

The Necessary Steps to a Successful Christian Life

The Purpose of this Study: To learn what provision God has made for the believer's daily life and how to utilize that provision for the glory of God.

The Recommendation: Spend at least one-half hour a day studying the Scripture and the lesson. Pray for illumination about character defects, sins of omission and commission, and giving ground to Satan. Be honest! Accept the truth and obey God. Apply the material to specific practical details of the daily life in the practice of faith and love.

Observation: The Apostle Paul was not ashamed of Christianity because it worked, Romans 1:16. There is nothing more practical, more beneficial, and more enjoyable than the application of Christianity in the believer's daily life. It is an experience of becoming more and more profoundly involved with God. This involvement, characterized by faith and love, increasingly transforms every facet of the believer's character and life. God has made every provision so that we may be successful in living the Christian life. It is not His will that we fail!

Study Outline: The Necessary Steps to a Successful Christian Life.

Introduction-- A Description of the Successful Christian Life.

Preliminary Considerations--

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- B. The essence and characteristics of Biblical Christianity.
- C. The practical solution to a successful Christian life: faith and love.

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- A. The Crucifixion and the divine provision for cleansing.
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- A. The work of the Holy Spirit.
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- C. The Scripture and prayer.
- D. Summary: faith and love in its daily affirmation.

Introduction -- A Description of the Successful Christian Life.

- A. The Christian life is based upon and finds its origin in that cleansing and transforming work of God called the New Birth.

John 3:3-5

I Cor. 6:9-11

Titus 3:4-6

I Peter 1:3-5

I John 5: 9-13

- B. The Christian life is an experience of enjoyable fellowship with God.

John 15:11

John 16: 23,24

John 17:13

Romans 14:17

Romans 15:13

Galatians 5: 22,23

I John 1:4

- C. The Christian life is an experience of progressive deliverance from the power of sin and Satan.

Matthew 1:21

Romans 6:16-18,22

Romans 8:1-16

Galatians 1:4

Ephesians 1:15-23

Philippians 2:12-16

I Peter 1:22

I Peter 5:8,9

- D. The Christian life is an experience of progressive enablement to live a holy life and be an effective witness.

John 15:26,27

Acts 1:8

Romans 6:16-18,22

Romans 8:1-16

Galatians 5:22,23

Ephesians 1:15-23

Philippians 2:12-16

II Peter 1:3-10

Observation: Living this kind of life will keep us from yielding to temptation; it will motivate us to read the Bible and pray; it will deliver us from criticism and pretense; and it will cause people to understand that we are genuine Christians. Most important of all, it will glorify God, enable us to enjoy Him and stimulate us to love, worship and serve Him.

Preliminary Considerations

A. The hindrances to a successful Christian life.

Observations: It is possible, with the best of intentions, to be mistaken in some important area of belief. Such mistakes almost always produce incorrect action.

These mistakes become barriers to a successful Christian life.

If we are to be successful Christians we must honestly search out and destroy these barriers. God can only deliver us through Truth.

Satan, our enemy, is called a Hinderer and a Liar, I Thess. 2:18; John 8:44

1. That man, and even the Christian, is unimportant to God.
Cf. Deuteronomy 4:20; 7:6,7; 14:2; 26:18,19; 28:9; 29:13; 32:9;
Psalm 33:12; Isaiah 43:1,7,21; John 3:16; Romans 5:8; Eph. 1:18;
Col. 1:16; Rev. 4:11.
2. That there are some "second-rate" Christians. God has not given Himself equally to all believers for a successful daily life.
Cf. Matthew 11:28-30; John 7:37-39; 15:1-10; Romans 8:13-17; I Cor. 1:24,30; Eph. 1:3, 17-23; II Peter 1:3,4.
3. That there is a hierarchy of calling in the church. Only the clergy are really called. If you don't feel called then you're not! Therefore, I am not as obligated to obey God.
Cf. Romans 8:28,29; I Cor. 1:9; Gal. 5:13; Eph. 1:18; 4:4; Phil. 3:14;
I Thess. 4:7; II Timothy 1:9; Hebrews 3:1; I Peter 2:9.
4. That prayer and a knowledge of the Bible are not necessary to fulfill God's will.
Cf. Matthew 6:10; Col. 4:12; Mark 11:24; Phil. 4:6,7; John 16-24;
Rom. 15:30-32; Hebrews 4:1-3; I Peter 2:2.
5. That inner thoughts and meditation can be a substitute for prayer.
cf. Matthew 6:6-13; 7:7; Luke 18:1; I John 5:13,14.
6. That knowledge is unimportant for faith and continual growth.
Cf. Luke 19:42-44; John 5:24; Rom. 6:16-18; 10:17; Heb. 4:1-3;
11:1-40.
7. That religious feelings are a genuine criteria. "If I don't feel guilty then I'm not."
Cf. Jer. 8:5-12; Malachi 3:7; Matt. 3:7-9; 23:1-33; Acts 26:9;
James 1:22-24.
8. That since I'm a Christian I no longer need the Bible. I have the truth within me.
Cf. John 17:17,19; II Cor. 7:1; Hebrews 4:1-3; II Peter 3:18.

9. That the commandments of God are only "good advice." "I don't have to do anything."
Cf. Jer. 7:21-28; 13:1-11; Matt. 7:21-23; Luke 6:46-49; I John 2:3-5; 3:4,9; 5:3.
10. That since I am a Christian I now know that truth and therefore no longer resist God and His will for my life.
Cf. Acts 5:1-11; Eph. 4:17-32; Col. 3:1-17; II Timothy 2:25,26.
11. That sanctification is not in the present tense. "I don't have to do anything now."
Cf. II Cor. 7:1; Eph. 4:22-32; Col 3:1-17; Hebrews 3:7-19; I Peter 1:13-25.
12. That surrendering to God results in passivity of the will and intellect.
Cf. Romans 12:1-3; Eph. 4:22-32; Col. 3:1-17; Phil. 3:13,14; Hebrews 11.
13. That faith is unimportant in sanctification - it is the work of God!
Cf. Romans 14:23; 15:13; Hebrews 4:1-11; 11:6; I Peter 1:6-8.
14. That faith is a feeling.
Cf. Matthew 8:5-10; Romans 4:17-24; Hebrews 11:1-40.
15. That faith and love can be separated.
Cf. I Cor. 13:13; Gal. 5:6; I Thess. 1:3; 3:6; I Timothy 1:5.
16. That faith and love can exist without works.
Cf. John 14:15,21,23; James 4:17-20; I John 5:3; II John 6.
17. That God must break me with conviction before I can act.
Cf. Jer 5:3; 6:19; 7:13,14,23-28; 13:10,11; 14:10-12; Rom. 10:17; II Cor. 7:1.
18. That we can sanctify ourselves.
Cf. John 15:5; Romans 6:16-18; 7:15-25; 8:13,14; II Peter 1:3.
19. That sanctification has to do with my actions but not with me as a person.
Cf. Mark 7:20-23; 8:34; II Cor. 7:1; Phil. 3:10; II Tim. 2:25; James 4:4.
20. That physical sins are worse than spiritual sins.
Cf. Matthew 11:20-24; 22:34-40; 23:23; I Samuel 15:22,23; John 19:11; Rom. 13:14; Eph. 6:16; Col. 3:14; Heb. 11:6; I Peter 4:8.
21. That there is no difference between sins of ignorance, weakness, and presumption.
Cf. Lev. 4:2,13,22,27; 5:15-19; Numbers 15:30,31; Psalm 19:13; Matt. 11:20-24; Matt. 23:14; John 19:11.
22. That "I can continue to pretend, cheat, and live a 'double life' - if I'm sincere in acknowledging it."
Cf. Mark 7:18-23; Col. 3:5-10; I Thess. 4:1-7; I John 2:3-5; Jer. 2:13; 7:14-16; Hosea 13:9; James 1:22.

