

The Grace Of God Has Appeared...

Titus 2:11-13, “For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and appearing of the glory of our great God and Savior, Christ Jesus.”

CONTENTS:

INTRODUCTION	by Butch Simmons	1
PREFACE	2
SECTION ONE	<i>Saved By Grace</i>	
Week 1	What Is the Gospel? What is the proper human response to the Gospel?	3
Week 2	Redemption, Reconciliation, Propitiation	6
Week 3	Substitutionary Death, Imputation, Justification, Regeneration	11
SECTION TWO	<i>Kept By Grace</i>	
Week 4	The Doctrine of Eternal Security	16
Week 5	The Doctrine of Eternal Security, The Ministry of the Holy Spirit	20
SECTION THREE	<i>Taught By Grace</i>	
Week 6	Denying Ungodliness and Worldly Desires	24
Week 7	Living Sensibly, Righteously and Godly in the Present Age	28
Week 8	Walking Worthy Of Our Calling	31
SECTION FOUR	<i>Disciplined By Grace</i>	
Week 9	The Judgment Seat: Wood, Hay, and Stubble or Gold, Silver, and Precious Stones?	35
Week 10	The Motives Of Our Heart	39
Week 11	Whom the Lord Loves He Disciplines	43
SECTION FIVE	<i>The Superiority of Grace</i>	
Week 12	Grace and Law	47
Week 13	Grace and Liberty	52
Week 14	The Preeminence of Jesus, Grace Offered to All	55
SUGGESTED READING	59
BIBLIOGRAPHY	61

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Introduction

Understanding God’s grace in eternal salvation *and* the Christian life is foundational to all other areas of Bible Doctrine. Consider the words of Titus 2:11-13. Paul writes, **“for the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.”** In the Gospel of John we learn that **“. . . the Law was given through Moses; grace and truth were realized through Jesus Christ”** (John 1:17). Both the Lord Jesus Christ and the Apostle Paul emphasized the teaching of Grace as paramount in coming to correct interpretations of God’s revelation. There are those who think that an emphasis on “Grace Interpretations” will lead to loose living. It must be said dogmatically that this is erroneous. Paul clearly states that it is the grace of God that instructs us. Grace teaches the believer to live for God based upon his/her love for God – because of freedom.

Without a doubt the concept of God dealing with mankind on the basis of GRACE flows throughout the Word of God. Apart from God’s Grace touching every detail of life, we are supplied with no real answers. It is fundamental in our pursuit toward intimacy with God through the Word of God that a GRACE perspective must always guide our thinking. Scripture **does** teach that we are Saved by Grace, Kept by Grace, Taught by Grace, and Disciplined by Grace. It also bears witness to the fact that Grace is truly Superior to all else.

The purpose of this course is to familiarize, instruct, and remind the believers that God has in the past dealt with each of us according to grace, that God continues to deal with us according to Grace, and that God in the future will deal with us according to grace. One simple definition of GRACE is God’s Riches At Christ’s Expense. All that we are and all that we have is because of His Glorious Grace. In this course we will look at many (but not all) foundational truths concerning the Grace of God. As we study and meditate on these truths, we will see the concept of Grace surfacing time and time again. This course is not for the purpose of just knowing more Biblical information. Knowing is necessary, but we are learning that we all might apply the truths of Scripture. We believe that anyone who possesses a working knowledge of the information taught in this course will have a solid foundation on which to build much Gold, Silver, and Precious Stones.

The Apostle Peter strongly reminds us by way of command. He closes his second letter by saying, **“But GROW in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.”** May we become obedient to the words of the apostle, and may the God of Grace be pleased to illuminate His Word to us – His Children, His Disciples.

Butch Simmons – Discipleship Director
Emmanuel Baptist Church

Preface

It is my conviction that studying Bible doctrine is very practical. II Timothy 2:15 says, “*Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.*” We can certainly love God without knowing much about His Word. However, the Bible classifies this person as a ‘babe in Christ’. The danger of remaining a ‘babe’ is that we are susceptible to being misled and following false teaching. Hebrews 5:13-14 tells us, “*For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.*” You probably noticed the words ‘practice’ and ‘trained’ in this verse. There must be a commitment to spend time in the Word if we are to grow as believers. The bottom line in evaluating everything we believe or do should be; does it line up with the Word of God?

It is in this light that I have tried to put down in writing some of the truths I have learned about God’s marvelous grace over the last 30 years. I have had the privilege to learn from many men of God who were examples of God’s grace to me.

The first and probably the most influential was Dr. James (Nap) Clark. I first came to Emmanuel one Sunday morning back in 1972 as a Mississippi State University student. I had grown up in church but on that morning I heard for the first time the Word of God and the grace of God explained by Nap clearly and in context. For the next couple of years I had the privilege of studying under Nap and gained a firm foundation in grace both for justification and for sanctification. Thanks Nap for your faithfulness and consistency in teaching the Word.

After graduating from Mississippi State University I spent a couple of years at Florida Bible College and was blessed by the teaching and ministry of the late Dr. Mark Cambron. His love for prophecy and the Jewish people were contagious. He also was a man who understood and taught grace. It was also at FBC that I sat under the teaching of Dr. Richard Seymour and learned much about presenting the gospel clearly.

There were a number of men at Dallas Theological Seminary whom I greatly respected. Zane C. Hodges, Dr. John Walvoord, Dr. Charles Ryrie, Dr. Howard Hendricks and many others I studied under were all champions of the grace of God.

Special thanks to my friend and co-worker here at Emmanuel, Butch Simmons. From our days together at MSU and Dallas Seminary and through various ministries he has always been a supporter and encourager. He proof read each lesson and also wrote most of the ‘Exercise In Learning’ sections at the end of each lesson. Thanks Butch for your unwavering devotion to the Word of God and the grace of God.

Bible study is a lifelong process. We never arrive! After 30+ years of study I realize just how little I really know. The journey however is incredible. It is my prayer for you that as you go through this study you will develop a deeper love for God and His Word and begin to understand His marvelous grace!

Kenny Hodges - Pastor

SECTION ONE – Saved by Grace

Week One – What is the Gospel? What is the proper human response to the Gospel?

I. Gospel

- A. *Euangelion* (εὐαγγέλιον). The word that we translate as ‘gospel’ simply means *good news*, or *glad tidings*. It is the good news of Jesus Christ, who He is and what He has done.
- B. Simply Stated – In John 6:47 Jesus said, “*Truly, truly, I say to you, he who believes in Me has eternal life.*” Notice three elements, faith, the person of Christ, and the result of faith, eternal life.
- C. The validation of Jesus’ offer. 1 Corinthians 15:3-4 tells us that the death and resurrection validated the claims of Jesus. It was proof that Jesus was who He claimed to be and that He did provide the complete, finished payment for sin.
“*For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.*”
 1. Christ died for our sins. Proof: He was buried.
 2. Christ was raised from the dead. Proof: He was seen.

II. The Need

- A. Sin (*hamartia*, ἁμαρτία). The Greek word means ‘to miss the mark’; thus, sin is anything that misses the mark of God’s holiness and perfection.
- B. The issue of sin. In the first three chapters of Romans we see all the world guilty of sin. We see the Gentile condemned, the moralist condemned and the Jew condemned. Paul’s summary is found in Romans 3:23, “*For all have sinned and fall short of the glory of God.*”
- C. Sinners by nature. Are we sinners because we sin, or do we sin because we are sinners? We are sinners because we sin but the truth is that we were born with a sin nature. Romans 5:12 states, “*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.*”
- D. Purpose of the Law.
 1. To show us our sinfulness.
Romans 3:19, “*Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God.*”
Romans 5:20, “*And the Law came in that the transgression might increase....*”
Galatians 3:19, “*Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.*”
 2. Not intended as a means of salvation.
Galatians 2:21, “*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*”
 3. A curse for all who are under it.
Galatians 3:10, “*For as many as are of the works of the Law are under a curse; for it is written, ‘Cursed is everyone who does not abide by all things written in the book of the Law, to perform them.’*”

III. The Proper Response

- A. Faith (*pistis*, πίστις, *pisteuō*, πιστεύω) “to think to be true, to be persuaded of, to credit, place

Synonyms for faith are; believe, trust, rely upon, and lean on. Faith is taking God at His word. Most often this word is translated ‘believe’ in the New Testament. It is used almost 100 times in the Gospel of John alone!

B. Salvation is through faith.

Ephesians 2:8-9, “*For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no one should boast.*”

1. “...*that not of yourselves, it is the gift of God.*” – There is a theological debate as to what is the object of this phrase. Calvinists teach that ‘faith’ is the gift of God. If this is true then no one can believe unless God first gives them ‘faith’. However, the Greek grammar in this passage makes that interpretation highly unlikely. It is better to take *salvation* as the gift of God.
2. “...*not as a result of works....*” – Faith and works are clearly opposites.
3. “...*that no one should boast.*” – The adding of even the smallest amount of human effort to the gospel is an insult to the grace of God.

C. The Proper Object of faith; Jesus Christ!

It is important to understand that faith, in and of itself, does not save! Faith must be in the correct object. I may have all the faith in the world in my goodness, my church membership, water baptism, Buddha, Mohammad, or anything else *other than Jesus Christ* and that faith will not save me.

Acts 4:12, “*And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.*”

Jesus Himself said, “*I am the way, and the truth, and the life; no one comes to the Father but through Me.*” (John 14:6)

IV. What about Repentance?

The verb *metanoëo*, μετανοέω means ‘to change one’s mind’ and the noun *metanoia*, μετάνοια simply means ‘a change of mind’. When someone believes in Jesus for eternal life they must change their mind about whatever it was they were trusting and trust in Christ alone. Unfortunately we have redefined repentance as ‘turning from sin’ and often preachers call for people to repent, turn from sin, so that they can be saved. This clearly throws salvation back on something I do instead of simply believing in Christ. The amazing thing is that the Gospel of John, clearly written as an evangelistic book (John 20:31), never mentions repentance, not even once!

V. Clichés that Confuse

Throughout Scripture faith in Christ is always the means of salvation. The word ‘believe’ is used most often in the gospel offer. It is strange that we have added so many other expressions to tell people how to be saved. Many of them confuse the gospel message instead of clarifying. The following common expressions are from the book *What Happened to the Word Believe*, by Donald H. Bunge.

- A. Give your heart to Christ. Notice that works are subtly injected into this invitation. To give is something I must do; faith is receiving a gift.
- B. Surrender your life to Christ. This is a great message for believers but nowhere in the Bible are lost people called to surrender their lives in order to be saved.
- C. Make a commitment to Christ. To promise to do something so that Christ will save is works!
- D. Ask Jesus to come into your heart. Christ does come into our hearts when we believe. Revelation 3:20, the often quoted verse with this invitation, is speaking to believers, not unbelievers.

¹Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

SECTION ONE – Saved by Grace

Week One – What is the Gospel? What is the proper response to the Gospel?

Exercise in Learning (Read over the hand-out, think through the class presentation and discussion, then answer the following questions.)

The word translated "Gospel" simply means _____ or _____.

The word translated "Repentance" means _____.

The word translated "Sin" means _____.

In what passage do we find the "nutshell" form of the Gospel? _____

The only proper human response to the Gospel is _____ alone (plus nothing) in Christ alone.

This same passage states two facts of historical reality concerning the Lord Jesus Christ.

State the facts along with the proof of each fact.

Fact One: _____ Proof: _____

Fact Two: _____ Proof: _____

The word translated "Faith" means _____.

List various synonyms for faith. _____

Explain why faith, in and of itself, does not save. _____
_____.

The significance of faith in salvation is _____.

List two verses that say the proper object of faith is Jesus Christ. _____, _____

Which Gospel is written as an evangelistic book, but never mentions repentance? _____

True or False – In the Old Testament people were saved by keeping the law. _____

The purpose of the Law was to show us our sinfulness. What three Bible references teach this?
_____, _____, _____

There are many "clichés that confuse" when it comes to presenting the Gospel. What is the most important reason for not using these phrases? _____

Why should Revelation 3:20 not be used as a prayer for salvation? _____

From memory write word for word (your translation) Ephesians 2:8-9!!

SECTION ONE – Saved by Grace

Week Two – Redemption, Reconciliation, Propitiation

“When Jesus therefore had received the sour wine, He said, ‘**It is finished!**’ And He bowed His head and gave up His spirit.” John 19:30

The doctrines of redemption, reconciliation and propitiation, combined into one interrelated body of truth, are often termed *The Finished Work of Christ*. The value of the death of Christ is recognized as reaching out to the unsaved in these three doctrines.

The doctrines of forgiveness, regeneration, justification and sanctification are restricted in that they contemplate Christ’s death only in its relation to those who believe.

I. Redemption – The aspect of Christ’s death on the cross that is toward sin.

A. Definition – “Redemption is an act of God by which He Himself pays as a ransom the price of human sin which the outraged holiness and government of God requires. Redemption undertakes the solution of the problem of sin.”²

B. Three distinct Greek words for Redemption

1. *agorazo* (ἀγοράζω) – To purchase in the market.

2. *exagorazō* (ἐξαγοράζω) – To purchase out of the market.

3. *lutron* (λύτρον) noun, *lutroo* (λυτρόω) verb - to redeem, liberate by payment of ransom, to liberate many from misery and the penalty of their sins.³

C. Two Distinct Dimensions of Redemption

“These words fall into two categories, one with an emphasis upon the objective, historical payment of the ransom price which the Lord Jesus paid through His passion, and the other, upon the subjective liberation of the individual captive from sin.”⁴

1. The objective, historical aspect: ransom. The idea is that Christ, by His death on the cross, purchased us in the slave market of sin and liberated us from the penalty of sin.

a. Our slavery to sin:

Romans 7:14, “...but I am of flesh, sold into bondage to sin.”

Ephesians 2:1, “And you were dead in your trespasses and sins.”

b. Christ’s payment of the ransom price:

Matthew 20:28, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom (*lutron*) for many.”

I Timothy 2:6, “who gave Himself as a ransom (*lutron*) for all...”

I Corinthians 6:20, “For you have been bought (*agorazo*) with a price: therefore glorify God in your body.

I Corinthians 7:23, “You were bought with a price; do not become slaves of men.”

II Peter 2:1, “...there will be false teachers among you...even denying the Master who bought (*agorazo*) them...”

2. The subjective, experiential aspect: liberation.

² Chafer, Lewis Sperry, *Systematic Theology, Vol. III*, Dallas Seminary Press, 1948. p. 88.

³ Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

⁴ Olson, C. Gordon, *Getting the Gospel Right*, Global Gospel Publishers, Cedar Knolls, New Jersey, 2005, p. 63.

“...the addition of the prefix *ex = ek* (out of) radically shifts the emphasis of the word from the price paid to the liberation of the slave... *exagorazein* is a subjective, personal term.”⁵

Galatians 3:13, “*Christ redeemed (exagorazō) us from the curse of the Law, having become a curse for us...*”

Galatians 4:5, “*in order that He might redeem (exagorazō) those who were under the Law, that we might receive the adoption as sons.*”

“Redemption...as represented in this word, is assurance that Christ has not merely transferred the sinner’s bondage from one master to another; He has purchased with the object in view that the ransomed one may be free. Christ will not hold unwilling slaves in bondage. All this is typically anticipated in Exodus 21:1-6 (cf. Deut. 15:16-17). A slave set free by his master was wholly free; but he could voluntarily remain as the slave of the master whom he loved. The new voluntary relationship was sealed by the master piercing the ear of the slave with an awl. Thus, according to type, the Christian is set free, but is privileged to yield himself wholly to the One who redeemed him.”⁶

D. Summary

Dr. C. Gordon Olsen summarizes well:

“Thus it is clear, not only that the linguistic evidence supports a distinction between the objective ransom phase of Christ’s death and the subjective liberation phase in the life of the Christian, but also that such a distinction is of great value theologically. It helps to explain how the ransom price could be connected with unregenerate false teachers (2 Pet.2:1) and all mankind (1 Tim. 2:2-6), when the liberation has been effective for only a limited number. Thus, it helps resolve the tension between these two truths. Christ’s ransom price was sufficient for all mankind and provisionally available to all, but the liberation has been effectual only for those who believe.”⁷

II. Reconciliation – The aspect of Christ’s death on the cross that is toward man.

A. Definition – Reconciliation comes from the Greek word *katallassō* (καταλλάσσω) which means *to change completely*. “Reconciliation means a change of relationship from hostility to harmony and peace between two parties.”⁸ Mankind is the object of reconciliation since God is immutable and cannot change. God took the initiative and reconciled the world to Himself through the death of Christ.

