible but is according to the plan and provisions of a loving God. God determined that all those reconciled to Him shall become spiritually mature and endlessly increase in Divine comprehension, that remarkable intimate spiritual relationships with the Godhead have been provided. 1 Co. 2:14-16; Ep. 3:17-19.

1. Many different words with various shades of meaning are used in the N.T. to indicate not only the possibility but the expectancy that all those reconciled to God should attain an established or mature state of sanctification.
  - A. Perfect. Full-grown, fully developed, matured, or complete, fully accomplished in Christian enlightenment. Mt. 5:48 Col 1:28.
  - B. Perfection. Moral and spiritual perfection, maturity or completeness. He. 6:1-2.
  - C. To perfect. To complete, to make perfect or complete, to bring to maturity of character. Jn. 17:23
  - D. To perfect (fully) To complete (fully) to make perfect or complete, to accomplish, finish, fulfill bring about, realize, perform or bring to an end or goal. 2 Co. 7:1
  - E. Perfectly. Completely, perfect, complete in all respects, also complete to the end. 1 Th. 5:23-24.
  - F. To perfect. To complete, prepare, readjust, restore, render fit, put in order or in proper condition. Luke 6:40, 1 Pe. 5:10.
  - G. Completeness. Completely, perfectly, fully, wholly, entirely, absolutely or utterly. Heb. 7:25
  - H. To establish. To make firm or sure, strengthen, confirm, make steadfast, constant, and unwavering. Col. 2:7; He. 13:9
  - I. To establish. To make stable, firm, or steadfast, to fix or place firmly, set or make fast, render constant, confirm, strengthen or settle. 1 Th. 3:13.
  - J. To cause to take root. To firmly root, firmly fix, establish to put on a firm foundation. Col. 2:7.
  - K. To ground. To found, to lay the foundation of to make stable, render firm and unwavering, or settle Eph 3:17
  - L. To form. To shape, mold, fashion, to give form or shape to; used of the development of the embryo into the fully formed child. Gal. 4:19.
  - M. To strengthen. To make strong, to become strong, to increase in vigor, to empower, acquire strength, to be firm. Ep. 3:16
  - N. To strengthen (dunamoo) To make strong, to empower. Col. 1:11
  - O. To strengthen (endunamoo) To make strong, to endue with strength, to empower, invigorate. Phil. 4:13

- P. Steadfast. Firm settled, constant, steady, or immovable, of those who are fixed in purpose. Col. 1:23.
  - Q. To confirm. To make or render more firm, to make stronger. Acts 14:22.
2. References that more particularly instruct us upon the nature and manner of experiencing a maturity of spiritual development or stability of life. Mt. 5:48, Ga. 4:19, Ep. 3:17, Col. 1:11, Col. 1:23, 2:6-7, 1 Th. 3:12-13, He. 5:12-14, He. 13:9, 1 Pe. 5:10.
    - A. Aorist tenses indicate sudden actions in our being established: Gal 4:19; 1 Pe. 5:10
    - B. Present tenses indicate establishment must be maintained. Phil. 4:13; Col. 2:6-7
    - C. Perfect tenses indicate a process, a climax, and the continued influence of the climax in our becoming established: Col. 1:23, 2:7.
  3. How is this matured spiritual life of victory over sin to be achieved? It is achieved by looking in faith to our heavenly Lord and Saviour in a climax of self-renunciation at critical moments of evil suggestions or temptations. At this time the energizing power of the indwelling Holy Spirit is loosed within us in blessed worshipful victory. Rom. 13:14; Rom. 6:14.

Steps in achieving this wonderful fullness of life, where “we walk by faith and not by sight”, and where “His power . . . Mightily works within us”, by saying that it is a development that comes about:

- A. Through the enlightenment, affectionate pleadings, and continual guidance of the Holy Spirit. Rom. 8:14, 26-27.
- B. Through the loving fellowship and ceaseless intercession of our glorified Lord and Saviour. Jn. 17:9,11,15,17; 1 Jn. 2:1.
- C. Through the help and prayer of other Christians who have learned to practice spiritual victory and a ministry of faith. Gal 4:19; Ep. 3:14-19.
- D. Through our own longing and sincere determination to grow in our spiritual life and have victory over all obstacles. 1 Pe. 2:2; 2 Pe. 3:18.
- E. Through diligent and prayerful application of our minds to the revealed truth of God. Jn. 8:32; Col. 1:9-12.
- F. Through arousing our minds to a new level of perception and observation. He. 5:14; 1 Pe. 1:13.
- G. Through recognizing tendencies, and occasions of temptation **before** they become strong enough to challenge us. Ep. 5:14-16; Phil. 1:9-10; He. 5:14.
- H. Through the instant self-renunciation when tempted, followed by the look of faith to Jesus for immediate deliverance. Ro. 6:11, 13, 19, 12:1; He. 12:2 1 Pe. 1:5.