23. That the believer can knowingly sin, confess it, and be totally free from its effects.
Cf. Prov. 6:27,28; 14:14; Jer. 2:19; 4:18; 17:10; I Cor. 3:11-15; II Cor. 5:10.
24. That when I sin against God I'm back at zero and must start all over again.
Cf. John 10:28,29; 12:24; 15:1-11; Romans 8:31-39; I Cor. 12:13-26.
25. That we can go from failure to perfection immediately.
Cf. Eph. 4:11-16; Phil. 3:12-14; Heb. 5:12-14; I Peter 2:2; II Peter 3:18.
26. That Christianity will work in the lives of other people - but not in mine.
Cf. Romans 1:16; Eph. 1:3; II Peter 1:3.

And now, list those hindrances which keep you from enjoying the Lord.

- 1.
- 2.
- 3.
- 4.

Preliminary Considerations

B. The Essence and Characteristics of Biblical Christianity.

1. The essence of Biblical Christianity.

Introduction

1. It is very possible for the earnest Christian to fail in his daily life through a lack of knowledge concerning the nature of Biblical Christianity.
 2. What we do not know we cannot practice, Gal. 3:1-3. God can only bless and deliver us through our knowledge of the truth, John 8:32.
- a. Christianity is, or revolves around a Person -- Jesus Christ.
1. The content of revelation is a Person -- God has revealed Himself to us.
 2. The provision of God is a Person -- God has given Himself to us.
 3. Observations.

a. The evidence for this definition of Christianity.

1. Biblical evidence.

Jer. 2:13 -- ". . . they have forsaken Me "
 Hosea 13:9-- " O Israel, thou has destroyed thyself; but
in Me is thine help."
 Matt. 11:28-- ". . . come unto Me "
 John 1:12-- "But as many as received Him "
 John 14:6-- "Jesus saith unto them, I am the Way, the Truth
 and the Life "
 Eph. 1:17-- ". . . in the knowledge of Him "
 Phil. 3:10-- "That I may know Him "
 Col. 1:27-- ". . . Christ in you, the hope of glory. . . . "

2. Doctrinal evidence.

Cf. Faith -- God is its object, Acts 16:31
 Cf. Sin -- a transgression against God, Psalm 51:4.
 Cf. Salvation -- we are complete in Him, Col. 2:10.
 Cf. Sanctification -- He is our holiness, I Cor. 1:30.
 Cf. Knowledge -- He is the truth, John 14:6 .
 Cf. Prayer -- we pray in His Name, John 15:16.
 Cf. Witnessing -- we witness to Him, Acts 1:8.
 Cf. Peace -- He is our peace, Eph. 2:14.
 Cf. Wisdom -- Jesus Christ is our wisdom, I Cor. 1:24.
 Cf. Righteousness -- Jesus Christ is our righteousness I Cor. 1:30

b. Warning: Christianity may be perverted into a form of spiritual idolatry.

1. We may not pervert Christianity by substituting the Church for the Person of Jesus Christ. When we do so we miss the truth that He is the Head of the Church, Eph. 1:22. Spirituality is not automatically insured by Church attendance.
2. We may not pervert Christianity by substituting the Written Word for the Person of Jesus Christ. When we do so we miss the truth that He is the Living Word, John 1:14; Rev. 19:13. Spirituality is not automatically insured by reading the Bible.
3. We may not pervert Christianity by substituting Christian Service for the Person of Jesus Christ. When we do so we miss the truth that He is the Lord of the Harvest Field, Matt. 9:38. Spirituality is not automatically insured by Christian Service.
4. We may not pervert Christianity by substituting Christian Experience for the Person of Jesus Christ. When we do so we miss the truth that He is our Sanctification, I Cor. 1:30. Spirituality is not automatically insured by an emotional/religious experience.

5. We may not pervert Christianity by substituting a List of Rules for the Person of Jesus Christ. When we do so we miss the truth that He is our Lord, Luke 6:46. Spirituality is not automatically insured by obeying "Do's" and "Don't's."

b. Christianity is our only final authority.

(Jn. 8:32) Freedom = Harmony - Christendom - AUTHORITY - Disharmony = Slavery (Jn. 8:34)
Person Work Word

1. The authority in Christianity is found in the Person of Jesus Christ, in His Work (the atonement), and in His Word. These foundation stones structure and determine the content of Christianity. I Peter 1:15,16; I Cor. 15:1-4; Isaiah 8:20; II Timothy 3:16.
2. To alter the foundation of Christianity is to destroy its very nature. We may not deny the deity of Jesus Christ, the historical character of the atonement, nor the inspiration and final authority of the Scripture.
3. It is highly important to understand that the source, content, authority, and provision in Christianity are all found in the Person of God Himself, made available to us through the historical work of Jesus Christ, and revealed and explained to us in the Word of God.
4. One important question is whether or not we have accepted the authority of Christianity. It is not enough to give lip-service to Christianity. The evidence of such an acceptance would be seen in our involvement with the Person of Jesus Christ, with His Work, and His Word.
 - a. There must be personal involvement with the Person of Jesus Christ.
 1. In personal life -- fellowship, I Cor. 1:9.
 2. In church life -- worship, John 4:23,24.
 3. In work life -- witnessing, Acts 1:8.
 - b. There must be personal involvement with the Work of Jesus Christ.
 1. In the Crucifixion He has provided a cleansing from the power of sin, Rom. 6:18a. We are commanded to "put off the deeds of the Old Man," Eph. 4:22.
 2. In the Resurrection He has provided an enablement to live virtuously, Rom. 6:18b. We are commanded to "put on the deeds of the New Man," Eph 4:24.

3. In the Ascension He has provided a daily victory over Satan, Eph. 1:15-23. We are commanded "Neither give place (foothold) to the Devil" Eph 4:27 and "Resist the Devil," I Peter 5:8,9.
4. In the Day of Pentecost He has provided a daily anointing by the Holy Spirit, Eph. 5:18. We are commanded to "be filled with the Holy Spirit."

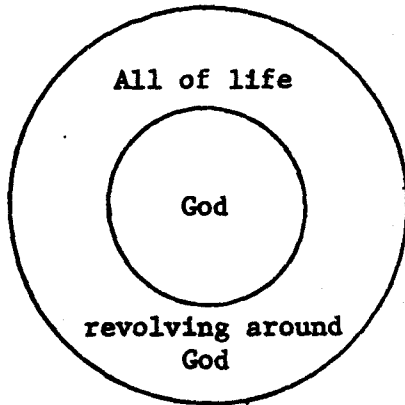
(Observation: when these four commands are carried out the resultant progress in grace is described as "Being renewed in the Spirit of your mind," Eph. 4:23.)