B. Two Distinct Dimensions of Reconciliation

1. The world – Through the death of Christ God changed completely the position of the world in its relation to Himself.

2 Corinthians 5:19, “...*God was in Christ reconciling the world to Himself...*”

Romans 5:10, “*For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by his life.*”

“There is a truth to be recognized concerning God, that in His own being and from all eternity His holiness and His love have found adjustment concerning the sinner through the death of His Son...”⁹

2. Believers – The moment we believe in Christ we are said to be reconciled to God. We at that

⁵ Olsen, p. 65.

⁶ Chafer, p. 90.

⁷ Olsen, p. 65-66.

⁸ Ryrie, Charles C., *Basic Theology*, Victor Books, Wheaton, IL, 1986, p. 292.

⁹ Chafer, p. 92.

moment receive the value of Christ’s reconciling death.

2 Corinthians 5:18, “*Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation.*”

Romans 5:11, “*...we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*”

C. Summary

Dr. Charles Ryrie summarizes:

“God took the initiative and reconciled the world to Himself. This was done by the death of Christ, and that provision changed the world into a savable position before God. Yet though the world has been reconciled, man needs to be reconciled by changing his position about Christ. Then, and only then, is his condition before God changed.”¹⁰

Dr. Lewis Sperry Chafer states:

“There can be no question raised about the fact that there are two aspects of reconciliation: one wrought for all by God in His love for the world and the other wrought in the individual who believes when he believes.”¹¹

III. Propitiation – The aspect of Christ’s death on the cross that is toward God.

A. Definition – Propitiation means the turning away of wrath by an offering. The wrath of God, because of sin, was propitiated or completely satisfied by the death of Christ.

B. Two Greek words

1. *hilasmos* (ἱλασμός) – that which propitiates or satisfies. This word is used in two verses to show that Christ is the One who propitiates.

I John 2:2, “*and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*”

I John 4:10, “*In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.*”

2. *hilastērion* (ἱλαστήριον) – the place of propitiation. Because the ‘mercy seat’ of the ark was the place of propitiation and this word is translated as ‘mercy seat’ in Hebrews 9:5 we may understand that Christ is not only the propitiation (*hilasmos*) for the whole world, but also a living ‘mercy seat’ (*hilastērion*).

Hebrews 9:5, “*And above it were the cherubim of glory, overshadowing the mercy seat...*”

Romans 3:25, “*whom God displayed publicly as a propitiation in His blood through faith...*”

C. Two Distinct Dimensions of propitiation

1. The world – Christ is said to be the propitiation for the sins of the world. There is no qualification here. The world has been covered by Christ’s propitiation regardless of how many believe it. Chafer makes this point clear:

“Thus it is revealed that God is propitious, not when faith of confession has made Him so, but because of the death of His Son. Neither sinners nor sinning saints are appointed to the task of propitiating God. Christ has accomplished that perfectly, and the door into the grace of God is open wide.”¹²

“How wonderful to know that God is perfectly satisfied with the sacrifice of Christ for the sins of the whole world.”¹³

¹⁰ Ryrie, p. 294.

¹¹ Chafer, p. 93.

¹² Chafer, p. 96.

¹³ Olson, pp. 62-63.

2. Believers – Jesus, in His own Person “...has also become an infinitely sufficient ‘meeting place’ between a Holy God and a sinful man, but only for believers.”¹⁴ We see this clearly in Romans 3:25 when Paul says Christ was set forth as a mercy seat ‘*through faith*’. Zane Hodges states:

“So hilasterion in Rom. 3:25 does not so much describe a position as it does a function... whenever an unsaved sinner comes to God through God’s chosen Mediator, Jesus fulfills the function of the Old Covenant mercy seat by becoming the genuine meeting place between God and the believing sinner. In other words, man and God really meet in Jesus Christ when saving faith occurs. Unlike the inanimate mercy seat of Moses’ day, the risen and living Jesus Christ ‘introduces’ the sinner to God. And He does so by bestowing eternal life – God’s life – on the one who believes, so that the believer knows God (see John 17:3). God on His part bestows His perfect righteousness on the believer.”¹⁵

D. Conclusion

Propitiation is the work of God by which His wrath is satisfied by the death of His Son, the Lord Jesus Christ on the cross. This propitiation is universal in that the sins of the world are propitiated (1 John 2:2) by Jesus Christ’s sacrifice but specific, in that through faith, the believer enters into a relationship with God through Jesus, the living Mercy Seat (Romans 3:25).

The implications of these three great doctrines are amazing. God, because of His love for mankind, provided complete salvation through His Son. Christ’s death on the cross purchased us out of the slave market of sin, reconciled us to God and satisfied God’s righteous wrath toward sin.

Philip B. Bliss wrote of Redemption in his hymn, “I Will Sing Of My Redeemer”. He was born on July 9, 1838. He died on December 29, 1876 in Ashtabula, Ohio in a tragic train wreck caused by a bridge collapse. He survived the initial impact, but went back into the flames in an unsuccessful attempt to rescue his wife. The lyrics were found in his belongings after the accident.

I will sing of my Redeemer, And His wondrous love to me;
On the cruel cross He suffered, From the curse to set me free.

Refrain

*Sing, oh sing, of my Redeemer, With His blood, He purchased me.
On the cross, He sealed my pardon, Paid the debt, and made me free.*

I will tell the wondrous story, How my lost estate to save,
In His boundless love and mercy, He the ransom freely gave.

¹⁴ Hodges, Zane, *Grace in Focus*, Grace Evangelical Society, July/August 2006, p. 3.

¹⁵ *Ibid*, p. 4.

SECTION ONE, Week Two – Saved by Grace

**Week Two – Redemption, Reconciliation, Propitiation
Exercise in Learning/Thinking**

The doctrines of Redemption, Reconciliation, and Propitiation (viewed as one interrelated body of truth) are often termed _____.

In what way do these doctrines differ from forgiveness, regeneration, justification, and sanctification?

There are three distinct Greek words for redemption. What is the meaning of each word?

1. _____
2. _____
3. _____

Redemption was anticipated in Exodus 21:1-6. After reviewing the passage, briefly write the story line and relate it to your own spiritual journey. (write on back)

Express your thoughts on the phrase – “Believers have been set free, not to sin, but to serve.”
(write on back)

What passage clearly teaches that Christ paid for the sins of false teachers? _____

The word “reconciliation” means _____.

If God has in fact reconciled the world to Himself (2 Corinthians 5:19), how is it that Paul says “we beg you on behalf of Christ, be reconciled to God”? _____

In propitiation the wrath of God has been completely _____ by the death of Christ.

The Greek word meaning “the place of propitiation” is translated by what phrase in Hebrews 9:5?

What two references in First John tell us that Christ is the propitiation for our sins? _____, _____

Which of the two teaches unlimited atonement? _____

Distinguish between propitiation for the whole world and propitiation for those who believe in Christ.

What phrase in Romans 3:25 teaches how propitiation becomes personal? _____

What is the emphasis (or direction) of these three salvation doctrines?

Redemption is toward _____

Reconciliation is toward _____

Propitiation is toward _____

SECTION ONE – Saved by Grace

Week Three – Substitutionary Death, Imputation, Justification, Regeneration

“Substitution is not a Biblical term... but a Biblical doctrine nonetheless.”¹⁶

I. Substitution

- A. Old Testament Types – Every animal sacrificed under the Levitical system was a picture of Christ, the innocent, righteous One, dying for the sin of mankind.
- B. Two Greek prepositions clearly convey the idea of substitution.
 1. For *huper* (υπερ) “in behalf of, for the sake of”
John 10:15, “*even as the Father knows Me and I know the Father; and I lay down My life for (huper) the sheep.*”
Romans 5:8, “*But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for (huper) us.*”
 2. For *anti* (αντι) “for, instead of, in place of”
Matthew 20:28, “*just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for (anti) many.*”

II. Imputation

The word impute means to reckon over to one’s account. Mankind’s ledger sheet reads ‘SIN’, Adams’s sin was inherited so that we are born with a sin nature. In contrast to our ledger sheet, Christ’s ledger sheet reads RIGHTEOUSNESS. The doctrine of Imputation relates to the doctrine of Reconciliation in that the world (all of humanity) has been reconciled to God in the death and resurrection of Christ. However, just as man needs personal reconciliation through faith in Christ, Imputation of righteousness comes only through faith in Christ. Because the world’s sin has been imputed to Christ, sin is not the issue! However, SOMETHING IS NECESSARY for entrance into heaven. That something is a RIGHTEOUSNESS from God (Romans 3:21-31). Apart from Imputation (the putting to our account) of this righteousness from God, there can be no Justification (our next doctrine of salvation).

There are three major imputations set forth in Scripture.

- A. Adam’s sin to mankind. The central passage is Romans 5:12-21. “*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.*”

“In verse 12 it is declared that death as a penalty has come upon all men in that all have sinned. This does not refer to the fact that all men sin in their daily experience, but...that all men sinned when Adam sinned, and thereby brought the penalty of physical death upon themselves by so doing.... God reckons each member of the race to have sinned in Adam’s sin, this becomes the one case of real imputation, that is, a reckoning to each person that which is antecedently his own.”¹⁷
- B. The sin of the race to Christ. Central passages are 2 Corinthians 5:21, 1 Peter 2:24 and Isaiah 53:5-6, 11. Although the word ‘impute’ is not used, similar terms like ‘made him to be sin’, ‘laid on Him’, and ‘bore our sins’ clearly imply imputation. This is JUDICIAL IMPUTATION since Christ was sinless yet took our sins upon Himself.

¹⁶ Chafer, Vol VII, p. 296.

¹⁷ Ibid, p. 192.

- C. The righteousness of God to the believer. The Book of Romans is central, especially chapter four. Also 2 Corinthians 5:21 and Philippians 3:9.

“This third imputation constitutes the Christian’s acceptance and standing before God. It is the only righteousness that God ever accepts for salvation and by it alone may one enter heaven.... The apostolic phrase the *righteousness of God* (Rom. 1:17; 3:22; 10:3), then, means a righteousness from rather than the mere fact that God Himself is righteous. In Romans 3:10 it is declared that none among men are in the sight of God righteous; hence an imputed righteousness is the only hope for men on this earth. Regarding the hope of imputed righteousness, the Apostle wrote: “...not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:9).”¹⁸

Just as Christ’s finished work on the cross is the basis for the remission of sin, it is also the legal basis for God to impute His righteousness to everyone who believes in Christ. It is important to understand that we are not *made righteous* but are *declared righteous*! That is righteousness is reckoned or posted to our account on the basis of faith, not something we do.

“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.” Romans 4:5

Eleven times in Romans chapter four the word ‘reckoned’ (Greek *logizomai*, λογίζομαι) occurs. Imputation is seen before the Law in Abraham and after the Law in David. The Book of Philemon gives a great illustration of imputation when Paul tells Philemon to charge to his account anything owed him by Onesimus.

III. Justification

Justification is a declaration by God that the believer has been made forever right and acceptable to Himself. A justified state must be unchangeable since the ground upon which it rests is eternally secured by the finished work of Christ. Key passages are Romans 3:21-28; 4:5; 5:1; 5:9; the Book of Galatians, note 3:16.

The Greek word is *dikaioo* (δικαιόω) which means to declare or pronounce one to be just or righteous. “The Greek word clearly has a forensic, legal connotation and was in the language of the courts. Paul presented the truth of God’s declaration of the sinner as righteous in His sight based on faith alone, without works of any kind.”¹⁹ Justification is clearly a courtroom concept. Understand that justification does not make a believer righteous in the sense that they no longer sin. They are declared righteous in God’s sight by their union with Christ. Ryrie states:

“If God, the Judge, is without injustice and completely righteous in all His decisions, then how can He announce a sinner righteous? And sinners we all are. There are only three options open to God as sinners stand in His courtroom. He must condemn them, compromise His own righteousness to receive them as they are, or He can change them into righteous people. If He can exercise the third option, then He can announce them righteous, which is justification.... God does put into effect that third option: He changes sinners into righteous people. How? By making us the righteousness of God in Christ (2 Cor. 5:21)...”²⁰

¹⁸ Chafer, Vol. III, p.192

¹⁹ Olson, p. 97.

²⁰ Ryrie, p. 298-299.

IV. Regeneration

The doctrine of regeneration comes from the Greek words *gennao* (γεννάω), to be born or begotten, and *anōthen* (ἀνωθεν), which can mean from above, from a higher place, or anew, over again. Thus, regeneration is the fact of the ‘new birth’ of which Jesus spoke to Nicodemus in John chapter 3. It is the imparting of the divine nature and the resulting divine sonship to all believers. Chafer lists five facts of regeneration:

- “(1) a new life has been thereby begotten which is eternal;
- (2) that life is the divine nature;
- (3) the believer is begotten by the Spirit;
- (4) God the Father becomes his legitimate Father;
- (5) therefore, all believers are heirs of God and joint heirs with Christ.

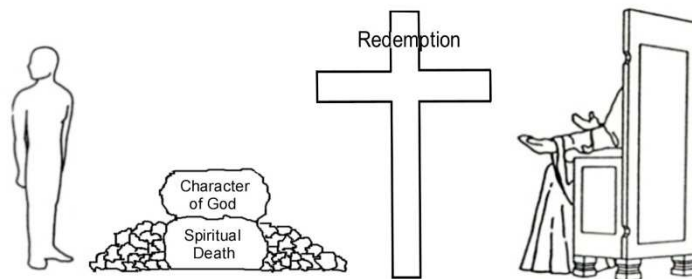
On the human side, regeneration is conditioned simply on faith (John 1:12-13; Gal. 3:26).”²¹

SALVATION ILLUSTRATED

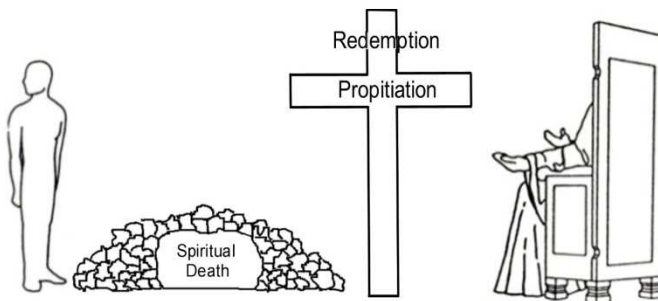
Because of our inherited sin nature we are separated from God. We are in bondage to sin and are spiritually dead. The holy character of God is also offended by our sin.



Redemption is God’s way of dealing with sin. Redemption is an act of God by which He Himself pays as a ransom the price of human sin which the outraged holiness and government of God requires. Thus, the sin barrier is broken down.

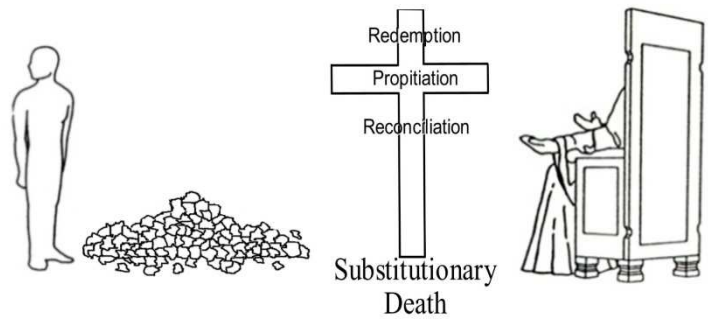


Propitiation is the aspect of Christ’s death on the cross that is toward God. Propitiation means the turning away of wrath by an offering. The wrath of God, because of sin, was propitiated or completely satisfied by the death of Christ. Thus the character of God is just to forgive sinners.



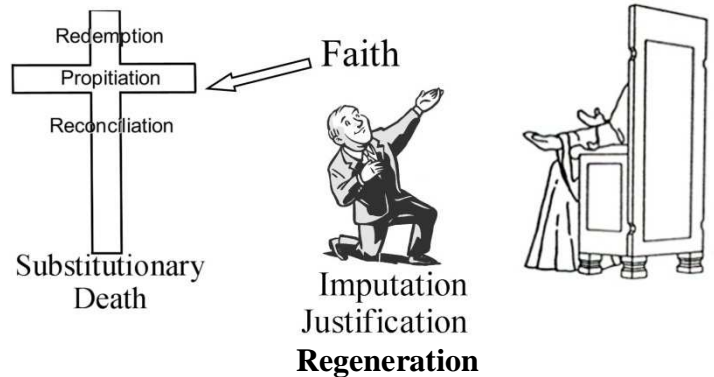
²¹ Chafer, Vol. III, p.264-265.

Reconciliation is the aspect of Christ’s death on the cross that is toward man. Reconciliation means a change of relationship from hostility to harmony and peace between God and man. God took the initiative and reconciled the world to Himself through the death of Christ. Thus, mankind can now come into a relationship with God.