4. Is the achievement of spiritual maturity a permanent state of being, where deliverance from sin is automatic, with out abiding in Christ?
  - A. Spiritual victory is an achieved state of relationship with God - not isolation. Eph. 5:23,30.
  - B. To be “protected by the power of God through faith” (1 Pe. 1:5) is to “become partakers of the Divine nature, having escaped the corruption that is in the world by lust”. (1 Pe. 1:4)
  - C. Illustration of Hovercraft compared to abiding in Christ.
  - D. A deepening of affection toward the Godhead makes continuation easier. Col. 3:12-14.
  
5. Is there a finality of Christian experience, where we arrive at some plateau with no further challenge of spiritual attainment?
  - A. Maintaining a good conscience before God and man is a fundamental requirement. 1 Jn.3:21; Acts 24:16.
  - B. Emergence from selfishness brought spiritual refreshment, and deliverance from sin.
  - C. New born children of God must avoid the pitfalls of temptation. Ep. 4:14-15; 1 Pe. 2:2-3.
  - D. Unending blessings are to be experienced in the life of Christian maturity. Acts 11:23
  - E. Christian experience is to increase endlessly as our comprehension of Divine reality and eternal truth increases. 2 Pe. 3:18 (Illustration of different size vessels all filled to capacity.)
  - F. There is, then, no single climax whereby we have arrived. Spiritual growth is always downward in humility, rather than upward in pride of accomplishment. (Illustration for spiritual growth in capacity for becoming greater partakers of the Divine nature. Heavy wires bring electricity into the house, but a 10 watt bulb limits the power by the capacity of its filament, up to 75 watts, 150 watts, or 1500 watt cooking stove, etc. A great source of power is available, but the capacity of the electrical unit determines how much will be used.) Just so, our comprehension of truth determines how much Divine life and power will flow through our lives as the Holy Spirit fills us to our capacity with His presence.
  - G. Brief lapses into sin may occur in the life of the one who has learned the secret of abiding in Christ; constant watchfulness must be exercised. Prov. 28:13.
  
6. Paul’s Victorious Testimony. 1 Co. 4:16,17; 1 Co. 11:1; Phil 4:9; 1 Thes. 2:10; Acts 24:16



## **LESSON 15: OUR PARTICIPATION IN GOD'S ACTIVITIES**

“We are God’s fellow-workers, you are God’s field, God’s building. (1 Co. 3:9)

“We beg you on behalf of Christ, be reconciled to God.” (2 Co. 5:20)

“You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses. . . (Acts 1:8)

The Lord viewed the winning of one soul as of such great value that all the possessions of the world would not balance it. (Mk. 8:36-37) God’s great effort is that “all men to be saved and come to the knowledge of the truth. (1 Tim. 2:4) The only way we can have Divine fellowship is to join God in this great effort. All who are owned by Jesus are to be His ambassadors. We do not give God our time, God owns our time. We must speak God’s message in God’s way.

1. What are the members of the Godhead seeking to accomplish?
  - A. It was in no sense God’s will that sin should ever have entered into the world. Acts 17:24, 28; Mt. 6:10
  - B. It is God’s objective that everyone should come to the knowledge of the truth and be saved; God has no elected favorites. Mk. 16:15-16; Jn. 3:17; 1 Tim. 2:3-4.
  - C. Salvation and the sacred atonement of Christ has been provided for all universally.  
He. 2:9; 1 Tim 2:5-6. The atonement of Christ:
    1. Upholds God’s kingdom by showing the nature of sin and its just due of eternal punishment, and provides a restraint against sin.
    2. Shows God’s hatred of sin, and how it has broken his heart.
    3. Furnishes a moral force to humble man’s pride so God can bless him.
    4. Provides the means for man’s complete transformation.
    5. All man has to do is repent of all sin and seek the face of God in humbleness and faith for forgiveness of sins and spiritual restoration.
  - D. It is man’s will in response to God’s loving approach of mercy that determines his salvation. God will never coerce the sanctity of man’s moral freedom. Is. 1:19-20; Ezek. 18:30-32; Rev. 3:20
2. How is a person brought to repentance and salvation? What agencies are involved?
  - A. The Holy Spirit, as the delegated Agent of the Godhead, takes the initiative in salvation and in the transformation of the whole personality of the repentant sinner through the application of the atoning sacrifice of Christ and the gift of His energizing presence. The Holy Spirit:
    1. Enlightens every man as to his moral obligation. Jn. 1:9
    2. Seeks to restrain every man from sin. 1 Th. 5:19
    3. Exerts powerful convictions of guilt. Jn. 16:8-11