- c. There must be personal involvement with the Word of Jesus Christ.
 1. Seeking the Word of God, I Peter 2:2
 2. Submitting to the Word of God, I Thess. 1:5,6; 2:13.
 3. Mixing the Word of God with faith, Hebrews 4:1-3.
 4. Obeying the Word of God in love, John 14:15,23; I John 5:3.
- d. Observation: When the believer understands the nature of Biblical Christianity and honestly responds to God in faith and love then the benefits of enjoyable fellowship with God, progressive deliverance from sin and Satan, and progressive enablement to live a holy life and be an effective witness will become an increasing characteristic of his life. If this is not true -- then one or both of the following factors must be considered.
 1. The believer may be unaware of his real problem.
 2. The believer may be deceived by or under an attack by Satan.

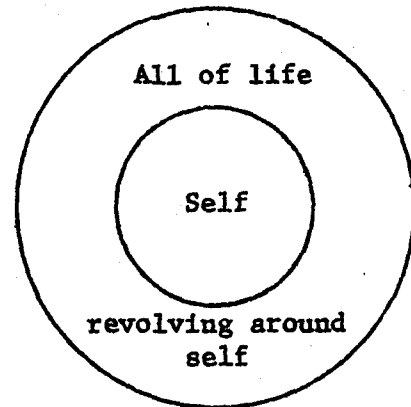
2. The Characteristics of Biblical Christianity.

- a. Christianity is personal.
- b. Christianity is historical.
- c. Christianity is supernatural.
- d. Christianity is redemptive.

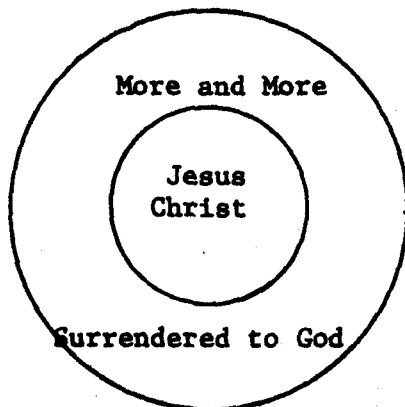
1. Man as Created by God.



2. Man as Fallen

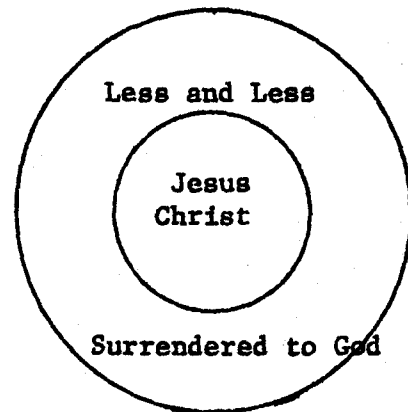


3. The Believer in Salvation



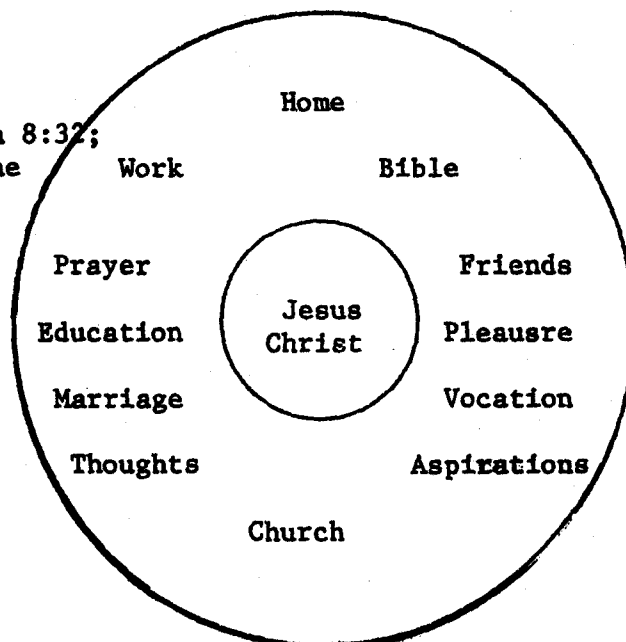
4. The Carnal Believer.

(Result:
tension
Gal. 5:17;
and
bondage
John 8:34)



5. The Mature Believer

(Result: Freedom, Jn 8:32;
and the fruit of the
Holy Spirit, Gal.
5:22f.)



- e. Christianity is revelatory.
- f. Christianity is exclusive.
- g. Christianity is authoritative.
- h. Christianity is representative.
- i. Christianity is covenantal.
- j. Christianity is contemporaneous.
- k. Christianity is dynamic.
- l. Christianity is demanding.

Preliminary Considerations

C. The practical Solution to a Successful Christian Life: Faith and Love.

1. The Biblical concept of faith

Observation: It is not enough for the Christian to know about the provision God has made for his daily life, he must know how to appropriate that provision and how to put this into practice. "But without faith it is impossible to please God."

a. The Biblical emphasis on faith.

Matthew 8:5-13

Acts 3:16

Romans 4:17-24

Romans 10:17

Galatians 5:6

Ephesians 2:8,9

Ephesians 6:16

Hebrews 4:1-4

Hebrews 11:1-13

Hebrews 11:24-28

I Peter 1:7

I Peter 5:9

b. A tentative definition of faith

Faith is the response of the total person, to God as a Person, in loving submission, trust, and obedience, in and through the Person of Jesus Christ as the Revelation of God and Redeemer of mankind, Who as the Sovereign Lord offers Himself to the believer, through the ministry of the Holy Spirit and the Scripture, as his daily sufficiency.

c. Observations concerning faith.

1. Faith is not a feeling -- but a decision. It is a decision to take God at His Word and to act upon it. Note the words denoting decision in Hebrews 11:24-28.
2. Faith has readily discernible characteristics. A minimal list would include submission (to God, His work, and His Word); the practice of obedience, and trust (dependence on God to fulfill His Word).
3. Faith has a Person as its object -- God. Acts 16:31; 27:25.
4. Faith has a context -- love. Galatians 5:6. For faith to "work" one must have genuine love. Love and faith are mutually dependent. This is why it is so difficult to exercise faith when one is out of fellowship with God.
5. Faith has a basis -- the Scripture. Hebrews 4:1-3; John 17:17, 19,20.

d. The steps in a decision of faith

1. The basis of these steps is found in I John 1:9. Often one has a need to exercise faith in regard to some specific sin. It is therefore necessary to learn how to make a decision of faith. The following steps illustrate such a decision.

2. The individual steps.

- a. Confess it as a sin.
- b. Forsake it as a sin.
- c. Believe God that He will forgive and cleanse (deliver) you.
- d. Receive Jesus Christ as the specific cleansing you need.
- e. Believe God's Word and live as the cleansed person you are.

3. The promised result: forgiveness, cleansing, and freedom to live for God.

2. The Biblical concept of love.

a. The importance of loving God.

1. It is the first commandment. Matthew 22:37-39.
2. It is the virtue to be sought above all, I Cor. 12:31; 13:13; Col 3:14.
3. It is a necessary requirement for exercising faith, Gal. 5:6.
4. It is an evidence of genuine sonship, John 13:34,35; I John 3:16-18.
5. It is inseparably related to obedience, John 14:15,23,24; I John 5:3.

b. Comments on the nature or meaning of love.

1. Love to God is a response to His love for us, I John 4:19.
2. Love has a person as its object, Matthew 22:37-39. (This is true even when we love the world -- we are loving ourselves).
3. Love is a decision to recognize another person as a person, to give that person rightful place in one's life, and to do the right (thing) by them, Matthew 5:43,44; I Cor. 13:4-7; Ephesians 5:28,29.
4. To love God is to recognize Him as the True and Living God and to give Him His rightful place in our lives.
 - a. God is Holiness -- all irreverence and ungodliness must be rejected.
 - b. God is Love -- all forms of selfishness must be rejected.
 - c. God is Truth -- all dishonesty, lying, and hypocrisy must be rejected.
 - d. God is our Creator -- all spurious goals must be rejected.
 - e. God is our Sanctification -- all immaturity, unbelief, must be rejected.
 - f. God is our Savior -- all sins of commission and omission must be rejected.
 - g. God is the Head of the Church -- all failure to be involved must be rejected.