God has paid the price for the world’s redemption. He has reconciled the world to Himself and is satisfied, propitiated with the death of His son. However these amazing benefits of the cross must be received by faith to become a reality. Grace (God’s Riches At Christ’s Expense) is freely offered to all. Man must understand and BELIEVE what Christ has done for him.

When we BELIEVE in Christ, His Substitutionary Death (the finished work of the cross) is the basis for Imputed Righteousness, our Justification, and Regeneration.



Philip Bliss says it so well in his Hymn, “Hallelujah! What a Savior!”

Man of Sorrows! what a name for the Son of God, Who came
Ruined sinners to reclaim. Hallelujah! What a Savior!

Bearing shame and scoffing rude, in my place condemned He stood;
Sealed my pardon with His blood. Hallelujah! What a Savior!

Guilty, vile, and helpless we; spotless Lamb of God was He;
“Full atonement!” can it be? Hallelujah! What a Savior!

Lifted up was He to die; “It is finished!” was His cry;
Now in Heav’n exalted high. Hallelujah! What a Savior!

When He comes, our glorious King, all His ransomed home to bring,
Then anew His song we’ll sing: Hallelujah! What a Savior!

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION ONE, Week Three – Saved By Grace

Week Three – Substitutionary Death, Imputation, Justification, Regeneration

Exercise in Learning/Thinking

The teaching of “Substitution” is foundational to each perspective of Salvation. Do you consider this a true statement, and if so, why? _____

In the Old Testament, every animal sacrificed under the Levitical system was a _____.

Concerning entrance to Heaven, why can we say that SIN is not the issue? _____

What two Greek words clearly convey the idea of substitution? _____ and _____

The word “impute” means _____.

What must a person have in order to enter Heaven? _____

There are three major imputations set forth in Scripture. They are _____, _____, and _____.

Comment on the phrase “JUDICIAL IMPUTATION.” _____

Express your thoughts on the fact that Romans 4 gives illustrations of Imputation both before and after the Law of Moses. _____

What verse teaches that all mankind sinned when Adam sinned? _____

What does it mean to be declared righteous? _____

The Greek word for imputation/reckon (λογιζομαι) is found how many times in Romans 4? _____

What N.T. Book provides a great illustration of the Doctrine of Imputation? _____

When Jesus told Nicodemus that he must be born again or born from above (John 3), he was teaching the doctrine of _____.

Why is this work of God (previous question) necessary? _____

If you have not already done so, memorize and write word for word 2 Corinthians 5:21. _____

SECTION TWO – Kept by Grace

Week Four – The Doctrine of Eternal Security

Some pertinent questions:

Is the believer saved forever? Does eternal security promote sin in the believer’s life? What if a believer decides to stop believing? What about a believer who continually sins? Do good works in someone’s life mean that person is saved and secure? Does the lack of good works in someone’s life mean that person is not saved and secure? Is it possible to know you are saved? Is it possible to be saved and not know you are secure? Must we **Commit, Obey, and Persevere** to be sure we have eternal life?

Properly understanding eternal security gives true freedom (not fear) for living the Christian life. To believe in Christ is to enter into covenant relationship with God Himself. There are many Divine Eternal Effects (results) that occur the moment someone believes in Jesus Christ. These results are based entirely on the character of the Trinity working on behalf of the believer and can never be changed, or else the character of God Himself is at stake. To admit that there is nothing one can do to *receive* eternal life, but to say there is something the believer can do, or not do, to *lose* eternal life, is to elevate man’s behavior and power beyond that of God.

To deny the doctrine of eternal security is to not understand clearly the issue of sin. To deny the doctrine of eternal security is to not understand clearly the Savior. What must be answered Biblically is:

- 1) Who is this Person who died on a cross?
- 2) Why did He die?
- 3) What did He accomplish when He died?

We have previously seen that Jesus was God in the flesh and therefore the only person in all the universe who was qualified to pay the debt required for mankind’s sin. We have also seen that the finished work of Christ included redemption, reconciliation, and propitiation. In other words, the sin debt was paid IN FULL by Jesus on the cross. Regeneration, justification and the receipt of imputed righteousness occur the moment someone believes in Jesus. To say that a believer could lose their salvation would mean that they would have to be unborn spiritually and God would have to take away the righteousness that He already had put to their account. These concepts are totally foreign to the clear teachings of Scripture.

I. Some scriptural arguments for eternal security

A. The nature of the life that is given.

The word eternal, αἰώνιος, *aionios*, is an adjective that describes the word life, ζωή, *zoe*. In other words when we believe in Christ we receive a certain kind of life, *eternal* life. The Greek lexicons give the meanings, “without end, never to cease, everlasting” for this adjective. The obvious question is how can something cease whose very definition is ‘never ceasing’? A related thought is that God could have used any adjective He wished to convey what we receive at the moment of belief. It could have been *victorious life* or *holy life* or *probationary life* or *abundant life* or many other descriptive terms. The word He used was **eternal!**

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” John 3:16

B. Eternal life is a present possession.

The Bible does not teach that eternal life is awarded when a person dies (if he has been good enough or persevered to the end) but that it is a gift received the moment of belief. Notice

John 5:24 and 6:47,

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, **has** eternal life, and **does not come** into judgment, but **has passed out** of death into life.”

*“Truly, truly, I say to you, he who believes **has** eternal life.”*

Part of eternal life is the present possession of knowledge of God. Notice Jesus’ words in John 17:3,

“And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

C. Eternal life is a gift.

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.” Ephesians 2:8-9

If salvation (eternal life) is truly a gift, then it could never be lost unless God were to take back His gift. However, we know that God is immutable, unchanging in His nature, and His gifts and calling cannot be undone. Paul says it this way in Romans 11:29:

“for the gifts and the calling of God are irrevocable.”

D. Eternal life is received by faith and not by works, therefore works cannot possibly have a part in obtaining or keeping eternal life. As a matter of fact, grace and works are said to be mutually exclusive of each other.

“But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.” Romans 11:6

How can something that is a gift and received by faith apart from works then all of a sudden be kept by works? Paul says it very clearly in Romans 4:4-6:

“Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works.”

E. Our eternal security is dependent on the strength of God and not our efforts.

Jesus said, *“My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. I and the Father are one”.* John 10:27-30

It is the strength of God the Son and the Father which guarantees this condition of safety.

Sometimes we hear such ideas as, “No one can snatch us out of God’s hand but we can jump out if we decide to stop believing”. For someone to remove himself from the security of the Father’s hand would be to elevate himself above God. When my children were small I would often hold their hands as we crossed streets or did other activities where they needed my protection. I would never let someone come along and grab them away from me but I also would never let them pull themselves away in those situations. As their father, I held them securely whether or not they wanted to be held! God does the same for His children. Once I become His child by faith (John 1:12) I am held securely by His power, not mine!

F. Our eternal security is dependent on His faithfulness, not ours.

“It is a trustworthy statement:

For if we died with Him, we shall live with Him;

If we endure we shall also reign with Him;

If we deny Him, He also will deny us;

If we are faithless, He remains faithful; for He cannot deny Himself.”

2 Timothy 2:11-13

Notice the four stanzas of this statement. The first states the certainty of our salvation. Our belief in Christ causes the old man to be crucified and the new man to be born from above. The second and third stanzas are a parallel. Endurance (faithful service in the context of hardship and suffering) results in reward and reign with Christ. Denial, not being faithful as a believer, causes Christ to deny us reward and reign. However, in the fourth stanza, if we are faithless, He

remains faithful based on His very character as God. To cast us out of the family of God because we stop believing would be to deny Christ's very person as the eternal 'mercy seat' who made the once for all sacrifice.

G. We are secure because we are objects of God's love.

Every person is either the object of God's wrath (Ephesians 2:3, John 3:36) or the object of God's love (John 13:1, John 17:23, Ephesians 2:4, 1 John 3:1). That relationship to God is determined on whether or not we have believed in Jesus Christ. As a believer notice the security we have in the love of God:

“For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” Romans 8:37-39

J.F. Strombeck, successful business man and ardent student of the Word, in his book *Shall Never Perish*, first written in 1936, makes these statements about the love of God:

“If it be possible for one who has been saved to be lost, it must of necessity be possible for one who has been the object of the love of God to be taken out of that position and made the object of the wrath of God. Does any Scripture passage teach that? Definitely, No. On the contrary, it is taught that God loves His own with an everlasting love (Jer. 31:3)... It is, therefore, a flat denial of God's Word to say that a man can separate himself from God's love. If anything is emphatically taught in the Bible, it is that when man has become the object of the everlasting love of God, there is no change in that condition.”²²

H. We are secure because our glorification is already accomplished.

Notice the unbroken chain:

“For whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” Romans 8:29-30

All of these events are things that God has done for the saved one. All are in the past tense, therefore already accomplished! Again, Strombeck summarizes well:

“...believers are already glorified and that it is but the manifestation of the reality that is still in the future. There are things which God has already accomplished, but the manifestation thereof has been delayed until later. Thus, Christ is said to be the 'Lamb foreordained before the foundation of the world, but manifest in these last times' (1 Pet. 1:20).

Similarly, the believer is already glorified. 'Whom He justified, them He also glorified.' But the manifestation thereof is in the future. 'Your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall we also appear with Him in glory' (Col.3:3, 4). *The glorification has taken place, though appearance in glory is in the future and in the meantime the believer's life is 'hid with Christ in God.'* Can anyone be more secure?

If one who is saved can be lost, it must have to be by taking such an one from his place in glory where he is *hid in God*. Certainly no one dares to say that this is possible.”²³

²² Strombeck, J.F. *Shall Never Perish*, Dunham Publishers, Findlay, Ohio, Ninth Edition 1964. pp 75-76.

²³ Ibid. pp 60-61.

SECTION Two, Week Four – Kept By Grace
Week Four – The Doctrine of Eternal Security
Exercise in Learning/Thinking

Some of the following questions will not be addressed until week five, but **take time now to answer each question with a brief comment.**

Is the believer saved forever? _____

Does eternal security promote sin in the believer’s life? _____

What if a believer decides to stop believing? _____

What about a believer who continually sins? _____

Do good works mean that a person is saved and secure? _____

Does lack of good works mean that a person is not saved and secure? _____

Is it possible to know you are saved? _____

Is it possible to be saved and not know you are secure? _____

Must we commit, obey, and persevere to be sure we have eternal life? _____

From the notes, comment on each of the “arguments for eternal security” in this lesson.

The nature of the life that is given – _____

Eternal life is a present possession – _____

Eternal life is a gift – _____

Eternal life is received by faith and not by works, therefore works cannot possibly have a part in obtaining or keeping eternal life – _____

Our eternal security is dependent on the strength of God and not our efforts – _____

Our eternal security is dependent on His faithfulness, not ours – _____

We are secure because we are objects of God’s love – _____

We are secure because our glorification is already accomplished – _____

SECTION TWO – Kept by Grace**Week Five – The Doctrine of Eternal Security, The Ministry of the Holy Spirit, Misunderstood Passages**

The purpose of the Holy Spirit’s presence in the life of the believer is an assurance of eternal security. One of the truths of Regeneration (page 11) is that it is by the Holy Spirit. Jesus makes this clear in John 3:3-6:

“Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God’. Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’”

In Titus 3:4-5, Paul states:

“But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit...”

Peter tells us that this new birth, because it is based on God’s Word, is imperishable!

“for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God.” 1 Peter 1:23

There are three particular aspects of the Holy Spirit’s work that we will consider in relation to eternal security.

I. The Indwelling of the Spirit.

In John 14 Jesus promises the disciples that He is going to prepare dwelling places for them in heaven and assures them that He will come again. In this context of His departure Jesus promises that the Father will send the Holy Spirit as a Helper and Comforter **forever!** However, the Spirit’s relationship to all believers after the day of Pentecost (Acts 2) would be radically different from all believers up until that time. Until the day of Pentecost the Spirit abided with believers. From that moment on, the Spirit indwells all believers!

“And I will ask the Father, and He will give you another Helper, that He may be with you forever, that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.”

John 14:16-17

For a believer to lose their salvation would mean that the indwelling Holy Spirit would have to leave or un-indwell the person. This is directly opposed to the teaching of Jesus that the Spirit would indwell **forever**. It is true that the Holy Spirit can be grieved (Ephesians 4:30) and quenched (1 Thessalonians 5:19) by sin and disobedience in the life of the believer but He is never said to be taken away. Paul makes it very clear that only God’s children have the Holy Spirit:

“...But if anyone does not have the Spirit of Christ, he does not belong to Him.” Romans 8:9b

II. The Baptism of the Spirit.

“The Greek word βαπτίζω (baptizo) literally means to immerse or submerge. A secondary meaning which is always used when referring to the Spirit’s baptism in the New Testament refers to the influence which one thing may have over another. “Since the Holy Spirit is received by every believer at the moment he is saved, he is thus baptized by the Spirit, having been brought under the influence of the Spirit... Because of this great achievement on the part of the Spirit, the believer is from that moment in

Christ and is thus brought under the influence of His Headship.”²⁴

Strong’s Concordance offers additional insight into this word:

“**3** to overwhelm. *Additional Information:* Not to be confused with 911, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be ‘dipped’ (bapto) into boiling water and then ‘baptised’ (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism.”²⁵

Paul tells us in Ephesians 4:5 that there is “...*one Lord, one faith, one baptism...*” It is this baptism of the Spirit that places every believer, at the moment of belief, into the Body of Christ. “*For by one Spirit we were all baptized into one body...*” 1 Corinthians 12:13 Our union with Christ is always seen as permanent in the New Testament.

III. The Sealing of the Spirit.

A. Sealed as to Position.

Every instance of a seal in scripture “...denotes an unalterable position of those who are sealed.”²⁶ In Revelation 7:2-8 the 144,000 servants of God who are sealed on their foreheads are protected by God from harm. When Daniel is thrown into the lion’s den the stone at the mouth of the den is sealed with the king’s signet ring...”*so that nothing might be changed in regard to Daniel.*” (Daniel 6:17) In Revelation 20:2-3 Satan is thrown into the abyss and God shuts and seals the abyss over him for 1,000 years.

In all these cases the seal is permanent in relation to the related action. This is exactly what the Holy Spirit does for the believer in Ephesians 4:30:

*“And do not grieve the Holy Spirit of God, by whom **you were sealed** for the day of redemption.”*

B. Sealed as to ownership.

*“In Him, you also, after listening to the message of truth, the gospel of your salvation, having also believed, **you were sealed in Him with the Holy Spirit of promise**, who is given as a pledge of our inheritance, with a view to the redemption of **God’s own possession**, to the praise of His glory.”* Ephesians 1:13-14

The seal of the Holy Spirit also denotes ownership. Everyone who believes in Christ is purchased by His precious blood and becomes His very own. The seal of the Holy Spirit is the guarantee of this ownership and since it cannot be broken, believers are secure. It is always the one who seals who is responsible for the object upon which the seal is placed.

C. Sealed as an earnest of our inheritance.

An earnest is a payment made by the purchaser to guarantee the completion of the transaction by him. In Ephesians 1:11 believers are said to have obtained an inheritance, and that inheritance is

²⁴ Chafer, Vol. VI, p.33.

²⁵ Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

²⁶ Strombeck, p. 72.

by the very will of God. As believers we have not yet entered into possession of this inheritance but verse 14 goes on to say that the Holy Spirit is our *earnest* or *pledge* of that inheritance. To say that a believer can be lost is to say that God will not or cannot honor His earnest payment.

Some misunderstood Scripture passages.

Strombeck makes the following statement:

“One of the most familiar arguments against eternal security and one that meets with much sympathetic reception is the statement: “To teach that a saved person is eternally secure and cannot be lost causes worldliness in the church and loss of spiritual power.”²⁷

Actually the very opposite is true. Denying the security of the believer robs the proper motivation for Godly living. It also makes all the appeals of Scripture to believers to live Godly and Holy lives tests of salvation instead of tests of fellowship with God. The theme verse for this whole study, Titus 2:11, makes it clear that it is God’s grace that teaches and instructs us to “...deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age...”

The warning passages of Hebrews.

There are five warning passages in Hebrews (2:1-4; 3&4; 5:11-6:20; 10:19-39; 12) that some have taken to teach that believers can “fall away” from God. However, those who teach this have missed the whole purpose of the book. The theme of Hebrews can be summarized by 10:35-36:

“Therefore, do not throw away your confidence, which has great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised.”

Hebrews was addressed to Christian’s in a church, largely Jewish in membership, who were being tempted to give up their Christian profession and return to their ancestral faith. The warnings are to believers not to lose heart and thus forfeit their rewards. Instead they are instructed to fix their eyes “...on Jesus, the author and perfecter of faith...” so that they “...may not grow weary and lose heart.” (Hebrews 12:2-3)

Falling from grace.