4. Manifests the moving love of God through the Gospel. Jn. 12:32.
  5. Seeks to persuade all to renounce sin and be saved. Is. 1:18; Re. 3:20
  6. Washes, cleanses, or sanctifies the whole inner being. Acts 15:9; Tit. 3:5
  7. Makes “purified” repentant sinners “become partakers of the Divine nature” through the gift of His intimate indwelling presence. 1 Jn. 3:9; Ep. 4:23.
- B. God’s servants as free moral agents make choice to exert similar persuasion and have a vital active part in turning men from disobedience to obedience and in their transformation to “walk in newness of life.”
1. God’s fellow-workers must live a loving sacrificial life, manifesting the compassion of Christ. Mt. 20:25-28; 2 Co. 12:14-15.
  2. Must be faithful witnesses of the revealed truth of God and the Gospel. Jn. 20:21; 2 Tim. 2:15.
  3. Must engage wholeheartedly and urgently in Holy Spirit-anointed persuasion, yet with the love and kindness of Christ, as representing the Godhead. Acts 4:13; 1 Co. 2:1-5
  4. Must labor with great persistency in a spiritual travail of prayer for God’s special guidance and visitation upon specific individuals in the process of salvation, since Jesus said, “apart from Me you can do nothing” (Jn. 15:5), and since “God is not one to show partiality” (Acts 10:34-35; Ro. 2:11).
- C. The subject as a moral being is able to resist all the measures that can be taken toward his salvation and must of his own free will respond to the truth, break down his heart before God and turn from all known sin - coming to Christ in a total committal of faith to participate in his own transformation of heart and life, as the Holy Spirit illumines his mind on the life and sufferings of the Saviour.
1. Man must no longer “suppress the truth in unrighteousness.” Ro. 1:18
  2. As Jesus “stands” and “knocks” for admission, man must hear His voice. Re. 3:20
  3. Man must come to God in faith, “believe that He is, and that He is a rewarder of those who diligently seek” He. 11:6
  4. Man must repent, or resolve to have a complete change of mind regarding truth, and turn “from darkness to light, from the dominion of Satan to God.”
  5. The subject must “believe the gospel” (Mk 1:15) or exercise complete trust in the atoning death of the Saviour for the forgiveness of past sins. (Ep. 1:7)
- D. The truth is used as an instrument by both the Holy Spirit and “God’s fellow-workers” in the process of moral enlightenment and persuasion, and provides the means through which the repentant sinner is purified and quickened to a newness of life: Lk. 24:44-47; Ro. 6:17-18; James. 1:18,21; 1 Pe. 1:22-23.

3. What has been God's manner of approach in seeking to turn men from sin into a warm-hearted Divine relationship?

The following passages of Scripture are examples of God's intelligent approach toward man, in seeking to persuade men to turn from sin and in various decisions and plans that have been made as a wise and benevolent Moral Governor.

- A. God explained to Noah the reason for the flood. Ge. 6:5-7, 12-13, 7:1
  - B. When Sodom and Gomorrah were about to be destroyed. Ge. 18:17-19, 23-33
  - C. God reasoned with Moses in his call to deliver Israel. Ex. 3:7, 4:1-9
  - D. Moses reasoned with God over the golden calf rebellion. Ex. 32:9-14
  - E. Samuel reasoned with the nation Israel about a king. 1 Sam. 12:6-7
  - F. King Hezekiah reasoned with God to be healed. 2 Kings 20:1-7
  - G. God desires to reason with man about his rebellious situation. Is. 1:18-20
  - H. God beckoned to Israel to give reasons for their disobedience. Is. 41:21
  - I. God invites an examination of the situation. Is. 43:22-26
  - J. God reasons with mankind to evaluate their lives: Is. 55:1-3
  - K. God seeks to lift man's thoughts to the level of His. Is. 55:6-9
  - L. God pled through Jeremiah that His people might return to obedience. Jer. 2:1-5,9
  - M. God pled that Judah would listen and turn from their sins. Jer. 26:2-7,12,13
  - N. God desires man to know His process of thought. Jer. 29:10-14
  - O. God pleads with man to think with him upon their differences. Micah 6:1-3,8
  - P. Jesus, the world's greatest teacher, sought to get mankind to think over their lives and relationships to God and to each other, so that they could live blessed lives as God intended. Lk. 4:31-32; Jn. 7:46; 8:12
  - Q. The Holy Spirit continued this penetrating teaching. Jn. 16:26, 16:7-15.
  - R. The Apostle Paul expressed confidence in God to do likewise. Ro. 8:32
  - S. The Bible is an intelligent communication to mankind. 1 Co. 2:9-13; 1 Th. 2:13
  - T. God's Word is designed to bring full understanding of ourselves. He. 4:12-13
  - U. God is revealing the future course of this world which ends in His second coming and the judgment. Re. 1:1-2
4. What was the approach of the apostles and servants of Christ in New Testament times, and particularly the Apostle Paul?
- A. On the day of Pentecost the Apostles spoke forth with great intelligence. Acts 2:4-11