- h. God is the Lord of the Harvest Field -- all failure to be a witness must be rejected.
 - i. God is the Sovereign Lord -- all failure to obey must be rejected.
 - 5. Love is an activity of complete self-surrender, Eph. 5:2; I John 3:16.
 - 6. Love may or may not be accompanied by personal affection, Matt. 5:44.
 - 7. Love seeks the good in the other person, it is the deliberate choice to be involved in honesty and righteousness with them, I John 3:16-18.
- c. Suggestions for improving our love.
- 1. Confess every failure to love as the sin that it is and receive the cleansing of God from all aspects of selfishness, I John 1:9.
 - 2. Make the necessary decisions of faith to cooperate with the Holy Spirit to bring glory to Jesus Christ through the practice of the Scripture, John 16:14; Romans 5:5; Galatians 5:22; I John 5:3.
 - 3. The Biblical Concept of Prayer (a necessity for the exercise of faith and love).
 - a. Introductory observations (Matthew 6:5-9).
 - 1. Instruction concerning the importance and value of prayer.
 - a. Its importance, Vs 5,6,7,9.
 - b. Its value, Vs 3.
 - 2. Instruction in how not to pray
 - a. A warning concerning the object of prayer, V5
 - b. A warning concerning the basis of prayer, V7.
 - 3. Instruction in how to pray.
 - a. True prayer is learned and performed in secret, V6.
 - b. True prayer is a personal meeting with God, V6.
 - c. True prayer is an activity of faith, V8.
 - d. True prayer is a spiritual act of worship, V9.

- e. True prayer is a declaration of our relationship with God's people, V9.
- f. True prayer is according to divine principles, V9.
- g. True prayer is based on an understanding of sonship, V9
- b. The blueprint for prayer (Matthew 6:9-13).
 - 1. The petition concerning the Person of God, V9.
 - 2. The petition concerning the kingdom of God, V10.
 - 3. The petition concerning the will of God, V10.
 - 4. The confession of need and the prayer for subsistence, V11.
 - 5. The confession of debt and the prayer for forgiveness, V12.
 - 6. The confession of weakness and the prayer for deliverance, V13.

Conclusion: The Doxology -- an appropriate response of worship. (Not in best Mnn.

The Doctrinal Foundation of a Successful Christian Life.

A. The Doctrine of God.

Introduction

- a. One's concept of God largely determines everything else in belief and action.
- b. One of Satan's primary objectives, in the life of the believer, is to destroy his understanding of God, Genesis 3:1-10.
- 1. Our concept of God, of self, and of life are largely determined by the influential factors in our past.

Parents

Church

New Birth

Psych. Shocks

Community

Nationality

Lineage

Siblings

Peer Group

-->

Unconscious / Conscious

Assumptions

Beliefs

- - } Beliefs, Values
Actions

- 2. Two of the influential relationships in life are the vertical and the horizontal. The experience in the horizontal area is often transferred authoritatively to the vertical. Due to this activity many Christians have a destroyed understanding of the True and Living God.

God

↑

Man → Life

- 3. J. B. Phillips, in his book Your God Is Too Small, has pointed out that often the Christian's God is more like a --

- a. Resident Policeman --
 - b. Parental Hangover --
 - c. Grand Old Man --
4. How does God describe Himself in the Scripture?
- a. He is the Sovereign Creator.
 - b. He is the Sovereign Lord and Redeemer.
 - c. He is our Heavenly Father.
 - d. He is absolute in Holiness, Truth, and Love.
5. The Attributes of God.
- a. Definition of the term "Attribute."

The attributes of God are those distinguishing characteristics of the divine nature which are inseparable from the idea of God and which constitute the basis and ground for His various manifestations to His creatures.

- b. Classification of the Attributes.
1. Immanent Attributes. (Those involved in God's relationship to Himself.)
- a. Spirituality, involving -- Life, God is a Spirit
- personality.
- b. Infinity, involving -- Self-existence, Infinite,
- Immutability,
- Unity.
- c. Perfection, involving -- Truth, and Perfect.
- Love,
- Holiness.
2. Transitive Attributes. (Those involved in God's relationship to His Creation.)
- A. Related to time and space -- Eternity, the
Immensity,
- B. Related to Creation -- Omnipresence, Source,
- Omniscience,
- Omnipotence, Support,
- C. Related to moral beings -- Veracity and and End
Faithfulness
or Transitive
Truth.

-Mercy and Goodness or of all
transitive Love. Things
-Justice and Righteousness
or transitive Holiness

Strong, A.
Systematic Theology.

c. Observations about the Attributes of God.

1. The revelation of God, His law, and His will must be traced back to His nature and attributes. Who God is determines the content of His revelation, law, and will. Lev. 11:44; 19:1,2; I Peter 1:16. This is why Jesus Christ is called "The Word of God," John 1:1,14; Rev. 19:13, In His revelation God has made Himself known to us.
2. Reflect on the practical instruction derived from the attributes of God.
Is 54:5
 - Omnipresence -- Psalm 139:7-12; Jer. 23:23,24; Matt. 28:20; Acts 17:27,28.
 - Omnipotence -- Gen. 17:1; 19:14; Daniel 3:17; Rom. 4:21; Eph. 1:11; I Thess. 5:24.
 - Omniscience -- Psalm 139:1-4; Prov. 5:21; Malachi 3:16; Matt. 10:29; Hebrews 4:13.
 - Truth -- Psalm 138;2; John 8:32; 14:6,17; I Cor. 1:9; II Cor. 1:20; Col. 2:3.
 - Love -- John 3:16; Romas 5:8; I John 2:5; 3:16-18; 4:8,16.
 - Holiness -- Lev. 11:43,44; Isa. 59:1,2; Hab. 1:13; Heb. 12:14,28,29; I Peter 1:16.

6. An appropriate response to God - in the light of a study of His attributes.

a. That of worship - in the recognition of His sovereign greatness.

Remember this, and shew yourselves men: bring it again to mind, of ye transgressors. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Isaiah 46:8-10. See also Jeremiah 10:10-16.

b. That of praise - in the recognition of His absolute perfection.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. I Chronicles 29:11-13. See also II Samuel 22:31-33.

c. That of obedience - in the recognition of His Infinite Truth, Love and Holiness.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.

But because the Lord loved you Know therefore that the Lord thy God, he is God, the faithful God Thou shalt therefore keep the commandments, and the statutes, and the judgments. . . . Deut. 7:7-11. See also Deut. 4:35-40.