Often Galatians 5:4 is quoted to teach that believers can “fall from grace” which is defined as losing their salvation. Such teaching misses the whole point of Galatians. Paul sets forth clearly the doctrine of Justification by Faith alone throughout Galatians. In the previous verses he warns the Galatians that trying to keep the Law, through circumcision, to obtain justification, makes the death of Christ meaningless. Verse 4 simply states that it cannot be both ways. You cannot have Christ and Law both for salvation. Grace and works never mix! Charles Ryrie summarizes well in his Study Bible notes on Galatians 5:4:

“To use the impossible ground of justification by law is to leave, abandon, fall from the way of grace as the only basis for justification.”²⁸

Not inheriting the kingdom of God.

Three New Testament passages, 1 Corinthians 6:9-10, Galatians 5:21, and Ephesians 5:5 say that people who practice certain sins will not inherit the kingdom of God. It must be remembered that *entrance* into the kingdom and *inheritance* in the kingdom are totally different things. Entrance is by God’s grace through faith alone in Christ alone. Inheritance is by faithful service produced by walking in the Spirit. Certainly no one who has habitual sin in their life is walking by the Spirit and thus cannot possibly be earning rewards in heaven (1 Corinthians 3:10-15).

²⁷ Ibid, p. 126.

²⁸ Ryrie, Charles Caldwell, The Ryrie Study Bible, NASV, Moody Press, Chicago, 1967. p. 1776.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION Two, Week Five – Kept by Grace

Week Five – The Doctrine of Eternal Security, The Ministry of the Holy Spirit, Misunderstood Passages

Exercise in Learning/Thinking

From which passage in 1 Peter do we learn that we who have been born again can never perish? _____

In this study we looked at three ministries of the Holy Spirit. They are _____, _____, _____

List one key passage for each of these ministries: _____ teaches the Holy Spirit’s ministry of _____,
_____ the Holy Spirit’s ministry of _____, _____ the Holy Spirit’s ministry of _____.

The Greek word βαπτίζω (baptize) literally means to _____ or _____.

Our union with Christ is always seen as _____ in the New Testament.

What ministry of the Holy Spirit places every believer into the Body of Christ? _____

Read John 14:16-17 and explain how what Jesus says here is distinct from the Holy Spirit’s ministry in the Old Testament. _____

What baptism is referred to in Ephesians 4:5? _____ Why would you think (if you agree) that baptism in this passage is not referring to water baptism? _____

All believers (including the carnal) have been baptized into Christ’s Body. How do we know this? _____

We have learned that the sealing of the Holy Spirit is three-fold. We are sealed as to _____, _____, and _____.

How do you understand the phrase “fall from grace” in the context of Galatians? _____

Take time to write out the theme of Hebrews found in Hebrews 10:35-36. _____

Think through the inheritance passages (1 Corinthians 6:9-10; Galatians 5:21, Ephesians 5:5) in context. Do they teach the same concept? Are the ones being described saved or lost? Write a detailed statement presenting the distinction between *entrance* and *inheritance*. _____

SECTION THREE – Taught by Grace

Week Six – Denying Ungodliness and Worldly Desires

The grace of God has appeared, bring salvation to all men, **instructing us to deny ungodliness and worldly desires...**

I. Denying Ungodliness

Although many people think that ungodliness refers to acts that are wicked, evil, dishonest, etc.; the truth is that much that is highly moral is also ungodly. Harper’s Bible Dictionary rightly characterizes ungodliness as follows:

Basically, the godless or ungodly person is one who lives, acts, and thinks as though God could be ignored or spurned.²⁹

Therefore, anything that an unsaved person or a believer does without taking God into account can be considered ungodliness. Because God is our creator (believer and unbeliever) and also our Father (believers), the only proper attitude should be one of absolute dependence upon Him in all things. Strombeck rightly observes that from Adam on, our tendency is to depend on our selves instead of God:

“The history of man from Adam to the present day is a history of dependence upon self and independence of God. He has been largely left out of man’s thinking. Man has planned, acted, and lived as though God did not exist. All this is ungodliness.”³⁰

Ungodliness in the life of the believer is anything, thought or deed, that leaves God out of the picture. Paul tells Timothy ungodliness is strengthened by worldly things (2 Timothy 2:16) which brings us to the second area we are told to deny.

II. Denying Worldly Desires

Strong’s Concordance defines the word for desire as: “**1** desire, craving, longing, desire for what is forbidden, lust.”³¹ Worldly desires would then be any desire, craving, lusting or longing for what the world system has to offer. Concerning the world Wuest says:

“World” is *aiōn* (αἰών) which Trench defines as “that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale.” Christians live in this atmosphere. We breathe it. It confronts us wherever we go. It seeks our destruction. It is pernicious. It surrounds us like the air we breathe. We take it in unconsciously like every breath of air we breathe.³²

Scripture is very clear that friendship with the world is in direct conflict with our relationship with God.

“You adulteresses, do you no know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.” James 4:4

“For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is

²⁹Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.). Harper & Row: San Francisco

³⁰Strombeck, J.F., *Disciplined By Grace*, Strombeck Foundation, Moline, Ill. 1975 Edition. p. 32.

³¹Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

³²Wuest, K. S. 1997, c1984. *Wuest's word studies from the Greek New Testament : For the English reader* . Eerdmans: Grand Rapids

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5
not from the Father, but is from the world.” 1 John 2:16

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”
Colossians 2:8

Jesus warns in the parable of the sower that the world can choke out the effectiveness of the Word in our lives.

“And others are the ones on whom the seed was sown among the thorns; these are the ones who have heard the word, and the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.” Mark 4:18-19

The unbeliever who lives a worldly life is only living by his/her nature. The believer who walks by the Spirit is living by their true nature. The conflict arises when the believer lives a life that is contrary to his/her true nature. This is a recipe for disaster and explains why so many Christians are living defeated lives void of a close relationship with God. Chambers describes this state well:

To be “a friend of the world” means that we take the world as it is and are perfectly delighted with it—the world is all right and we are very happy in it. Never have the idea that the worldling is unhappy; he is perfectly happy, as thoroughly happy as a Christian. The people who are unhappy are the worldlings or the Christians if they are not at one with the principle which unites them. If a worldling is not a worldling at heart, he is miserable; and if a Christian is not a Christian at heart he carries his Christianity like a headache instead of something worth having, and not being able to get rid of his head, he cannot get rid of his headache.³³

III. The Evidence of Ungodliness and Worldly Desire

The Word of God provides a number of lists in which the believer has a guide by which he or she can know if ungodliness and worldly desires are being manifested. The Book of Galatians provides a foundational principle of how we are to serve the Lord. *“But I say, **walk by the Spirit, and you will not carry out the desire of the flesh**”* (Gal. 5:16). The implication is quite clear. If the believer chooses to not walk by the Spirit, he can anticipate carrying out the desire of the flesh. This can be seen from two perspectives:

- 1) legalism (which looks good on the outside, but will inevitably eliminate the grace walk with God – it is human good which in effect is NO GOOD).
- 2) licentiousness (the flesh expression in sin, inside and outside). *“Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these . . .”* (Galatians 5:19:21). Ephesians 4 & 5 provide a second listing: *“Let all bitterness and wrath and clamor and slander be put away from you, along with all malice . . . do not let immorality or any impurity or greed even be named among you . . . and there must be no filthiness and silly talk, or coarse jesting . . . And do not participate in the unfruitful deeds of darkness . . . for it is disgraceful even to speak of the things which are done by them in secret . . . And do not get drunk with wine, for that is dissipation . . .”*
Colossians 3:5-9 provides yet another listing: *“Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry . . . But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another . . .”*

³³Chambers, O. 1996, c1947. *Biblical ethics*. Marshall, Morgan & Scott: Hants UK

IV. The Power of Grace

Even though the accusation is raised that teaching grace promotes ungodliness and worldly living, the opposite is actually true. Paul is very clear that it is grace that instructs us to deny ungodliness and worldly desires. Titus teaches the proper understanding of Grace. Grace (correctly understood) does not teach the believer to live according to the flesh, but to the contrary, Grace teaches a positive approach to life – one of Holy Spirit control (to live sensibly, righteously, and godly – WEEK 7).

Paul answers the question of license to sin in Romans 6:1-2:

“What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?”

Scripture is clear that grace DOES NOT teach sinful living. But if grace is not rules or law or lists of things to do or not do, how does grace instruct us? Read carefully the words of Strombeck:

“The discipline of grace brings to mind and soul the goodness and beauty of God. His unfailing love, and His all inclusive provision. When the heart sees this goodness of God and the riches of His grace; the pleasures, preferment, honor and wealth of the world lose their glamour. They are seen as temporal in contrast to the eternal values of God. The believer who realizes that through grace, and grace alone, he has been saved out of the lost and condemned world unto an indescribably glorious eternity with God sets his affection on things above – not on things on this earth. It is the work of grace to create and sustain this attitude.

Ethics can teach men to deny the dishonest, immoral, and debased things of this world; but grace alone can teach the believer to deny himself the beautiful, attractive, and pleasant things with which God is not identified.

By grace the believer has been called out of the ungodly world and delivered from the condemnation resting upon it. By grace he is also delivered from the desire for the things of the world, and his desires become centered in Christ and things of Him.

The teachings of grace do not compromise with the world nor permit careless living. Unfortunately some hold that there is a Christian liberty which permits participation in worldly pleasures. That is not liberty, it is license and is entirely at variance with the teachings of grace that worldly lusts should be denied. True Christian liberty is deliverance from the law of sin in the body with its desires for the pleasures of the world.”³⁴

To be instructed by grace is to understand our standing - secure in Christ by grace alone, through faith alone, and our state – freedom to live the Christian life by the power of the indwelling Holy Spirit. Our perspective shifts from what the world has to offer and our desires for those things to God and our relationship with Him. The questions are no longer, ‘What can I do?’, but ‘How can I please my Lord?’ Godly living results from a relationship and walk with God rather than rules and regulations! We will see in the weeks to come that there are disciplines like prayer, Bible study, and fellowship with other believers that promote godliness, but these disciplines have to be by the power of the Spirit, otherwise they will simply become a set of regulations that we think will produce spirituality.

³⁴ Strombeck, J.F., *Disciplined By Grace*, Strombeck Foundation, Moline, Ill. 1975 Edition. p. 34.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION Three, Week Six – Taught By Grace
Week Six – Denying Ungodliness and Worldly Desires
Exercise in Learning/Thinking

Define the term Ungodliness: _____

Comment on Strombeck’s observation: “The history of man from Adam to the present day is a history of dependence upon self and independence of God. He has been largely left out of man’s thinking. Man has planned, acted, and lived as though God did not exist. All this is ungodliness.” _____

2 Timothy 2:16 has much to say. Make a brief comment: _____

How would you describe the concept “worldly desires” to a group of Jr. High kids? _____

What term is applied to believers who express friendship with the world? _____ Verse? _____

In 1 John 2:16 the Apostle John gives three areas of lust patterns. They are: _____,
_____, and _____.

In Mark 4:19 we see the phrase “worries of the world”. What comes to mind as you attempt to personally apply this verse? _____

Chambers makes the statement – “Never have the idea that the worldling is unhappy; he is perfectly happy, as thoroughly happy as a Christian.” Comment: _____

What fundamental principle of “serving God” does Paul state in Galatians? _____

The flesh will express itself in two ways. They are _____ and _____.

Name three N. T. Books that warn believers against sinful behavior: _____, _____, _____

Why do you think God chose to write these (and others) warning passages? _____

Paul is very clear that it is _____ that instructs us to deny ungodliness and worldly desires.

Make observations (what does it say?) and interpret (what does it mean?) Romans 6:1-2: _____

SECTION THREE – Taught by Grace

Week Seven – Living Sensibly, Righteously and Godly in the Present Age

For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age... Titus 2:11-12

The grace of God teaches the believer from two perspectives. We have seen the negative side in that we are to deny ungodliness and worldly desires. We now look at the positive side. God’s grace teaches us to live sensibly, righteously and Godly. Romans 6 is clear that in Christ we no longer have to live ungodly or pursue worldly desires. Having been set free because of Christ’s crucifixion, the “flesh” has no more authority or power that it might reign over us. The believer no longer is made to sin – it is a choice. The old man has been rendered without power. We saw in our last lesson that the flesh can produce both sin and human good. In contrast to the flesh the indwelling Spirit of God empowers the believer to not only stay away from sin, but the capability to produce divine or spiritual good (Gold, Silver, and Precious Stones – week ten). Titus 2 exhorts us to live *sensibly, righteously, and godly*.

It is important to understand that living sensibly, righteously, and godly is not automatic. There are choices that we have to make. The verb “to live” is in the Greek subjunctive mood, the mood of potential (might live). This indicates that it is not automatic, but is potentially ours by making correct choices.

I. Sensibly

The Greek word translated ‘sensibly’ is *sōphronōs* (σωφρόνως) which occurs only here in this form. It is a derivative of the word *sōphrōn* (σώφρων) which Strong defines as: **1** of a sound mind, sane, in one’s senses. **2** curbing one’s desires and impulses, self-controlled, temperate.³⁵ We see this same word used in Titus 1:8 in relation to elders, 2:2 to older men, 2:4 to older women, 2:5 to young women, and in 2:6 to young men. It is to be understood as living life level-headed or thinking clearly.

In contrast to one who is sensible would be the ‘double-minded’ man of James 1:8 who is ‘unstable in all his ways’. It is interesting that just a few verses before James instructs us:

“...if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.” James 1:5

There is a correlation then between being sensible and living life wisely. Knowledge of the Scripture is crucial if we are to live life wisely and sensibly:

“The testimony of the Lord is sure, making wise the simple.” Psalm 19:7b

“Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.”

Ephesians 5:15-17

To live sensibly is not something that we can do in and of ourselves. Those who live sensibly and walk wisely must do so by the power of the indwelling Holy Spirit. As we yield ourselves to God’s Spirit we put ourselves in position to understand and live life in a way that is pleasing to Him.

³⁵Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

II. Righteously

The word translated righteously is *dikaios* (δικαίως). It means **1** just, agreeably to right. **2** properly, as is right. **3** uprightly.³⁶ It indicates that the believer’s life is to line up with the character of God if, in fact, he or she represents the very person of Christ. Where the word sensible speaks of *thinking clearly*, this word speaks of *living consistently*. This word is used five times in the New Testament; Luke 23:41, 1 Corinthians 15:34, 1 Thessalonians 2:10, here, and in 1 Peter 2:23. Notice the context of blameless behavior in 1 Thessalonians 2:10:

“You are witnesses, and so is God, how devoutly and uprightly (diakaios) and blamelessly we behaved toward you believers.”

In 1 Peter 2:23 this word characterizes God’s judgments.

It should be obvious that a life that is lived *righteously* will be one of Christ-likeness that can be produced only by the indwelling Holy Spirit. In Romans 6, Paul sets forth the truths of living by the power of the *new man*, that is, walking in newness of life, as opposed to living under the influence and power of the *old man*. In verse 6 we are told that the old self was crucified with Christ. Verse 11 tells us that we must *reckon* or *consider* this fact to be true so that sin cannot have dominion or reign over us. The point is that we do not have to sin! Sin is no longer our master. We can live righteously by presenting ourselves to God and not to the old man, the sin nature. Notice Paul’s words in verse 11:

“Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?”

In Chapter 8 of Romans, Paul makes it clear that it is the Spirit within us that sets us free from the law of sin and death.

III. Godly

The word translated Godly is *eusebos* (ευσεβώς). It can be understood as pious or expressing piety or godliness³⁷. This, of course, is in the positive sense. When we hear of someone acting pious, we immediately think of pride in the person’s claim. In this passage we see the person who would be *characterized* as godly. This speaks of his/her overall character. Of course godliness would be Christ likeness. Often Paul tells us to *put on* certain things. The word translated ‘put on’ is *enduo* (ἐνδύω) which means “to sink into (clothing), put on, clothe one’s self.”³⁸ In Romans 13:12 we are told to ‘put on’ the armor of light and in verse 14 we are told to “*put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.*” When we clothe ourselves with the person of Christ and are in fellowship with Him then our lives will be godly.

In Ephesians 4:22-24 we are told to lay aside the old self and put on the new self “... *which in the likeness of God has been created in righteousness and holiness of the truth.*” Godly living is a result of walking in the Spirit which means that our new man, our new creation in Christ, is in control. Our yielded-ness becomes the issue. We can yield to the flesh and reap the corruption it brings or we can yield to the Holy Spirit and reap the harvest of sensible, righteous, and godly living.

³⁶Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

³⁷Ibid.