- B. Peter and John reasoned with the people and about 5000 were converted. Acts 4:2,4
  - C. Peter and other apostles continued their persuasive teaching. Acts 5:19-20,25
  - D. Disputers with Deacon Stephen resorted to violence. Acts 6:5,10; 7:54-56
  - E. Philip guided the Ethiopian to an understanding of the Scriptures. Acts 8:29-39
  - F. God commands all men to repent; a change always results. Ro. 9:1-3; Acts 17:30-31
  - G. Paul reasoned with them from the Scriptures. Acts 17:2-4; 1 Th. 1:5,6,9
  - H. Paul was reasoning in the synagogue on repentance. Acts 17:16-17, 22-33
  - I. Paul was reasoning in the synagogue persuading Jews and Greeks. Acts 18:4-5, 11
  - J. Paul was reasoning and persuading them about the Kingdom of God. Acts 19:8-10
  - K. Paul told Felix of “righteousness, self-control”. Acts 24:24-25
  - L. Festus spoke of Paul’s “great learning”; Agrippa was “almost persuaded.” Acts 26:25
  - M. Paul persuaded many from the Law of Moses and from the Prophets. Acts 28:23-24
  - N. Paul preached the Kingdom of God and taught Jesus Christ with confidence. Acts 28:30
5. Can we be “God’s fellow-workers” as “the light of the world,” if we are not enthusiastic and Christ-like in motive and conduct?
- A. To witness is to represent something or someone with our whole personality. The only way we can be an effective witness of our blessed Lord is if we are willing to be genuine and whole-hearted in our inner lives.
  - B. Thus, to represent Christ in any true sense, we must be enthusiastic and Christ-like in motive and conduct.
  - C. To be Christ-like, we must be transformed continually by the indwelling Holy Spirit in a humble walk of faith. The Christian life was not intended to be a set of regulations, but an intimate spiritual relationship with Jesus.
6. How is God’s wisdom and energy released through the servants of Christ?
- A. The Lord Jesus promised the power of the Holy Spirit for those presenting the claims of God. The bestowment of the Holy Spirit (Baptism) is to be distinguished from the gifts or operations of the Holy Spirit. Jn 16:7
    - 1. Repentant believers are to be overwhelmed in God-consciousness.
    - 2. This new relationship of power was bestowed on the day of Pentecost upon the 120. Acts 2:1-11, 14-18.

3. Endless increasing climaxes or fillings of the Holy Spirit are to be experienced as daily needs and opportunities for ministry arise, and as gifts or operations of the Holy Spirit are bestowed. Acts 4:8,31; Acts 6:8,10; Eph 5:18
- B. God's program now is for the spiritual Church, as "the body" of which Christ is the Head, to be an integral operating unit, animated by the Holy Spirit with all members contributing to the activity: 1 Co. 12:12-27.
  - C. Two important facts are revealed concerning the bestowal of spiritual gifts:
    1. Spiritual gifts are modes of operation of the Holy Spirit within and through humble servants of Christ, not deposits given to us as our own possession and independent use. 1 Cor. 12:4-11.
    2. The Holy Spirit is absolutely sovereign in distributing the spiritual gifts. 1 Co. 12:11  
Yet we are all however, "to covet earnestly the best (or greater) gifts" 1 Co. 12:31
  - D. The following enumeration's of spiritual gifts appear in the New Testament. Ep. 4:7,11-16; 1 Co. 12:7-11; 28-31; Ro. 12:4-8