7. The attributes of God are summarized most appropriately in the Name of God.

While there are many different names for God, each revealing some distinctive aspect of His character and grace, the phrase "the name of God" is very frequently used in the Old Testament, and stands for God Himself -- the cumulative revelation of all that is made known through the various personal names. Thus, "the name of the LORD" was proclaimed to Moses on Mount Sinai, when the Lord "passed by before him" and declared Himself to be "the LORD, the LORD God, merciful and gracious, longsuffering and abundant in goodness and truth" (Exodus 34:5,6). To "call upon the name of the LORD" was to worship Him as God (Gen. 21:33; 26:25); to "forget His name" was to depart from Him (Jer. 23:27); and to "take the name of the LORD in vain" was to affront His divine majesty (Exodus 20:7). (Titles of the Triune God, H. F. Stevenson p.14 passim)

a. Elohim - God

This name, rendered "God" in the AV, is found some 2,550 times in the Old Testament. The use of the word declares God to be Supreme, Eternal, Almighty, the Creator of the universe, Genesis 1:1-2;3. See also II Samuel 22:31-33.

b. Jehovah - LORD

This name, rendered "LORD" in the AV, is found some 6,823 times in the Old Testament. This is the name God gave to Moses, I AM THAT I AM, Exodus 3:14. The name is probably taken from the verb "to become" and signifies that God will become whatever His people need in order to fulfill His will. By the use of the name LORD we are reminded that He is our Redeemer. See Jer. 2:1-13.

c. Adonai - Lord

This is translated "Lord" in the AV and is found some 340 times in the Old Testament. By this name God emphasized His absolute sovereignty. When Uzziah the King died, Isaiah saw the Lord on the throne of Israel, eternal and absolute in His sovereignty, Isaiah 6:1,8.

(Note how all three names are utilized in Jeremiah 32:14-44.)

d. Compound names.

1. El Shaddai - God Almighty, Genesis 17:1
2. El Elyon - The Most High God, Psalm 91:1.
3. El Olam - The Everlasting God, Genesis 21:33.

4. El Roe - "Thou God seest Me", Genesis 16:13.
5. Jehovan-saboath - The LORD of Hosts, Joshua 5:13,14.
6. Jehovah-jireh - The LORD will Provide, Genesis 22:14.
7. Jehovah-rapha - The LORD that Healeth, Exodus 15:26.
8. Jehovah-nissi - The LORD my Banner, Exodus 17:15.
9. Jehovah-m'qaddishkhem - The LORD that Sanctifieth, Exodus 31:13.
10. Jehovah-shalom - The LORD Send Peace, Judges 6:24.
11. Jehovah-rohi - The LORD is my Shepherd, Psalm 23:1
12. Jehovah-tsidkenu - The LORD our Righteousness, Jeremiah 23:6.
13. Jehovah-shammah - The LORD is There, Ezekiel 48:35.

In the New Testament, we find the name of Jesus invested with all that "the name of God" implied in the Old Testament. It contains and expresses all the values of the new covenant. Thus, sinners are saved through believing on His name (John 1:12). Our Lord gave the promise that "where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20). He taught His disciples to pray "in My name" (John 14:13,14); and pledged that the Father would give in ~~that~~ Name (John 15:16; 16:23,24). He warned them, though, that they would be hated of all men for His name's sake (Matt. 10:22); but promised an abundant reward for whatever of earthly relationships or possessions they might forsake for His name's sake (Matt. 19:29). (Stevenson, Ibid, Passim)

B. The Doctrine of Jesus Christ.

Introduction

- a. Christianity is or revolves around the Person of Jesus Christ. God the Father has determined that in all things He might have the preeminence, Col. 1:18. Therefore, the humanity and deity of Jesus Christ are of central importance.
- b. In order to protect the deity of Jesus Christ, His humanity has often been neglected or almost denied. Both of these doctrines must be carefully maintained.
- c. The human race had sinned against God. If a redemption were to be provided for man, only a member of that race could atone. However, no man could pay the penalty for himself, let alone for others. Only through the Son of God becoming a member of the human race could redemption be provided.

1. Evidence for the Humanity of Jesus Christ.

- a. Old Testament prophecy spoke of Him as the Seed of the Woman (Gen. 3:15); as Abraham's seed (Gen. 22:18; Gal. 3:16); as belonging to the tribe of Judah (Gen. 49:10); and as being of the line of David (Isa. 11:1,10).

- b. In the genealogies Matthew traced His lineage forward from Abraham (Matt. 1:1ff); and Luke traced it back through David and Abraham to Adam (Luke 2: 23ff).
- c. The genuineness of His humanity is attested by being miraculously born of a woman (Isa. 7:14; Matt. 1:18ff); growth from infancy to manhood (Luke 2: 40,52); His temptation (Matt. 4:1ff); Hunger, thirst, fatigue, grief, and especially His suffering and death (Matt. 21:18; John 4:7; 4:6; 11:35; Matt. 27:34-50).
- d. It is also important to realize that Jesus Christ retained His humanity after His Resurrection (Luke 24:38-42) and that His return will be a bodily return (Acts 1:11).
- e. The spiritual implications of the humanity of Jesus Christ are of great importance (Heb. 2:14-18; 4:14-16; 5:1-10; 9:12-17, 26-28). He shared our full humanity. Through His triumph He has the right, the ability, and the desire to help us.

2. Evidence for the Deity of Jesus Christ.

- a. The testimony of Jesus Christ to His own Deity.
 - 1. He claimed equality with God, Matt. 28:19; John 10:30; 12:44,45; 14:9,16.
 - 2. He claimed to be the true Revealer of God, Matt. 11:27; 21:33-45; Jn. 14:6.
 - 3. He claimed to be deity at His trial, Mark 14:61-64.
 - 4. He claimed omnipotence, omnipresence, and omniscience, Matt. 28:18-20.
- b. Some titles ascribed to Jesus Christ indicating His Deity.
 - 1. The Christ, Daniel 9:25,26; John 1:41; 4:25.
 - 2. The Lord, Luke 2:11; 6:5,46; II Cor. 13:14.
 - 3. Immanuel, Isa. 7:14; Matt. 1:22,23.
 - 4. The First and the Last, Isa 44:6; Rev. 1:17,18.
 - 5. Jehovah, Isa 40:3; Mark 1:3; Isa. 45:23,24; Phil. 2:10.
 - 6. The Son of God, Matt. 16:16; John 30:31.
 - 7. The Son of Man, Daniel 7:13,14; Matt. 24:30,31.
 - 8. God, Heb. 1:8; John 1:18; 20:28; Rom. 9:5; Titus 2:13; I John 5:20.
- c. Practical implications regarding the Deity of Jesus Christ.

Matt. 11:28---	John 6:37---
Matt. 28:18-20---	John 10:28---
Luke 6:46---	John 17:9,11,15,20,24---

3. Because of the Union of His Humanity and Deity, Jesus Christ was able to fulfill His Threefold Office of Prophet, Priest, and King.

a. Jesus Christ is God's Prophet.

- 1. Explanation of the Office: Jesus Christ is God's Prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation. (L. Boettner, Studies in Theology, p. 241.) Duet. 18:15; Acts. 3:22; John 6:14; John 16:13,14; Hebrews 1:1-3; John 1:1,14,18; Col. 2:3.
- 2. Application of the Office: Jesus Christ is the Truth, John 14:6. Only through Him is the Truth known, John 1:18. He has promised that the Truth will set us free, John 8:32; I John 5:9-13. Freedom,

therefore, involves knowledge, honesty, and decisions of faith and love, whereby the truth is applied to one's daily life.

b. Jesus Christ is God's Priest.

1. Explanation of the Office: Jesus Christ is God's Priest in His once for all offering up of Himself as a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us. (Boettner, p. 244). Rom. 5:8-10; Heb. 4:14; 5:6; 7:23-27; 9:11,12, 24-27; I John 2:1.
2. Application of the Office: As our Representative Jesus Christ involved Himself with our obligation and penalty so that He might reconcile us to God, II Cor. 5:19; Gal. 4:4,5. In Him we have been blessed with all spiritual blessings, Eph. 1:3; II Peter 1:3,4.

c. Jesus Christ is God's King.