³⁸Ibid.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION Three, Week Seven – Taught By Grace
Week Six – Living Sensibly, Righteously and Godly in the Present Age
Exercise in Learning/Thinking

To remind yourself of where we have been and where we are headed, QUOTE (or copy if not yet memorized)
Titus 2:11-13 – _____

What do we learn from Romans 6 regarding the Christian Life? _____

What does it mean to live sensibly? _____

What does it mean to live righteously? _____

What does it mean to live godly? _____

Comment on the statement “Living sensibly, righteously, and godly is not automatic.” _____

In contrast to one who is sensible is the ‘double-minded’ man of James 1:8. The ‘double-minded’ man is said to be

_____.

What do we learn from Romans 6:11 (answer in first person singular)? _____

In this lesson we have been reminded that Paul tells the believer to ‘put on’ certain things. Look closely at
Romans 13:12-14 (writing observations). How do we apply these verses? _____

It goes without saying (though we say it repeatedly) that the ministry of the Holy Spirit is essential in living
sensibly, righteously, and godly in the present age. Explain in detail – _____

SECTION THREE – Taught by Grace

Week Eight – Walking Worthy of our Calling

“I therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called.” Ephesians 4:1

Of the 387 times the word *walk* or *walked* is used in the Old Testament 277 of the usages are translated from the Hebrew word *halak*. Strong’s lexicon defines this word as:

“1 to go, walk, come. 1A (Qal). 1A1 to go, walk, come, depart, proceed, move, go away. 1A2 to die, live, manner of life (fig).”³⁹

The latter definition of “live” or “manner of life” is seen often. Notice that both Enoch and Noah were men who walked with God.

*“Then Enoch⁴⁰ walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. **Enoch walked with God**; and he was not, for God took him.”* Genesis 5:22-24

*“These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; **Noah walked with God.**”* Genesis 6:9

We are often encouraged to walk *in* something, meaning that we live our lives in accordance to that thing.

“Teach me Your way, O LORD; I will walk in Your truth;”⁴¹ Unite my heart to fear Your name.”

Psalm 86:11

“Teach me the way in which I should walk; For to You I lift up my soul.”

Psalm 143:8

This idea of our ‘walk’ being our manner of life, or how we live our life is carried over into the New Testament by the use of the Greek word *peripateo* (περιπατέω) which means,

“1 to walk. 1A to make one’s way, progress; to make due use of opportunities. 1B Hebrew for, to live. 1B1 to regulate one’s life. 1B2 to conduct one’s self. 1B3 to pass one’s life.”⁴²

We will see that the “walk” passages all relate to how we live our lives on a daily, moment by moment basis. This walk can be seen both negatively, ways that we should not walk, and a positively, ways in which we should walk.

³⁹Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

⁴⁰Ibid.

⁴¹ Ibid.

I. Walk: (in a negative sense)

-Not according to the flesh

“in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.” Romans 8:4 (2 Corinthians 10:2)

-Not in craftiness

“but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God...” 2 Corinthians 4:2a

-Not in sins

“And you were dead in your trespasses and sins, in which you formerly walked...”
Ephesians 2:1-2

-Not as Gentiles

“...walk no longer just as the Gentiles also walk, in the futility of their mind.”
Ephesians 4:17

-Not in the darkness

“If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth.” 1 John 1:6

II. Walk: (in a positive sense)

-In newness of life

“Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” Romans 6:4

-According to love

“and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.” Ephesians 5:2 (Romans 14:15)

-By faith

“for we walk by faith, not by sight” 2 Corinthians 5:7

-By the Spirit

“But I say, walk by the Spirit and you will not carry out the desire of the flesh.”

“If we live by the Spirit, let us also walk by the Spirit.”

Galatians 5:16, 25

-In good works

“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” Ephesians 2:10

-As children of light

“for you were formerly darkness, but now you are light in the Lord; walk as children of light.”
Ephesians 5:8

-In the light

“but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

1 John 1:7

-As wise men

“Therefore be careful how you walk, not as unwise men, but as wise.”

Ephesians 5:15

-In a manner worthy of the lord

“...that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, to please Him in all respects...”
Colossians 1:9-10

-In Christ

“As you therefore have received Christ Jesus the Lord, so walk in Him.”

Colossians 2:6

-According to His commandments

“And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.”

2 John 1:6

-In truth

“For I was very glad when brethren came and bore witness to your truth, that is, how you are walking in truth. I have no greater joy than this, to hear of my children walking in the truth.”

3 John 3-4

-Worthy of our calling

“I therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called.”

Ephesians 4:1

It is clear that the life of a believer is categorized by the word “walk”. Sumner Wemp⁴³ writes of three walks that the believer should experience:

1. With God. That is our *purpose!*

“...Noah was a righteous man, blameless in his time; Noah walked with God.”

Genesis 6:9b

2. After Christ. That is our *pattern!*

“And He said to them, “Follow Me, and I will make you fishers of men.”

Matthew 4:19

3. In the Spirit. That is our *power!*

“...walk by the Spirit and you will not carry out the desires of the flesh.”

Galatians 5:16

Indeed, it is by walking in the Spirit that we have the power to fulfill all the other walks. It is by walking in the Spirit that we can overcome the emotional ups and downs and develop a walk that is consistent. To walk in the Spirit means to walk in dependence on the Spirit.

“Walking in the Spirit must also be a conscious dependence. It is not a subconscious nor an unconscious dependence but a conscious and calculated dependence.... This conscious dependence on the Holy Spirit cannot be stressed too strongly, for here is the real reason so many people don't experience its reality. You cannot be passive about it.”⁴⁴

It is interesting that Paul tells us that we will not “carry out the desires of the flesh”. He does not say that we will never be tempted or have desires to sin. Temptation is not sin. It is the yielding to temptation, the fulfilling of that desire, that is sin. It is crucial that when temptations come that we consciously rely on the Spirit. When we do fail it is just as important that we immediately confess the sin and continue in our walk. Every believer should know 1 John 1:9 by heart.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

It is by moment by moment dependence upon the Holy Spirit and confession when we do fail that we have the power to walk in the Spirit. This ‘Spirit walk’ will produce in us all the things that make our walk ‘worthy of His calling’!

⁴³ Wemp, Sumner C., *How On Earth Can I Be Spiritual?* Thomas Nelson Inc., Publishers, Nashville, New York, 1978. p. 61.

⁴⁴ Ibid. p. 63.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION THREE – Taught by Grace
Week Eight – Walking Worthy of our Calling
Exercise in Learning

What are your thoughts about the phrase “walk in a manner worthy of the calling with which you have been called” found in Ephesians 4:1? _____

We use the word “walk” to depict the Believer’s manner of life. Name two Old Testament characters who walked with God (give references). _____

Take a minute(s) to memorize and write Psalm 86:11. _____

The “walk” passages all relate to how we live our lives on a daily, moment by moment basis. It is important to know that this walk can be seen both _____ and _____.

Meditate on and respond to the following negative phrases:

Not in craftiness (2 Corinthians 4:2) _____

Not in sins (Ephesians 2:1-2) _____

Not as Gentiles (Ephesians 4:17) _____

Not in the darkness (1 John 1:6) _____

Meditate on and respond to the following positive phrases:

In newness of life (Romans 6:4) _____

In good works (Ephesians 2:10) _____

In the light (1 John 1:7) _____

According to His commandments (2 John 1:6) _____

Sumner Wemp lists three walks all believers should experience. We should walk _____ (our purpose). We should walk _____ (our pattern). We should walk _____ (our power).

Quote 1 John 1:9 – _____

SECTION Four – Disciplined by Grace

Week Nine – The Judgment Seat: Wood, hay, and stubble or gold, silver, and precious stones?

The eternal destiny of all mankind (individuals) is set while on earth – those who believe receive eternal life with the Father, those who reject receive eternal separation from the Father. However, Scripture is clear that the works of all individuals, saved and unsaved, will be judged. Heb. 9:27 says that “man is appointed unto death once, and after that the judgment.” It is critical that we understand the judgments are for works and not for eternal life. The issue of eternal life is decided while people are still on earth based on their belief or non-belief in Jesus Christ. We hold this position because we believe that in terms of *eternity* ALL SIN was judged in Christ on the Cross; therefore, no one goes to hell because they are sinful (everyone is sinful), but because they do not believe in the One who paid in full (redemption) the debt of sin. There are two judgments seen in Scripture; one for believers and one for unbelievers.

1. The Judgment Seat of Christ

The works of *the believer* will be judged at the Judgment Seat of Christ, often referred to as the *Bema Seat* after the Greek word βῆμα. Strong’s Concordance defines bema as: “**2** a raised place mounted by steps. 2A a platform, tribune. 2A1 of the official seat of a judge. 2A2 of the judgment seat of Christ.”⁴⁵ It is this judgment that we will look at in detail in this lesson. Only believers appear at this judgment. Specifically, the body of Christ, that is, believers from Acts 2 until the Rapture. Scripture is not clear at what point other saints (Old Testament, Tribulation and Millennial) will receive judgment for their works.

2. The Great White Throne Judgment

This judgment is described in Revelation 20:11-15 and is specifically for all individuals who have *not believed*. They are at this judgment because their names are not found written in the book of life (verse 15). However they are judged based on their deeds which are written in other books (verses 12-13). Only unbelievers appear at this judgment. Neither this judgment or the Bema Seat are judgments about sin in a judicial sense. Judicially, sin was paid for completely and perfectly by Christ’s death on the cross. A person will find themselves at the Great White Throne Judgment because they did not accept God’s perfect provision for their sin, that is, they did not believe in Jesus.

The Judgment Seat of Christ

In the New Testament we have three major passages addressing the Judgment Seat.

1. Romans 14:10-14

*“But why do you judge your brother? Or why do you show contempt for your brother? **For we shall all stand before the judgment seat of Christ** (NKJV) (Nestle/UBS text have God-NASB). For it is written (Isaiah 45:23), ‘As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way”*

2. 2 Corinthians 5:9-11

⁴⁵Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

*“Therefore we make it our aim, whether present or absent, to be well pleasing to Him. **For we must all appear before the judgment seat of Christ**, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences”*

3. 1 Corinthians 3:10-15

“According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire”

Although the Judgment Seat is not specifically mentioned in 1 Corinthians 3, the content clearly points to the Bema Seat. Paul, the wise master builder, led these Corinthians to faith in the Lord Jesus, laying the foundation on which all else is built. In time both Apollos and Peter spent time in Corinth teaching the Corinthians. Paul says that any who teach must build (building metaphor) carefully using only the best of materials. Believers’ works will be tested by fire. The analogy is clear. When the fiery test comes (and it will), only those things done in the power of the Holy Spirit will remain. The issue at the Judgment Seat is Reward or loss thereof. The loss is reward, not salvation, for verse 15 is clear that “. . . he himself will be saved . . .”

Notice that there are two classes of works in this passage. One group that will burn up when tested by fire and another group that will stand the test of the flames. So what are the works that will remain and be rewarded? D.M. Pantan makes the following comments on this passage:

“The selection of the material lies within the choice of the disciple. Every disciple has absolute control over the materials with which he builds. Contending motives sway the choice: popularity, social prestige, wealth, pleasure, love to Christ, fidelity, a sense of truth, the fear of God. What is the precious stone work? Material that matches the foundation. There are a thousand voices in the world today: to the wise man there is but One”⁴⁶

The ‘what’ of the testing is Christlikeness, Christlike Character & Conduct. In verse 13 Paul states that, “...the fire itself will test the quality (motivation) of each man’s work.” A few verses later in Chapter 4 verse 5 he elaborates on this idea of motives:

*“Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and **disclose the motives of men’s hearts**; and then each man’s praise will come to him from God.”*

Notice some of the attitudes (motives) of the heart that God will reward:

Matthew 6:6 – *“But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.”*

Luke 6:37 – *“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.”*

Matthew 10:42 – *“And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”*

Galatians 6:7 – The principle of Sowing and Reaping

⁴⁶ Pantan, D.M. *The Judgment Seat of Christ*, Shoettle Publishing Co. Inc., Hayesville, NC, 1984. p. 20.

Clearly those things done with improper motives will not be rewarded.

Matthew 6:1 – *“Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”*

Verses 2 through 6 of Matthew 6 go on to illustrate this principle.

Another area that often presently brings to light our motivations is suffering. Panton says of suffering:

“Suffering generally ensures purity in motive. The Lord counterbalances the fear of men, not only with the more tremendous fear of God, but also by the magnitude of His rewards.”⁴⁷

Jesus tells us in Luke 6:22-23 that persecution for His sake, properly endured, produces great reward in heaven.

“Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man. Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.”

Some would say that to teach rewards is to teach a wrong motive for serving Christ. However, Scripture is clear in many passages that God does reward His children for faithful service. Again, Panton is very insightful:

“Three facts are of importance: - that Sadoc, the founder of the Sadducees, started his career of unbelief by denying the doctrine of reward: also, that this principle took full effect even upon our Lord – “who for the joy that was set before Him endured” (Heb. xii. 2): moreover, that no wise disciple can afford to neglect so great a mass of Scripture, or to throw away so mighty an incentive to holiness. *Our discovery of this truth at the Judgment Seat will be too late.* Every seed we drop into the soil. every thought and word and act – is banked in God, and will one day spring up in lovely, or alarming, harvest, - *as we sowed, what we sowed, as much as we sowed, and why we sowed.* Therefore ‘LOOK TO YOURSELVES, THAT YE LOSE NOT THE THINGS THAT YE HAVE WROUGHT, BUT THAT YE RECEIVE A FULL REWARD’ (2 John 8)”⁴⁸

Of course our love and service for Christ is always motivated by His great love and service for us. The more we focus on the Grace of God the more our hearts will be stirred to faithfully serve Him. Just a glimpse of eternity and the realization that all we do during this short span of mortal life has eternal consequences should move us to lay aside the things that are temporal and perishing and focus on the things that will remain.

“Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

2 Corinthians 4:16-18

⁴⁷Panton, D.M. *The Judgment Seat of Christ*, Shoettle Publishing Co. Inc., Hayesville, NC, 1984. p. 6.

⁴⁸Panton, D.M. *The Judgment Seat of Christ*, Shoettle Publishing Co. Inc., Hayesville, NC, 1984. p. 7-8.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION FOUR – Disciplined by Grace

Week Nine – The Judgment Seat: Wood, hay, and stubble or gold, silver, and precious stones?

Exercise in Learning

In what passage of Scripture do we find the words “man is appointed unto death once, and after that the judgment?”

Why would we make the statement that “no one goes to Hell because of sins?” _____

The Judgment Seat of Christ and The Great White Throne Judgment are separated by at least 1000 years. Each will be based on works, but who stands where? Saved _____ Lost _____

Revelation 19:11-15 describes which judgment? _____

Which passages actually use the phrase Judgment Seat of Christ (God)? _____ & _____

The Greek word for judgment seat is (give English spelling) _____.

Who is the wise master builder in 1 Corinthians 3? _____

What other men also taught at the church in Corinth? _____ & _____

The building materials listed in 1 Corinthians 3:12 are gold, silver, precious stones, wood, hay, stubble. Why use these materials and give your understanding of the passage (vv. 10-15). _____

How does Panton answer the question “What is the precious stone work”? _____

In Galatians 6:7 we clearly see the principle of _____ and _____.

Comment on Panton’s statement “Suffering generally ensures purity in motive”. _____

What does it mean to “fear God”? _____

Concerning the doctrine of reward, D.M. Panton says “Our discovery of this truth at the Judgment Seat will be too late”. What is he saying by this? _____

Write YOUR (by way of application) thoughts on the Judgment Seat: _____

(use back)

SECTION Four – Disciplined by Grace

Week Ten – The Motives Of Our Heart

We saw in 1 Corinthians 3:13 that our works will be tested at the Judgment Seat by fire. This verse says that the “...*fire itself will test the quality of each man’s work.*” Without a doubt the quality of our work for God is directly related to the motives of our hearts. Only a few verses later Paul makes the statement:

“...wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.”

We should also remember our Lord’s words in Matthew 6:1:

“Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”

Our thoughts, attitudes and motivation for serving Christ are critically important. Understanding God’s grace in this area will help us keep on the right path and present works at the Judgment Seat that are gold, silver and precious stones.

I. Grace teaches humility

In the same context of 1 Corinthians 4 where we see the motives of our heart mentioned we find this statement in verse 7:

“For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?”

A sad part of our fallen nature is that desire to ‘be something’ before others. This whole area of pride is out of character with God’s program of grace. The Corinthians were boasting in themselves but Paul (with a touch of sarcasm) reminds them that all that they have, they received from God by His grace. He goes on in the rest of the chapter to contrast the life of the Apostles with the life of the arrogant, prideful believer. Power and usefulness for God are clearly seen to be related to humility and trust.