1. Explanation of the Office: Jesus Christ fulfills the office of a King in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. (Boettner, p. 246) Zech 9:9; Matt. 21:5; Luke 10:38; 23:2; John 18:36,37; Eph 1:20-23; Phil. 2:9-11; Heb. 2:8,9; Rev. 1:5; 19:15,16; Isa. 11:1-10; Dan. 7:13,14; Psa. 2:8,9; 110:1.
2. Application of the Office: Jesus Christ, seated at God's right hand, possesses all authority in heaven and in earth, Matt. 28:18; Phil. 2:9-11. He is the Governor of all the nations, Psa. 22:28. Jesus Christ is the exalted Head of the Church, Eph. 1:20-23. He is able to make all things work together for good in the lives of His people, Romans 8:28,29.

C. The Doctrine of the Holy Spirit.

1. The Old Testament prophecy concerning the Holy Spirit, Joel 2:28,29.

- a. That which is prophesied. The time will come when all of God's people will be anointed— regardless of age, sex, or social standing.
- b. That which is not prophesied. This does not mean that people in the Old Testament were not born again by the Holy Spirit (Rom. 8:9) and were not anointed (Judges 3:10; I Sam. 16:13; I Chron. 12:18).

2. The New Testament prophecy concerning the Holy Spirit.

a. John 7:37-39.

1. The Promise: the believer may be a source of living water through the ministry of the Holy Spirit.
2. The condition: the believer's relationship with the Holy Spirit is determined by his relationship with Jesus Christ. Note the significance of the words "thirst," "come unto Me," "drink," and "believeth."

- b. John 14:16-18.
 - 1. The promise: Jesus Christ will give the believer the Holy Spirit and will come to the believer in the coming of the Spirit.
 - 2. Note the names of the Holy Spirit.
 - a. Comforter. "One called alongside," i.e., a Helper in the place of Jesus Christ.
 - b. Spirit of Truth. One to teach the believer the Truth and enable him to practice and proclaim it.
 - c. John 15:26,27.
 - 1. The promise: the Holy Spirit will lead the believer into an increasingly deeper experience (understanding and practice) with Jesus Christ.
 - 2. The promise: the believer will be used by the Holy Spirit in the fulfillment of His plan to glorify Jesus Christ.
 - d. John 16:7-14.
 - 1. The promise: the Holy Spirit will convict the non-Christian world.
 - 2. The promise: the Holy Spirit will guide the believer into all Truth.
 - 3. The promise: the Holy Spirit will glorify Jesus Christ in the believer. He will not speak of Himself.
 - e. Acts 1:4-8.
 - 1. The promise: the believer will receive power in the baptism of the Holy Spirit.
 - 2. The promise: the believer will then be a witness to Jesus Christ.
3. The prophetic fulfillment concerning the Holy Spirit, Acts 2:1-2:33.
- a. The Day of Pentecost is a historical reality.
 - b. The Church, which was born on the Day of Pentecost, is a baptized and anointed Church. When one becomes a believer today he is made a member of that Church (I Cor. 12:13). As a consequence, through his relationship with Jesus Christ and His Church, the believer is baptized and anointed with the Holy Spirit and is enabled to carry out the Great Commission. The present day believer possesses all the value and power of Pentecost.
 - c. Question. If this is true then why are we so filled with ambiguity (instead of Truth) and with weakness (instead of power)?
- Answer. It must be our fault (unless there are other factors involved).
- 1. Jesus Christ has made the provision that all believers are to be baptized with the Holy Spirit, (I Cor. 12:13).
 - 2. The Holy Spirit is to glorify Jesus Christ through the sanctification and the service of the believer, (John 16:14).
 - 3. The Holy Spirit will make the believer a source of living water, Jn. 7:37-39.

4. The implied condition. The believer must be living in harmony with the purpose of the Holy Spirit. He was sent to glorify Jesus Christ.
 - a. Jesus Christ is the Truth -- we must reject all pretense and be truthful.
 - b. Jesus Christ is Love -- we must reject all selfishness and be loving.
 - c. Jesus Christ is Holiness -- we must reject all amorality and be holy.
 - d. Jesus Christ is our Lord -- we must reject all disobedience and be obedient.
 - e. Jesus Christ is our Sanctification -- we must reject all carnality and daily grow in grace.
 - f. Jesus Christ is the Head of the Church -- we must reject all lack of involvement and serve Him in His Church.
 - g. Jesus Christ is the Lord of the Harvest Field -- we must reject all lack of compassion and live as His witness.
 - h. Jesus Christ is the Living Word -- we must reject all lethargy to read and study the Bible and daily seek to mix the Word of God with faith and love.

4. The description of God's provision in the Holy Spirit.

- a. The believer is born again by the Holy Spirit, John 3:3,5; Rom. 8:9; Titus 3:8.
- b. The believer is indwelt by the Holy Spirit, I Cor. 3:16; 6:19,20.
- c. The believer is sealed with the Holy Spirit, Eph. 1:13,14; 4:30; II Cor. 1:22.
- d. The believer is baptized by the Holy Spirit, Acts 1:4,5; I Cor. 12:13.
- e. The believer is gifted by the Holy Spirit, I Cor. 12; Eph. 4:7-16.
- f. The believer is anointed by the Holy Spirit, I John 2:20,27.

5. The promise in God's provision of the Holy Spirit.

(This is what will happen in our lives when we learn how to give Jesus Christ His rightful place at the center of our lives and live day by day continually filled with the Holy Spirit.)

- a. The promise of divine enablement for the enjoyment of spiritual things, Rom. 14:17; 15:13; Gal. 5:22,23.
- b. The promise of divine enablement for witnessing, John 7:37-39; 15:26,27; Acts 1:8; Acts 9:31; 13:2,4; 20:28; Rom. 15:19; II Cor. 3:3; I Thess. 1:5.
- c. The promise of divine enablement for a successful prayer life, Rom. 8:26; Eph. 6:18; Jude 20.
- d. The promise of divine enablement for guidance, John 16:13; Acts 15:28; 16:6; Acts 20:23; Rom. 8:14.
- e. The promise of divine enablement for a correct understanding of Scripture, John 16:12-15; I John 2:20-27.
- f. The promise of divine enablement for an understanding of salvation, Rom 8:15-17; Gal. 4:6; I John 3:24.
- g. The promise of divine enablement for sanctification, John 16:14,15; Rom. 8:13,14; Gal. 5:16-18; Eph. 5:9.

6. The exhortation concerning the Holy Spirit, Eph. 5:18.

a. The conditions to be met in fulfilling this exhortation.

1. We must daily choose to cooperate with the Holy Spirit by living in harmony with His indwelling presence, I Cor. 6:19,20.
 - a. He is the "Holy Spirit" -- we must practice holiness in daily life.
 - b. He is the "Comforter" -- we must exercise faith in daily life.
 - c. He is the "Spirit of Truth" -- we must be honest in daily life and seek to understand and practice the Truth.
2. We must daily choose to cooperate with the Holy Spirit in His purpose to glorify Jesus Christ in and through our lives. This is done by giving Jesus Christ, through faith and love, His rightful place in our daily lives.
3. We must daily choose to cooperate with the Holy Spirit in His work of personal sanctification. He seeks to apply the work of Jesus Christ to our character and practice.
 - a. Because of the Crucifixion -- we must "put off the Old Man," Eph. 4:22. (This means confessing and rejecting the sins of selfishness, lust, etc.)
 - b. Because of the Resurrection -- we must "put on the New Man," Eph. 4:24. (This means choosing and manifesting the virtues of love, purity, etc.)
 - c. Because of the Ascension -- we must "resist the Devil," Eph. 4:27. (This means confessing and rejecting all "ground" given to Satan.)

b. The promise of God in regard to this exhortation, Gal. 5:22,23.

1. There will be love -- instead of selfishness.
2. There will be joy -- instead of self-pity.
3. There will be peace -- instead of despair.
4. There will be longsuffering -- instead of impatience.
5. There will be gentleness -- instead of irritability.
6. There will be goodness -- instead of malice.
7. There will be faithfulness -- instead of unfaithfulness.
8. There will be meekness -- instead of dogmatism.
9. There will be self-control -- instead of irrational compulsiveness.

c. An illustration of this exhortation in daily practice, John 7:37:39.

1. The conditions to be met.

- a. "Thirst" -- there must be a sincere desire.
- b. "Come unto Me" -- our relationship with Jesus Christ determines our relationship with the Holy Spirit. We must give Jesus Christ first place!
- c. "Drink" -- the actual involvement by faith and love in receiving help.
- d. "Believing on Me" -- the expression of faith and love in practice. (Submitting to God through His Word and putting the Word into actual practice in loving dependence upon God.)

2. The promise -- "rivers of living water."

7. The sins against the Holy Spirit.

a. The sin against the Holy Spirit -- in general.

1. He is the "Comforter" -- all egotistical self-sufficiency and lack of personal involvement through faith and love is a sin against the Holy Spirit.
2. He is the "Spirit of Truth" -- all lack of concern for Truth and failure to live according to the Truth is a sin against the Holy Spirit.
3. He is the "Holy Spirit" -- all unholy activity is a sin against the Holy Spirit.

b. The sins against the Holy Spirit -- Specifically.

1. Resisting the Holy Spirit, Acts 7:51.

- a. This the rejection of the message of the Holy Spirit. It is the rejection of the content of divine revelation. It is the denial of the existence of some specific truth, or truth in general, and the refusal to accept it. It is the choice of error.
- b. Important factors related to the ministry of the Holy Spirit.

1. We must recognize that there is truth, love and holiness.
2. We must recognize that revelation is final authority in our own personal lives. We must accept the message that there is a priority for belief and action. It is important to accept this fact, that truth, love and holiness are given priority by God; and then to practice this in daily life.

c. Observations.

1. Revelation or truth cannot be separated from Jesus Christ, John 14:6; Col. 2:3.
2. Revelation or truth cannot be separated from action. True belief and true action are inseparable, I John 5:3; Matt. 7:21,22.

2. Lying and Tempting the Holy Spirit, Acts 5:1-11.

- a. This is the pretense that the truth has been accepted and is being practiced -- when the opposite is true. It is the practice of non-truth.
- b. This is the attempt to enter into a relationship with the Holy Spirit which is contradictory to His character and office. It is a spiritual "gamble" committed in the erroneous belief that the Holy Spirit would allow it to pass unnoticed.

3. Grieving the Holy Spirit, Eph. 4:30.

- a. This is the hindering of the Holy Spirit, by attitude or activity, in His attempts to lead the believer into a deeper life of sanctification, Rom. 8:13,14.
- b. It is the refusal to accept personal responsibility for the message of divine revelation and in particular for the preeminence of truth, love and holiness.

- c. It is the refusal to give due submission to Jesus Christ and the failure to love Him, exercise faith in regard to His Person and work, and to give Him His rightful place in our lives.
- d. It is the choice of selfishness instead of love, of self-pity instead of joy, of despair instead of peace, of impatience instead of longsuffering, of irritability instead of gentleness, of malice instead of goodness, of unfaithfulness instead of faithfulness, of dogmatism instead of meekness, of irrational compulsiveness instead of self-control.

4. Quenching the Holy Spirit, I Thess. 5:19.

- a. The word "quench" may allude to the Old Testament custom of having a fire constantly burning on God's altar. We may not initiate any action or thought which would "dampen" the ministry of the Holy Spirit.
- b. By contrast we are exhorted to ". . . stir up (kindle up, cause to burn) the gift of God," I Tim. 1:6; I Tim. 4:14.
- c. To quench the Holy Spirit is to oppose, in attitude or activity, His endeavor to sanctify or to proclaim the truth in and through our lives, John 7:37-39.
- d. It is the attitude or activity that regards the priority of truth, love, and holiness as unimportant or incorrect.
- e. It is a refusal to cooperate with the ministry of the Holy Spirit in one's own life and the attempt to thwart His ministry in the lives of others believers.

D. The Doctrine of Man.

1. The Creation of Man.

- a. Man was created by God, not by an evolutionary force, Gen. 1:26,27; Jn. 1:1-4.
- b. Man was created in God's image, Gen. 1:26,27; Eph. 4:24; Col. 3:10.

1. The natural image: Personality.

- a. By personality is meant at least self-consciousness and self-determination.
- b. Man by creation possessed intellectual ability, natural affection, and freedom to make decision.

2. The moral image: Righteousness, Holiness, and Knowledge.

- a. By creation man was given the ability to know truth, to love, to express himself in righteousness and holiness, and to make meaningful decision.
- b. In his creation man was thereby able to express himself in this way in his relationship to God, to other members of the race, and himself.
- c. Man by creation was given dominion over the earth and commanded to subdue it, Gen. 1:28. By this man was to develop the potentiality of God's creation and to do this for God's glory.
- d. Man by creation was given the ability for and held responsible for perfect obedience to God, Gen. 2:16,17.
- e. Man by creation was brought into an inescapable relationship to God, Gen. 2:16,17; Rom. 1:18-20; 2:14,15.
- f. Man by creation was so constructed that he could find ultimate fulfillment only in God through the relationship of loving obedience, Deut. 4:20; 7:6,7; 14:2; 26:18,19; 28:9; 29:13; Psa 33:12; Isa 43:1,7,21; Eph. 1:18; Col. 1:16; Rev. 4:11.
- g. Man by creation was well-pleasing to God; he did not need to serve God to be the object of divine love, Gen. 1:31.
- h. Observation: it is important that we recognize that God created us by deliberate choice; He created us for a purpose; and He created us for Himself.

2. The Fall of Man.

a. The Biblical description of the Fall.