“Now some have become arrogant, as though I were not coming to you. But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant, but their power. For the kingdom of God does not consist in words, but in power.” (Verses 18-20)

“Dependence upon God produces humility in man. Pride and boasting are traits of natural man, and spring from man’s dependence upon self and self-sufficiency. Whatever success comes to man tends to feed and nourish his pride. These traits, though not always obvious, are very persistent and are also evident in the lives of those who are saved. There is a deep rooted desire to be something. If not openly, yet in the heart persists a feeling of self-importance.”⁴⁹

Paul had already reminded them in chapter one that it is God who has the power and that His plan often uses people who are weak and foolish (by the world’s standards) so that all the glory will go to the Lord.

*“For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, **than no man should boast before God.** But by His doing you are in Christ Jesus, who became to*

⁴⁹Strombeck, J.F., *Disciplined By Grace*, Strombeck Foundation, Moline, Ill. 1975 Edition. p. 61.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5
*us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written,
‘Let Him who boasts, boast in the LORD.’*” (1 Corinthians 1:26-31)

Romans 3:27-28 makes it clear that there is no boasting on our part in our justification:

*“Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.
For we maintain that a man is justified by faith apart from the works of the Law.”*

It is also clear that our Christian life is by grace through faith which also excludes boasting:

*“But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the
world has been crucified to me, and I to the world.”* (Galatians 6:14)

If anyone had reason to boast in themselves it was the apostle Paul. In 2 Corinthians 10, 11 & 12 Paul vindicates his apostleship. Yet he understands that all his accomplishments are by God’s grace.

*“And He has said to me, ‘My grace is sufficient for you, for power is perfected in weakness.’ Most
gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.
Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with
difficulties, for Christ’s sake; for when I am weak, then I am strong.”* (2 Corinthians 12:9-10)

In Philippians 3:4-6 Paul gives his fleshly resume’ and it was very impressive! However in verses 7 and 8 he puts earthly, worldly knowledge in proper perspective when he says, *“...I count all things to be loss in view of
the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count
them but rubbish...”*

The ultimate example of humility prompted from proper motives was the Lord Jesus.

*“Have this attitude in yourselves which was also in Christ Jesus, who although He existed in the form of
God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a
bond-servant, and being made in the likeness of men. And being found in appearance as a man, He
humbled Himself by becoming obedient to the point of death, even death on a cross.”*

Because Jesus knew with certainty who He was and where He was going He humbled Himself:

*“Jesus, knowing that the Father had given all things into His hands, and that He had come forth from
God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He
girded Himself about. Then He poured water into the basin, and began to wash the disciples’ feet...”*

John 13:3-5

In the same sense every believer, because of the certainty of who he is in Christ and the security of that relationship can relegate the world to its proper place and focus on serving Christ.

*“In the same measure that one becomes possessed by the knowledge that he has come from the Father
and that his eternal destiny is with Him, things of the world fade into insignificance. As pride has its
roots in a desire to be something in the world, the devaluation of the things of the world produces
humility. Humility, then, is fostered by a deep sense of complete dependence upon God; by a certain
realization of the infinitely glorious position in Christ; by the love of God shed abroad in the heart by the
Holy Spirit; by a realization of the infinite power of the Father on one’s behalf, and by a certain
knowledge that one is borne of God and has an eternal destiny in the presence of and in union with the
Father and the Son. It is the work of grace, and grace alone, to impart these glorious truths to the soul
and thereby teach humility.”⁵⁰*

II. Grace teaches devotion to Christ

Scripture is clear that God desires good works in our lives. Ephesians 2:10 tells us that we should walk in good works. However, devotion to Christ is the basis for service and, in comparison, more important. Jesus brings

⁵⁰ Strombeck, J.F., *Disciplined By Grace*, Strombeck Foundation, Moline, Ill. 1975 Edition. p. 67-68.

this truth to light so clearly in Luke 10:38-42 in the account of His visit to Martha’s home. Martha was busy serving the Lord while her sister Mary was sitting at His feet listening to His word! When Martha questioned the Lord about Mary’s lack of help His reply was unexpected; *“Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her.”*

“These sisters represent two different attitudes that believers may take toward Christ. Both were intensely interested in Jesus, but there was a vast difference in their attitude toward Him. Martha’s attitude was to do some material service for Him... Mary, instead of doing something for Him, sat at His feet and received from Him... Mary desired to receive spiritual things from Him, Martha was so busy in her task of serving Him with temporal things that she had no time to receive the spiritual things He had come to offer her.”⁵¹

Jesus doesn’t rebuke Martha for her service but He does make the point that devotion to Him is more important. When we sit at the feet of Jesus and understand who He is and what He has done and is doing for us, our pride and boasting in self are completely destroyed.

In his message to the church at Ephesus revealed to John in Revelation 2:1-7, Jesus commends them for their doctrinal purity and stand for the faith and their perseverance in the faith. However, in verse four He says:

“But I have this against you, that you have left your first love.”

Whatever this ‘first love’ is, love and devotion for the Lord Jesus Christ must be the underlying theme.

So we see that our motives in serving Christ are more important than the service itself. Service done with wrong motives will not reap eternal reward. Service done with proper motives and humility of heart will reap great reward. Realizing our humanness and tendency toward pride, we must keep our eyes focused on Jesus and realize that every gift we have and every ability we use for Him comes from Him by His grace.

Hebrews 12 brings into focus this balance between serving and devotion. We see in verses 1-3 that we are to serve, here stated as ‘run the race’, but that service must always come from our devotion to Christ, ‘fixing our eyes on Jesus’.

“...let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus the author and perfecter of faith, who for the joy set before Him endured the cross despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.”

⁵¹ Strombeck, J.F., *Disciplined By Grace*, Strombeck Foundation, Moline, Ill. 1975 Edition. p. 91-92.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION FOUR – Disciplined by Grace

Week Ten – The Motives Of Our Heart

Exercise in Learning

The judgment seat of Christ will test the quality of a person’s works. Quality (what sort) is directly related to the _____.

Grace never teaches one to become arrogant. Grace teaches _____.

In 1 Corinthians 4:7 Paul mentions boasting. The sin beneath all other sin is _____.

Everything (the list could never be finished) that we have is because of God’s amazing _____.

In line with Strombeck’s quote (Disciplined By Grace, p .61), it has been said that “no person (excluding Jesus) ever does anything from a 100% pure motive”. Do you agree/disagree with comment? _____

Simply fill in the blank, but having done so, take time to meditate on what you have written. “. . . LET HIM WHO BOASTS, _____.”

The life lived by grace excludes boasting. Write and memorize Galatians 6:14.

Regardless of life’s tough times, Paul reminds us in 2 Corinthians 12:9 that _____.

Make a personal application to Paul’s statement in Philippians 3:8 – “. . . *I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord . . .*”

In what passage in Philippians do we find the ultimate example of humility? _____

In _____ (passage) Jesus demonstrates humility (servant-hood) by washing the feet of His disciples.

What lesson is learned from Luke 10:38-42 as Martha and Mary are seen in contrast?

Speak to the issue of “devotion” to Christ. Why is this so important?

Read Matthew 6:1 and Hebrews 12:1-2. How do these two passages inform our thinking with regard to the motives of our hearts?

SECTION Four – Disciplined by Grace**Week Eleven – Whom The Lord Loves He Disciplines**

Discipline in Scripture can be viewed from two perspectives. Both are based in God’s love for us as His children. We are disciplined as sons when we have un-confessed sin in our lives and we are also disciplined as sons for the purpose of becoming more Christ like.

It is important to note that discipline as sons has nothing to do with condemnation or eternal judgment for sin. Paul tells us, “*There is therefore now no condemnation for those who are in Christ Jesus.*” (Romans 8:1) Jesus said, “*Truly, truly, I say to you, he who hears My word, and believes Him who sent Me has eternal life, and does not come into judgment, but has passed out of death into life.*” (John 5:24)

“One who stands in the imputed merit of Christ, as every saved person does, could not come into condemnation; nevertheless, for sin in which a Christian willfully persists there may be chastisement from the Father, who is Himself a perfect disciplinarian.”⁵²

The very moment we believe we receive a righteousness from God that is imputed to us. However, we still have a sin nature and the possibility for sin in our lives as believers is ever present. 1 John makes it clear that fellowship with the Father depends on our walking in the light and also, when we realize there is sin in our lives, our immediate confession.

I. Discipline or chastisement for un-confessed sin.

Discussing sin in the life of the believer, Jody Dillow makes the following statement:

“Once a man is born again in Christ, he is now in God’s family, and as any human father would, our divine Father takes a more personal interest in the moral behavior of those who belong to Him than to those who are outside the household of faith. The Scriptures set forth three consequences of sin: discipline, death, and disinheritance... The principle is that discipline results in judgment in time or forfeiture in eternity but not loss of salvation.”⁵³

A. Discipline.

“But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.”

1 Corinthians 11:31-32

One of the purposes of discipline is to bring the believer to the place of repentance and confession so that their fellowship and walk with God will be restored. The believer who does not confess and refuses to learn from God’s discipline is storing up judgment at the judgment seat of Christ. Both the Bema Seat and the Great White Throne are judgments of works or deeds. Therefore the believer who lives a carnal life with un-confessed sin is in danger of receiving the same condemnation for his works as the unbeliever will receive.

“It is the grace of God which waits thus for the believer to act first in his own behalf respecting his sin. However, if the sinning child of God will not thus judge himself by a full confession, it becomes necessary for the Father, being the perfect disciplinarian that He is, to bring His child into judgment. This is the force of the Apostle’s words: ‘If we would judge ourselves, we should not be judged.’ The voluntary act of self-judgment satisfies every divine demand and no judgment from the Father will be imposed. It is only when the Christian withholds his

⁵²Chafer, Lewis Sperry, *Systematic Theology, Vol. VII*, Dallas Seminary Press, 1948. p. 71.

⁵³Dillow, Joseph C. *The Reign of the Servant Kings*, Schoettle Publishing Co, Miami Springs, Florida, 1992. p.341.

confession and by so much assumes the attitude of self-justification concerning his sin, or through love of it refuses to be adjusted to the holy will of God, that the Father must bring him into the place of correction.... The issue is not one of sustaining a union with the Father...it is rather the issue respecting communion or fellowship.”⁵⁴

B. Death.

“But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep.” (1 Corinthians 11:28-30)

Paul’s warning in the context of believers participating in the Lord’s supper with un-confessed sin in their lives is clear: sickness and even physical death are possible.

There are a number of passages in Scripture that indicate God may take home the believer who fails to respond to discipline. Note the words of James in James 5:19-20:

“My brethren, if any among you strays from the truth, and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.”

James is clearly talking to believers and gives a sober warning that physical death may be the consequence of persistent error and sin.

John writes these sobering words in 1 John 5:16-17:

“If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this. All unrighteousness is sin, and there is a sin not leading to death.”

Since a brother already has eternal life the life here must be physical life and the death physical death. The point is that we as believers can come to the place in our lives because of persistent sin, that God chooses to take us home to Himself. God in his mercy and grace is very longsuffering with his children and we can never humanly say “God is going to do this or that to a person.” However, it is a very dangerous thing to continue in willful sin as a believer and put ourselves in the position of severe discipline from God.

In 1 Corinthians 5:5 Paul turned the brother who persisted in immorality over to Satan for the destruction of his flesh “...that his spirit may be saved in the day of the Lord Jesus.”

Perhaps the most obvious case of this divine discipline occurs in Acts 5 when Ananias and Sapphira lie to the Holy Spirit and God strikes them dead publicly. God is serious about sin in the life of His children and it appears that those sins having to do with pride and arrogance which characterize willful sin are most severely judged. If we compare Numbers 15:30-31 with Hebrews 10:26-27 we see that willful sin must be judged because it is a denial of Christ’s provision for our daily walk. 1 John 1:7 tells us that the blood of Christ cleanses from all sin when we confess and walk in fellowship. To willfully sin is to deny the provision and sacrifice God provided for our walk with him. This is why the writer of Hebrews says:

“For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries.” (Hebrews 10:26-27)

⁵⁴Chafer, Lewis Sperry, *Systematic Theology, Vol. VI*, Dallas Seminary Press, 1948. pp. 240-241.

C. Loss of inheritance.

Dillow says, “The final consequence of protracted carnality is forfeiture of reward and stinging rebuke when the King returns to establish His rule. No tragedy could be greater than for the Christian, saved by grace and given unlimited possibilities, to forfeit all of this and fail to participate in the future reign of the servant kings.”⁵⁵

Many passages of Scripture that are often misinterpreted to teach loss of eternal life in reality are teaching the loss of inheritance in the millennial kingdom because of sin in the believer’s life. For further detailed study on this subject see Joseph Dillow’s book, *The Reign of the Servant Kings*.

II. Discipline for the purpose of Holiness.

Discipline often has a greater purpose than just correction for sin. The key passage is Hebrews 12:1-11. It should be noted that the motive for *divine discipline* is *divine love*! Notice God’s instructions to us:

- A. View discipline correctly – verse 5
- B. Discipline is based in God’s love – verse 6
- C. Every son (all believers) is a partaker of discipline – verses 6-8
- D. We should respect God for His discipline in our lives – verse 9
- E. God’s discipline is always for our good – verse 10
- F. God’s purpose for discipline is that we might share His holiness – verse 10
- G. The process of discipline is not a joyous but often sorrowful process – verse 11
- H. The result of the process for those who are trained is the peaceful fruit of righteousness – verse 11

Verses 1 through 4 of Hebrews 12 help us maintain the proper attitude through discipline. Our strength for the race of life we run comes from our focus on the Lord Jesus who ran the perfect race!

Hebrews 12:6 speaks of discipline and scourging. Some have said that discipline is an ongoing process but that scourging is not often repeated. Scourging has been likened to those intense instances when God has to break the rebellious human will. Once this occurs in the life of a son it usually doesn’t have to be repeated. Whatever the meaning it is clear that scourging is much more severe than discipline.

Related thoughts.

Not all suffering is a result of sin or discipline for sin. Christ suffered because of His righteousness and because of the evil of man. Paul prayed, “*that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.*” (Philippians 3:10) Job also suffered because God allowed Satan, to a point, to cause him harm. We must be careful not to immediately assume that when someone is suffering or when some calamity comes upon them that it is because of un-confessed sin in their life.

Also, at times God will use discipline *because of sin* in our lives to also teach us and help us become more Christ like. In other words He will take our failure and use it to teach us more about Godliness.

Ultimately all discipline is based on our family relationship. Because God is our Father and we are his children He is intimately concerned with us. He is very pro-active in His relationship with us and uses every means of discipline to help bring us into conformity with His Son. If we resist His discipline the consequences can be severe, even to the loss of physical life. More tragic than physical loss is the potential loss of reward and inheritance in the kingdom.

⁵⁵Dillow, Joseph C. *The Reign of the Servant Kings*, Schoettle Publishing Co, Miami Springs, Florida, 1992. p.344.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION Four – Disciplined by Grace
Week Eleven – Whom The Lord Loves He Disciplines
Exercise in Learning

Discipline can be viewed from two perspectives: discipline because of _____,
and discipline in order that we might become _____.

Explain Jody Dillow’s statement: “The Scriptures set forth three consequences of sin: discipline, death, and disinheritance . . .”

One of the purposes of discipline is to bring the believer to the place of repentance and confession so that their _____.

The believer who does not confess and refuses to learn from God’s discipline is _____.

In 1 Corinthians 11:28-30 (Lord’s Table Context) we learn that in the Corinthian Church God’s physical discipline took three forms: _____, _____, _____

List five references to a believer’s death because of unconfessed/willful sin: _____,
_____, _____, _____, _____.

Perhaps the most obvious case of divine discipline occurs in _____ (reference) when _____
and _____ lied to the Holy Spirit. Briefly tell the story with commentary:

_____ (use back)

(No written answer) Take time to **meditate** on Dillow’s words concerning loss of inheritance. “The final consequence of protracted carnality is forfeiture of reward and stinging rebuke when the King returns to establish His rule. No tragedy could be greater than for the Christian, saved by grace and given unlimited possibilities, to forfeit all of this and fail to participate in the future reign of the servant kings.”

The key passage with regard to discipline for holiness is Hebrews 12:1-11. Use this passage as your daily study for an extended period of time (length is your decision). When you have completed this study, list your major findings on this page.

Something to think about: What does the Hebrews 12 passage tell us about assurance of salvation?

SECTION Five – The Superiority of Grace

Week Twelve – Grace and Law

“For the Law was given through Moses; grace and truth were realized through Jesus Christ.” John 1:17

Whatever God gives because of the merit of Christ is always of grace. In fact it is the very work of Christ on the cross that is the basis of grace!

“And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.” Romans 5:20-21

Law, which requires human work and effort, is in direct opposition to grace which is God’s unmerited favor.

“And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.” Romans 11:6 (NKJV)

The Law was given through Moses, a member of the sinful human race. Grace and truth were given through Jesus Christ, the Son of God. Notice how these two are contrasted in Hebrews 3:1-6:

“...consider Jesus...counted worthy of more glory than Moses.... Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house....”

Christ’s priesthood is contrasted with the earthly priesthood (the Law) in Hebrews 8:22-24:

“For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.” (verse 24)

Later in Hebrews 12:18-24 the old covenant (the Law) and the new covenant (the gospel of grace) “...are contrasted by comparing Mt. Sinai, where the Law was given, with Mt. Zion, the spiritual city, eternal in the heavens and symbolic of the gospel of grace.”⁵⁶

“For you have not come to a mountain that may be touched... But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels... and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.”

Abel’s blood cried out for judgment (Genesis 4:10-12) but Christ’s blood secures acceptance before God (Hebrews 9:11-12, 10:10, 14).

“This pre-eminence of Jesus Christ over Moses is indicative of the pre-eminence of grace over law, the only two grounds upon which God deals with man. The pre-eminence of grace over law can then be said to be as the creator over the creature: as of the divine over the sinful human: as the spiritual over the flesh, as of the infinite over the finite, and as that which endures over that which passes away.”⁵⁷

Throughout the New Testament grace and truth stand in stark contrast to the Law. This is seen from two perspectives:

1. Justification – where eternal salvation is by grace alone through faith alone in Christ alone.
2. Sanctification – where the believer lives not by Law but by the power of the indwelling Holy Spirit.

I. Justification, eternal life, by grace, not law.

Justification by grace through faith in Jesus Christ is covered in detail in Section One: Saved By Grace.

⁵⁶ Ryrie, Charles Caldwell, *The Ryrie Study Bible*, Moody Press, Chicago, 1796. p. 1854.

⁵⁷ Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 11.

Here we will simply look at a few of the many Scriptures contrasting salvation by faith with the Law. Remember, under law man tries to reach up to heaven; under grace God reaches down to fallen man.

- A. The purpose of the Law. The Law was never given as a means to obtain eternal life. It was given to show mankind the impossibility of obtaining righteousness by his own effort.

Romans 3:19-20 – *“Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”*

Romans 5:20 – *“And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more.”*

1 Corinthians 15:56 – *“The sting of death is sin, and the power of sin is the law;”*

Galatians 3:19 – *“Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.”*

Galatians 3:23-24 – *“...we were kept in custody under the law... Therefore the Law has become our tutor to lead us to Christ...”*

- B. The inability of the Law to justify.

Acts 13:38-39 – *“...through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.”*

Romans 3:20 – *“because by the works of the Law no flesh will be justified in His sight...”*

Romans 3:28 – *“For we maintain that a man is justified by faith apart from works of the Law.”*

Romans 8:3 – *“For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,”*

Romans 10:4 – *“For Christ is the end of the law for righteousness to everyone who believes.”*

Galatians 2:16 – *“Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.”*

Galatians 2:21 – *“I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.”*

Galatians 3:24 – *“Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.”*

We see from the above that the Law was never intended to justify but was given to show us our need for a different kind of righteousness; the righteousness of God that is received by faith.

“Under law...condemnation is because man does not do all that the law demands and does do that which it forbids. In this the merit or demerit of man is the all important and deciding factor. The new condition for condemnation is not at all demerit on the part of man. It is in no way related to what man does. It is because of the failure of man to believe in, or to depend upon the merit of the Son of God.”⁵⁸

Because we are justified by faith apart from the works of the law, Paul tells us in Romans 3:31 that we establish the Law through faith. That is, the Law’s penalty is completely satisfied by Christ’s death and the Law’s purpose of bringing us to Christ is established. Because of the cross, man is not condemned

⁵⁸Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 46.

because the Law is broken but because he has rejected Christ and in doing so has rejected the grace and provision for the Law’s demands that came through Him.

II. Sanctification, Christian life, by grace, not law.

The sad condition of most Christians is that they believe in Jesus Christ for eternal life but then try to put themselves back under Law to live the Christian life. There is something in us that leads us to try and depend on our own efforts to please God. Paul wrote the book of Galatians to deal with this very issue that we often call legalism. Webster defines legalism as: “1 : strict, literal, or excessive conformity to the law or to a religious or moral code.”⁵⁹ Legalism can affect both justification and sanctification.

“Two general problems appear in Galatians: the problem of a salvation of the soul by works versus a salvation by faith and the problem of a perfection by works rather than a perfection by faith. The former is peculiarly the problem of the unsaved formalist whose religion consists chiefly in a negative attitude toward life expressed by prohibitions. Parallel to this problem and a logical counterpart to it is the problem of the believer who desires to be perfected in his moral and spiritual nature, and who relies upon the law for that perfection... Both of these problems may be subsumed under the one head of legalism for they are essentially the one question related to two spheres of life... Galatians is directed against both of these errors, though in its exposition the second has generally received less attention.”⁶⁰

This very error of trying to live the Christian life by law by the believers at Galatia infuriated Paul. His words are very straight forward:

“You foolish Galatians, who has bewitched you... did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” Galatians 3:1-3

In contrast to living the Christian life by law Paul instructs us to walk by the Spirit:

“But I say walk by the Spirit and you will not carry out the desire of the flesh... If we live by the Spirit, let us also walk by the Spirit.” Galatians 5:16, 25

“To say that the moral standards of the law are an obligation upon believers is to insist upon a purely human standard of life for those who by regeneration have become a part of the new creation in Christ Jesus.”⁶¹

Grace through faith has always been God’s method of saving man both eternally and temporally. Paul in Romans 14:23 says, “...*whatever is not from faith is sin.*” Legalists fail to realize that their rules and regulations, which they depend upon themselves to fulfill, are not of faith and are therefore sinful. Strombeck makes this observation:

“They (legalists) accept certain acts as being sinful and subject to condemnation and are perfectly willing to condemn those that trespass those standards. They fail utterly, however, to recognize what sin really is. No one who understands God’s definition of sin: ‘Whatsoever is not of faith is sin’ (Rom. 14:23), can possibly be a legalist. The legalist little realizes that by his own legalism he is believing in himself instead of Him who God sent to be the object of faith. In whatever measure God’s message is rejected, in that same measure is He rejected through Whom came grace and truth.”⁶²

While it is very tempting to use law to try and get believers to behave, it never works! God’s method is grace!

“For the Law was given through Moses; grace and truth were realized through Jesus Christ.” John 1:17

⁵⁹ Merriam-Webster, I. 1996, c1993. *Merriam-Webster's collegiate dictionary*. Includes index. (10th ed.). Merriam-Webster: Springfield, Mass., U.S.A.

⁶⁰ Tenney, Merrill C., *Galatians: The Charter of Christian Liberty*, Wm. B. Eerdmans Pub. Co., Grand Rapids, MI, 1950. pp. 27,29.

⁶¹ Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 105.

⁶² Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 72.

For further thought: The following comes from Ron Merryman’s excellent commentary on Galatians.⁶³

Legalism

1. Legalism is the desire to “help” God improve upon our righteousness or to give Him more adequate reason to see us as righteous (than our simple faith in Christ’s work). *Galatians* 2 illustrates the foolishness of this; Peter knew that justification, i.e., righteousness before God, was by simple faith in the work of Christ, yet he yielded to the legalists, so Paul had to reaffirm the truths of justification, *Gal. 2:11-21*.
2. Legalism is human effort to approbate God: It seeks merit from God on the basis of human good.
3. Legalism usually expresses itself in a code or system of taboos: Legalistic people try to force their system of “do’s” and “don’ts” on others.
4. Legalism is the opposite of grace:
 - a. In the case of the believer, legalist codes are efforts to improve upon the work of Christ or upon what He provides in “Phase 2” of salvation.
 - b. In the case of the unbeliever, legalistic codes seek God’s approval apart from the work of Christ.
5. Legalism often results from a confusion in the mind of the new believer over the means of spirituality; in many churches, a system of works-spirituality is taught, e.g.:
 - a. “Follow a system of ‘do’s’ and ‘don’ts’ and you will be spiritual” (each church or geographical area will have its own list);
 - b. “Mimic the talk, mannerism, or dress of the super-spiritual ones”;
 - c. “Crucify yourself and you will be spiritual,” (self canceling out self, an impossibility!);
 - d. self-sacrifice or ascetic practices – “one is a super if he practices extreme self-denial” (the Hindus, Moslems and Roman Catholic hierarchy believe it, too.);
 - e. Witnessing is often used as a basis of works-spirituality, “If you witness to x number of people each day, you will turn out a super-spiritual.”
6. Legalism can only be properly understood by understanding the Pauline doctrines of grace, justification, spirituality by grace, and the resources of grace provision.

The legalist consistently confuses the means of spirituality with the results of true spirituality. A person who is spiritual will have a value system: He will not be a loose person; he will have some “do’s” and “don’ts” in his life; he will find himself volitionally and spontaneously witnessing for Christ. But, he will not be doing or practicing these things in order to approbate God (Jesus and Jesus alone completed this approbation at Calvary); nor will he be doing these things in order to be spiritual; but he does them because he IS spiritual; meaning, he is in right relationship to the Holy Spirit, who alone provides the power and vitality to live the Christian life.

⁶³ Merryman, Ronald C. *Galatians, God’s Antidote to Legalism*, Merryman Ministries, 5531 Spoked Wheel Drive, Colorado Springs, Colorado 80918, 1999. p. 36.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION FIVE – The Superiority of Grace

Week Twelve – Grace and Law

Exercise in Learning

What verse in the Gospel of John teaches that Grace is superior to Law? _____

What verse in the Book of Romans teaches that Grace and Works cannot be intermingled? _____

The Book of Hebrews teaches that Christ is superior to anyone or anything. Name three of these contrasts:

_____, _____, _____

In the New Testament Grace and Law stand in stark contrast. This is true not only in justification (phase one of salvation), but it is also true in _____ (phase two of salvation).

If it was impossible for salvation to come by the Law, what purpose(s) did the Law serve (with references)?

What must be given to man in order to enter heaven – something that the Law could not give? _____

List passages that support your answer: _____

What does Paul mean when he says, “. . . *we establish the Law*” (Romans 3:31)? _____

Comment on the following question: Why is it that many who understand the Grace of God in justification choose to live under the Law in sanctification?

What Galatians passage tells us that Paul was quite upset because the Galatians had not yet understood that the life of sanctification was of Grace, not Law? _____

Memorize and write Galatians 5:16:

Romans 14:23 says, “. . . *whatever is not of faith is sin.*” What does this say to those who would choose legalism as a way of life? _____

Comment on the following: While it is very tempting to use law to try and get believers to behave, it never works! _____

Read the paragraph at the bottom of Ron Merryman’s comments on Legalism. Why does he say “. . . but he does them [living under a value system] because he IS spiritual . . .”? _____

SECTION Five – The Superiority of Grace**Week Thirteen – Grace and Liberty**

“Some people charge those of us who hold to the Free Grace position with antinomianism. That is, some say we promote sin and tell people they can do whatever they want and God won’t care since they are in Christ. We don’t teach that; but the charge is made nonetheless. On the other hand, others charge us with legalism. They say that since we call believers to obey God’s commands we are legalists. These are those who *do* say that since we are in Christ there are no laws or rules for us anymore.”⁶⁴

In the above statement Bob Wilkin accurately points out two errors that arise from misunderstanding grace. The first is what is called antinomianism which comes from the Greek words for ‘without law’. Antinomianism basically teaches that once a person is justified in Christ then all law is annulled and that person can live as *they please* without regard to God’s commands. The other error is legalism, teaching that we are saved by grace but we are under obligation to keep the law (usually the moral code) to be accepted by God. The truth is, neither of these positions is Biblical.

Ron Merryman summarizes these two errors well:

“...Christianity is not legalism, nor is it antinomian. Legalism is a formal arrangement of the external matters one’s life in order to appear righteous... Legalism is a fleshly attitude that seeks to regulate behavior by conformity to a code. It then equates spirituality with the degree of that conformity. Legalism concerns itself with externals and appearances. Legalism is not the existence of a rule, the observance of a principle or command, or a refraining from certain activities. The issue is the motivation that prompts the obedience: pride, self-glorification, false humility, and approbation-lust will make one an eminent legalist....

Christianity is not antinomian. (“against law”); it simply clarifies the purposes of the Law. It does embody some dos and don’ts. It most certainly has principles. The point is that these principles or commands or strictures are not fulfilled by human effort. Indeed, they are fulfilled totally through the indwelling Spirit of Christ and/or the grace provision of God. As a result, human merit and boasting are totally excluded. Gospel works are motivated by love and faith.”⁶⁵

So what is the proper understanding of our freedom in Christ? Paul tells us in Galatians 5:1 that... *“It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.”* If we are totally free in Christ does this mean that sin is not important?

“That God’s Grace brings the believer into the sphere of Total Freedom is the consistent testimony of the Pauline Epistles (Galatians 5:1). That Christians have traditionally shrunk from this great Scriptural Truth is the record of history... Grace is Grace and Law is Law and a broken law demands a penalty, but how does one break Grace? It is unmerited favor, undeserved kindness. Law prescribes limits; Grace is limitless... Grace says ‘Stop your doing...lay your deadly doing down and trust.’ Trust in what your Substitute has already done...

The objection will always be raised that this much freedom...total freedom from all condemnation...will be an open invitation to sin. This type of thinking overlooks several things. First of all, that Christ teaches the superior motivation of Grace. Grace is not an incitement to sin, but an inducement to holiness... Second, it is Law and not Grace that incites man’s sinful nature and prompts more sin. Law is a system of conditional blessing and cursing... Grace brings with it a new nature that cannot sin, that can only respond positively to the indwelling Spirit of God.”⁶⁶

⁶⁴ Wilkin, Bob, *Are All Things Lawful for Believers?* Grace Evangelical Society Web Article at: <http://www.faithalone.org/news/topic.html>

⁶⁵ Merryman, Ron, *The Believer & The Mosaic Law*, Merryman Ministries, Colorado Springs, Colorado, 2000. pp. 18-19.

⁶⁶ Kirkwood, Jim, *God’s Grace: License or Liberty?* Web Article <http://www.gracebeliever.com/articles/articles/licenseorliberty.htm>.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

Musician and Bible student John Fischer wrote a musical called *The New Covenant* in 1975 which included these insightful words:

“Do this and live,” the law commands,
But gives me neither feet nor hands.
A better way His grace doth bring,
It bids me fly and gives me wings.⁶⁷

Freedom from Law is not license to sin. It is freedom from a works based system that appeals to our human flesh that we cannot possibly fulfill. What about the commands of the New Testament? Does our freedom in Christ remove us from any obligations to the commands in Scripture? Certainly not! Because we desire to obey the commands of God in the Scripture does not make us legalists if we are doing so by the power of the Spirit with the proper motivation. Even though, in our freedom, all things are lawful for us, Paul does put some restrictions on our liberty:

“*All things are lawful for me, but all things are not profitable. All things are lawful for me, but I will not be mastered by anything.*” (1 Corinthians 6:12)

“*But take care lest this liberty of yours somehow become a stumbling block to the weak.*”
(1 Corinthians 8:9)

“*All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.*”
(1 Corinthians 10:23)

“When Paul refers to ‘all things’ he, unlike the Corinthians who coined the slogan, means all things not specifically forbidden in Scripture. This is crystal clear in the immediate (6:1-20) and broader (8:1-11:1) [context]. Paul is referring to our liberty in unspecified areas. There is much freedom in our walk with Christ. We can choose any car, any apartment or house, any clothes, any food, any sport, etc., yet with two prominent restrictions.”⁶⁸

The first restriction on our liberty is how our actions affect other believers. The point is that using our freedom or liberty for selfish purposes without regard to our brother or sister in Christ is wrong. In 1 Corinthians 10:23-33 Paul instructs us to put the welfare of others above our own and to do everything for God’s glory:

“*Let no one seek his own good, but that of his neighbor.*” (verse 24)

“*Whether, then, you eat or drink or whatever you do, do all to the glory of God.*” (verse 31)

In 1 Corinthians 8:12 he is clear that we sin against Christ when we cause our brother to stumble.

The second restriction concerns addictions. We should not be *mastered by anything*. To be addicted to anything, even those things not forbidden in Scripture, is wrong. Most things in life like hunting, sports, television, work, the internet, etc., are morally neutral. However when anything becomes an addiction, something we either can’t stop or something that is keeping us from doing what we know is more important, then it is wrong.

The bottom line is that our liberty in Christ should be controlled by our love for Him. License asks the question, “What can I get away with?” or uses the rationalization, “I’m not under law so I can do whatever I please and if you challenge me you are a legalist.” Liberty rejoices in our freedom in Christ and always looks to how we can please Him. Liberty frees us from rules and regulations and teaches us to trust the indwelling Spirit for our strength and power. Grace teaches freedom. Grace teaches liberty. Grace teaches love and devotion to Christ. Grace is not an incitement to sin, but an inducement to holiness!

⁶⁷ Fischer, John, *Alleluia*, The New Covenant © 1975 by Lexicon Music, Inc.

⁶⁸ Wilkin, Bob, *Are All Things Lawful for Believers?* Grace Evangelical Society Web Article at:
<http://www.faithalone.org/news/topic.html>

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION FIVE – The Superiority of Grace

Week Thirteen – Grace and Liberty

Exercise in Learning

Define antinomianism: _____

Define legalism: _____

In your opinion, why are those who teach “Free Grace” considered antinomian? _____

Memorize and write Galatians 5:1 - _____

Jim Kirkwood says that “Grace is not an incitement to _____, but an inducement to _____ . . .”

Make a brief comment on his statement. _____

John Fischer penned the following words in a musical: “Do this and live,” the law commands, But gives me neither feet nor hands. A better way His grace doth bring, It bids me fly and gives me wings. Write a few statements as you interact with the words. _____

What is meant by the phrase “Freedom from Law”? _____

How do the commands in the New Testament relate to the Holy Spirit? _____

What does the phrase “All things” refer to in 1 Corinthians 6:12 and 1 Corinthians 10:23? Also provide examples. _____

The believer’s “Liberty in Christ” has two restrictions. State and give explanation of the first restriction:

State and give explanation of the second restriction: _____

The bottom line is that our liberty in Christ should be controlled by our _____ for Him.

SECTION Five – The Superiority of Grace

Week Fourteen – The Preeminence of Jesus, Grace Offered to All

“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also the head of the body, the church; and He is the beginning, the first-born from the dead; so that He himself might come to have first place in everything.”

Colossians 1:16-18

The King James translates the last phrase of this passage as, *“in all things he might have the pre-eminence.”*

This word for ‘first place’ only occurs twice in the New Testament. *πρωτεύω* [*proteuo* /*prote·yoo·o*/] ... translates as “have the preeminence” ... or “to be first, hold the first place”.⁶⁹ As we close our study on God’s grace, which at best has only been a glimpse of the tip of the iceberg, we must always keep foremost in our mind that grace always exalts Jesus Christ. As we have seen in John 1:17, *“...grace and truth were realized through Jesus Christ.”* John goes on in verse 18 to say:

“No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.”

This word for “explained” means to... **“make fully known**, carefully describe, reveal in detail.”⁷⁰

It is this understanding of who Jesus is, God in the flesh, the perfect revelation of God the Father that teaches us the unfathomable depths of God’s grace. In verse 14 of John chapter 1 the apostle states:

“And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”

“The importance of all of the above cannot be over emphasized. At no time can it be forgotten that He who brought grace and truth is infinite in His Being, in His Person and in His works. Because of this there can be no failure in the ministration of grace.”⁷¹

It is important that we reflect on this relationship of truth and grace in the person of Christ. There cannot be truth apart from grace! There also cannot be grace apart from truth! Both of these are fully revealed in Jesus. In understanding grace and truth in the person of Jesus we begin to understand His glory. This glory is fully manifested by His death on the cross for the sins of the world (John 12:27-28). This is why the Law or any type of works based system never glorifies Christ. Works always place their focus on man. Grace always places the focus on Jesus Christ. Strombeck states:

*“This is the glory of grace. And when that is seen, there is no glory left in the law. To claim any degree of glory for the law in the present age of grace is to confess a corresponding failure to behold the glory of the Only Begotten of the Father.”*⁷²

⁶⁹Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

⁷⁰Swanson, J. 1997. *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) . Logos Research Systems, Inc.: Oak Harbor

⁷¹Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 13.

⁷²Strombeck, J.F., *Grace And Truth*, Strombeck Foundation, Moline, Ill. 1956 Edition. p. 17.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

This glorious One, the Lord Jesus Christ came into the world to offer grace to all men. John 1:9 states, “*There was the true light which, coming into the world, enlightens every man.*” In John 12:32 Jesus says, “*And I, if I be lifted up from the earth, will draw all men to Myself.*” In the next verse He explains that this statement is in reference to His death on the cross. There is a universal drawing whenever Christ and his sacrificial death are preached.

Since the protestant reformation there has been a tension in the church over the issue of salvation being truly offered to all men. Five point Reformed Calvinism would deny that God’s grace is offered to the world. Because of their theological system⁷³ Calvinists would say that only the ‘elect’ can believe because they were chosen in eternity past therefore to tell someone God loves them and died for them might not be true. Our thinking on this issue is very important because it will affect our view of missions and also our view of sanctification. If election is true as defined by Calvinism then why witness? Certainly no one God has elected could possibly ever be lost. In the Christian life if God really does *cause* everything that happens then why am I held responsible for my sin? These are hotly debated issues in theological circles. One of the best summaries I’ve seen is by Dr. Steven W. Waterhouse. The following is an extended quote from his book *Not By Bread Alone, An Outlined Guide To Bible Doctrine*.⁷⁴

The most important soteriological aspects to God’s sovereign control are the subjects of predestination and election. In what sense does God choose and predestine a person to be saved?

A. Factors Influencing One’s view of Election

The proper method of interpreting Scripture is to interpret difficult truths (such as election and predestination) in the light of clearer truths. There can be no doubt that God’s compassion and plan of salvation is universal in scope.

1. God Loves the Whole World
John 3:16
2. Christ Died for the Whole World
John 1:16
John 6:51
Acts 17:30
Hebrews 2:9
3. The Gospel Message of Salvation is Directed to All People
Matthew 28:19
Luke 24:47
Acts 1:8
4. God Says He Desires **All** to be Saved
Matthew 18:14
1 Timothy 2:4
2 Peter 3:9
Revelation 22:17

⁷³ Five point Calvinism is often referred to as TULIP: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints.

⁷⁴ Waterhouse, Steven W. *Not By Bread Alone, An Outlined Guide To Bible Doctrine*. Westcliff Press, Amarillo, TX, 2003. pp. 126-130.

5. Basis for Eternal Condemnation is Failure to Accept Christ

John 3:18

2 Thessalonians 1:7-8

6. Conclusion

These simple Bible facts must be incorporated into any specific views on election and predestination. Since God wants “all men to be saved and come to the knowledge of the truth,” it is difficult to maintain He has decreed only some to salvation. Since God has commanded “all men everywhere to repent,” it is difficult to believe He has devised a system in which the major responsibility for repentance or unrepentance lies with Himself rather than with man. Since the primary basis for eternal condemnation is not inherited or personal sin, but rather failure to accept Christ, it is difficult to adopt a position in which the majority have no real responsibility for whether or not they accept Christ. Indeed, if Calvinism is true, most people simply are unable to accept Christ because God has not chosen them. The result is that there is no remaining basis for eternal condemnation. God does not condemn in the eternal sense for sin. How could He condemn a soul for unbelief if God Himself is primarily responsible for belief or for unbelief?

...Perhaps it is possible to view election and predestination in a way so that they are compatible with the simple facts about God’s universal compassion and worldwide plan for salvation.

Waterhouse goes on to explain the need and basis for God’s election in a way that does not take away from the clear statements of Scripture.

Whatever your understanding of these hard to understand truths never reach a conclusion that downplays the grace of God freely offered to all mankind. We have based this study on God’s grace on Titus 2:11-14 and perhaps a fitting end in light of this lesson is verse 11:

“For the grace of God has appeared, bringing salvation to all men.”

As we have explored grace for the past 14 lessons may the words to Julia H. Johnston’s hymn *Grace Greater Than Our Sin* have even more meaning to us.

Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt!
Yonder on Calvary’s mount out poured, there where the blood of the Lamb was spilt.

Grace, grace, God’s grace. Grace that will pardon and cleanse within.
Grace, grace, God’s grace. Grace that is greater than all our sin!

Marvelous, infinite, matchless grace. Freely bestowed on all who believe!
You that are longing to see His face, will you this moment His grace receive?

Grace, grace, God’s grace. Grace that will pardon and cleanse within.
Grace, grace, God’s grace. Grace that is greater than all our sin!

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

SECTION Five – The Superiority of Grace

Week Fourteen – The Preeminence of Jesus, Grace Offered to All

Exercise in Learning

Take time to look closely at Colossians 1:16-18. List everything it says concerning the Lord Jesus Christ:

According to Strong’s concordance the Greek word $\pi\pi\alpha\mu\epsilon\upsilon$ (proteuo) translates as

_____ or _____.

What personal application can you make from this understanding? _____

How are Moses and Jesus contrasted in John 1:17? _____

John 1:18 ends with the phrase “*He has explained Him.*” The word translated “explained” means to _____

Assume someone has asked you to explain John 1:14 in detail. What would you say? _____

(use back)

Speak to the statements: There cannot be truth apart from grace! There also cannot be grace apart from truth!

What do you think the statement “And I, if I be lifted up from the earth, will draw all men to Myself” means?

Do you believe that salvation is truly offered to all men? Why or why not? _____

A proper method of Biblical interpretation is to interpret difficult truths in the Scripture by _____ truths.

Does it seem logical or contradictory to you that God would state so often in the Scripture His love for the world, Christ’s death for the world, His desire for the world to be saved and that condemnation is for rejection of the gospel and then condemn people because they were not ‘elect’? _____

Think about this statement: If I am going to error, I am going to error on the side of grace!

SUGGESTED READING

The following authors are firm believers in the grace of God. The list is not intended to be exhaustive but simply a place to start for those wanting to dig deeper. Some of the titles below are out of print but are still available through outlets such as Schoettle Publishing Co.; www.schoettlepublishing.com.

Bing, Charles C. – Director of Grace Life Ministries: <http://www.gracelife.org/> His book *Simply by Grace* is one of the best on God’s grace. He also has an outstanding discipleship book; *Living in the Family of Grace*. His books can be ordered from his website.

Bryson, George – Director of Calvary Chapel Church Planting Mission. His book *The Dark Side of Calvinism* is probably the best for understanding what Calvinism really teaches because of the hundreds of quotes from Calvinist writings.

The Five Points of Calvinism, Weighed And Found Wanting, The Word For Today, Costa Mesa, CA, 1996.

The Dark Side of Calvinism, The Calvinist Caste System, Calvary Chapel Publishing, Santa Ana, CA, 2004.

Chafer, Lewis Sperry (1871 -1952) – Founder of Dallas Theological Seminary. Author of many works, his seven volume Systematic Theology is a classic.

He That Is Spiritual, A Classic Study of the Biblical Doctrine of Spirituality, Zondervan Publishing House, Grand Rapids, Michigan, Copyright 1918, Thirteenth printing 1975.

Dillow, Joseph C. – His book, *The Reign of the Servant Kings*, is a definitive work on eternal security. Over 600 pages long it can really be viewed as many books in one as it covers a large range of topics relating to the security of the believer and grace.

The Reign of the Servant Kings, A Study of Eternal Security and the Final Significance of Man, Schoettle Publishing Co., Miami Springs, Florida, 1992.

Hodges, Zane C. – Former professor of New Testament Greek at Dallas Theological Seminary.

The Hungry Inherit, Winning the Wealth of the World to Come, First Edition: Moody Press, 1972; Second Edition: Multnomah Press: 1980; Third Edition: Redencion Viva, 1997.

The Gospel Under Siege, A Study on Faith and Works, Redencion Viva, Dallas, TX, 1981.

Grace In Eclipse, A Study on Eternal Rewards, Redencion Viva, Dallas, TX, 1985.

Absolutely Free, A Biblical Reply to Lordship Salvation, Redencion Viva, Dallas, TX, Zondervan Publishing House, Grand Rapid, Michigan, 1989.

The Epistles of John, Walking in the Light of God’s Love, Grace Evangelical Society, Irving, TX, 1999.

Merryman, Ron – Bible teacher & conference speaker. Merryman is crystal clear on the gospel and Christian life by faith. His books can be ordered at: Merryman Ministries, 2441 East Fiesta Drive, Casa Grande, AZ, or from his website: <http://www.merrymanministries.org/>

Galatians, God’s Antidote to Legalism, Merryman Ministries, Colorado Springs, CO, 1999.

Analytical Notes on Daniel, Merryman Ministries, Colorado Springs, CO, 1977.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5
Hebrews, Merryman Ministries, Colorado Springs, CO, 2004.

Justification by Faith Alone & Its Historical Challenges, Merryman Ministries, Colorado Springs, CO, 2000.

Booklets: *Understanding James 2:14-16*; *Spirituality... Maturation... Retrogression...*; *The Passion War, Spiritual Conflict in Every Believer*; *The Amazing Ministries of the Holy Spirit*; *The Text of Scripture: Which Text?*

Olson, C. Gordon – Long time missionary and Bible and Missions conference speaker.

Getting The Gospel Right, A Balanced View of Salvation Truth, Global Gospel Publishers, New Jersey, 2005.

Radmacher, Earl D. – President Emeritus of Western Conservative Baptist Seminary and editor of the Nelson Study Bible. Former president of the Free Grace Alliance: www.freegracealliance.com

Salvation, Word Publishing, Nashville, TN, 2000.

The Disciplemaker, (Co authored with Gary Derickson), Charis Press, Salem, OR, 2001.

Ryrie, Charles, C., - Retired Dallas Seminary Professor, writer, and editor of the Ryrie Study Bible.

Balancing The Christian Life, Moody Press, Chicago, IL, 1969.

A Survey of Bible Doctrine, Moody Press, Chicago, IL, 1972

Seymour, Richard – Founder/president of Clarity Ministries International and Integrity Press. Professor at Frontier School of the Bible in LaGrange, Wyoming.

Fishing for Men, Integrity Press, LaGrange, Wyoming, 2004.

The Gift of God, Integrity Press, LaGrange, Wyoming.

All About Repentance, Integrity Press, LaGrange, Wyoming.

The Gift, Integrity Press, LaGrange, Wyoming, 2005.

Strombeck, J. F. – John Fredrick Strombeck (Dec. 6, 1881 - May 9, 1959) was a Christian businessman who placed his trust in the finished work of Christ early in life. Over the years he served the Lord as a director or advisor to the Belgian Gospel Mission, Dallas Theological Seminary, Moody Bible Institute, etc. With a great desire to communicate the truth of God's grace. Warren Wiersbe writes that he was blessed by reading books by Strombeck as a young believer. Strombeck went on to be a successful businessman (Founder of Strombeck-Becker Manufacturing Co. in 1911 in Moline, Illinois) who gave generously to Christian causes and spent his time writing and speaking to everyday Christians on controversial subjects in a sound and scriptural way.... Essentially Strombeck writes biblical theology for the masses.

Shall Never Perish, The American Bible Conference Association, 1936.

Grace and Truth, The Strombeck Agency, Moline, IL, 1939.

So Great Salvation, The Strombeck Agency, Moline, IL, Van Kampen Press, Chicago, IL, 1940.

Disciplined by Grace, The Strombeck Foundation, Moline, IL, 1946.

Emmanuel “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” 1 Timothy 1:5

Wilkin, Robert N. – Founder of the Grace Evangelical Society.

Confident in Christ, Living by Faith Really Works, Grace Evangelical Society, Irving, TX, 1999.

Helpful Websites:

Grace Evangelical Society	http://www.faithalone.org/
Free Grace Alliance	http://www.freegracealliance.com/
Gracelife Ministries	http://www.gracelife.org/
Not By Works	http://www.notbyworks.org/
Evantell	http://www.evantell.org/
Nap Clark’s Website	http://www.napclark.com/
Clarity Ministries	http://www.clarityministries.org/

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- Kirkwood, Jim, God's Grace: License or Liberty? Web Article
<http://www.gracebeliever.com/articles/articles/licenseorliberty.htm>.
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- Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order*. (electronic ed.)

Swanson, J. 1997. *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) . Logos Research Systems, Inc.: Oak Harbor.

Talbot, Kenneth, and Crampton, W. Gary, *Calvinism, Hyper-Calvinism, and Arminianism*, Edmonton: Still Waters Revival Books, 1990.

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Waterhouse, Steven W. *Not By Bread Alone, An Outlined Guide To Bible Doctrine*. Westcliff Press, Amarillo, TX, 2003

Wemp, Sumner C., *How On Earth Can I Be Spritual?* Thomas Nelson Inc., Publishers, Nashville, New York, 1978.

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<http://www.faithalone.org/news/topic.html>

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