- 1. In the temptation Satan led Eve to doubt — (Compare with Matt. 4:1- and I John 2:15-17.)
 - a. Whether God had spoken, Gen. 3:1.
 - b. The truthfulness of God's Word, Gen. 3:4
 - c. The goodness of God, Gen. 3:5.
 - d. The wisdom of man in listening to God, Gen. 3:5

2. Adam yielded to the temptation to become like God and deliberately chose to disobey the known will of God, Gen. 3:16,17.
- b. The Representative position of Adam in the Fall.
 1. In his creation Adam was the representative of all mankind.
 2. Because of this representative position, all men are judged by God as having sinned in Adam's transgression, Rom. 5:12-21; I Cor. 15:22.
- c. The effects of the Fall.
 1. The immediate effects.
 - a. Personal fear and shame, Gen. 3:7,10.
 - b. Loss of Fellowship with God, Gen. 3:8-10.
 - c. Hiding from God, Gen. 3:8-10.
 - d. Tendency to pervert the truth, Gen. 3:11-14.
 - e. The cursing of the Serpent, Gen. 3:14.
 - f. Women to bear children in sorrow, Gen. 3:16.
 - g. Women subjected to man, Gen. 3:16.
 - h. The cursing of the ground, Gen. 3:17-19.
 - i. Physical death, Gen. 3:19.
 - j. Expulsion from the Garden, Gen. 3:24.
 2. The continuing effects of the Fall (In addition to those listed).
 - a. Spiritual death in all of its fulness.
 1. Alienation from God.
 - a. Condemnation with its conviction, John 3:18; 16:8; Rom. 2:14,15.
 - b. Depravity with its inability, Eph. 2:1-3,12; 4:18; Rom. 3:10-18.
 - c. Enmity with its rebellion, Rom. 8:7; Isa. 1:2-6; 63:10; Deut. 1:26,43.
 - d. Meaninglessness with its idolatry, Eph. 5:3-6; Col. 3:5,6; I Peter 4:3.
 - e. Ignorance with its perversion, Rom. 1:21-32; Eph. 4:18,19; I Peter 1:14.
 - f. Separation with its enslavement, Eph. 2:1-3,12,13; 4:18; Col. 1:21.

Compare Matthews
22:34-40)

2. Alienation from Mankind.

- a. Instead of being characterized by love and trust, there is discord, suspicion, jealousy, and hatred.
- b. Rom. 1:29-31; I Cor. 3:3; James 3:14-16; Titus 3:3

3. Alienation from Ourselves.

- a. Instead of loving and accepting ourselves as God intended we now vacillate between making ourselves an idol through self-love or an enemy through hatred.
- b. Phil. 2:21; II Tim. 3:2-4; Rom. 1:31; Titus 3:3.

b. Physical death in all of its fullness.

- 1. Instead of physical and mental well-being, man is characterized by weakness, sickness, suffering, and eventual separation of soul and body.
- 2. Gen. 3:19; Rom. 6:23; 8:20-23; II Cor. 5:1-4; James 1:15.

c. Eternal death in all of its fullness.

- 1. Instead of being born into a life of unending fellowship with God, man is now born separated from God which will eventually terminate, except for the grace of God, in eternal separation from God.
- 2. Rom. 5:12-14; Rev. 2:11; 20:6,14; 21:8.

"Christians generally understand that the Ten Commandments and the law of love (Cf. Exodus 20:1-17 and Luke 10:27) constitute a brief summary of God's holy moral law for man. And this is all based on God's holy character. Sin may then be defined ultimately as anything in the creature which does not express, or which is contrary to, the holy character of the Creator." (Buswell, A Systematic Theology, p. 264).

Speaking ultimately, all sin is a lack of conformity to or a transgression of God's Person, as He has made Himself known through His Law or Word. It is therefore the Law of God which defines what is sinful, Ezek. 18:4,5,20, 21; Hosea 8:1; Rom. 3:20; 4:15; 5:13,20; 7:7-10; I Cor. 15:56; Gal. 3:19, 24; I John 3:4.

Genesis 39:9 -- adultery	Romans 14:23 -- non-belief
Exodus 32:31 -- idolatry	I Cor. 8:12 -- offending a brother
I Samuel 15:23 -- rebellion against God	Romans 8:7 -- not being subject to God
I Samuel 15:24 -- transgressing God's Law	James 1:15 -- lust
Psalms 51:4 -- adultery and murder	James 2:9 -- respect of persons
Matthew 23:13-29 -- self-righteousness	James 4:17 -- failure to do the good
Romans 1:18 -- ungodliness, unrighteousness, suppression of the truth	I John 3:4 -- lawlessness

Sin brings a hardening of the heart, Heb. 3:13.

b. Theologically stated:

1. Sin has produced alienation: from God, from mankind, from self.
2. Sin has produced a state of meaninglessness in man. He is without a correct goal and without adequate motivation.
3. Sin has produced death. The tragedy of age and death is overwhelming.
4. Sin has produced a state of enslavement to Satan, John 8:44; Eph. 2:1-3.

F. The Doctrine of the Atonement.

(Observation: the brevity of the following material in no way indicates its unimportance.)

1. The Biblical Meaning of the term "Atonement."

The word "atonement" is found only once in the KJV (Rom. 5:11). It is a translation of the word translated elsewhere as "reconciliation" (Rom. 5:10; 11:15; I Cor. 7:11; II Cor. 5:18,19). The term may be used of the objective work of Jesus Christ in providing salvation or of the subjective application of salvation in the life of the individual. The use of the term in II Cor. 5:19, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. . . ." indicates the objective provision found in the historical deeds of Jesus Christ.

2. The Necessity of the Atonement.

- a. The "necessity" of the atonement is found in the absolute holiness of God and the sinfulness of man. These two concepts are implied in the Biblical emphasis upon the wrath of God. Sin may not be unjudged. If a man is to be redeemed then a provision must be made which will not minimize either the holiness of God nor the sinfulness of man. Paul stated this truth in Romans 3:26.
- b. The expression of this "necessity" is found in the Law of God. By this term we do not refer primarily to the Law of Moses. The Law of God was implicit in man's creation. He was given a precept and a penalty (Gen. 2:17) whereby the relationship of perfect obedience was defined. Adam was responsible to obey God perfectly. This is the basis for all the other usages of "law" in the Bible. Paul clearly taught this origin of the law in Romans 5:12-24. In summary form the Word of God states that man is unrighteous before God in that he has sinned against Him (Rom. 3:23). God's provision for man is determined by God's demand which is expressed first of all in Eden and summarized in the Moral Law on Mt. Sinai.

3. The Methodology of the Atonement.

- a. The Biblical statement: the atonement is provided by Jesus Christ Who, in the fulfillment of His prophetic (Heb. 1:1-3); priestly (Heb. 2:17,18); and kingly (Rev. 1:5; 10:15-16) offices, performed His work as Man's Representative (Gal. 4:4,5; Eph. 2:5,6; Col. 2:9-15; Heb. 2:17,18; 4:14-16 I John 2:1).

b. Illustration.

God's demand in Eden	The fall of man	Necessity to enter Heaven	The Atonement of Jesus Christ	Personal Salvation
Precept	Unrighteous (Rom. 3:10)	Righteousness	Obedience in life <u>and</u>	Justification
Penalty	Guilty (Rom. 3:23)	Pardon	Obedience in death	Pardon

4. The Benefits of the Atonement.

- a. The demands of the Law of God have been met. It is important to understand that the demands have not been rejected or overthrown but fulfilled by Jesus Christ, (Rom. 3:31; 5:1,19; 8:1-4; 10:3,4; Gal. 3:13; 4:4,5; I Cor. 15:56,57.)
- b. The Biblical terminology indicating the work of Jesus Christ as our Representative.
 1. A substitution, Rom. 5:8, Gal. 3:13 (which resulted in);
 2. A redemption, Gal. 3:13; I Pet. 1:18 (which resulted in);
 3. A propitiation (covering) Rom. 3:25; I John 2:2 (which resulted in);
 4. A reconciliation, Rom. 5:10; II Cor. 5:18,19; Eph 2:16; Col. 1:20,21.

G. The Doctrine of Salvation.

Introduction

- a. God's provision in salvation is determined by His holy character and law.
- b. It is important to understand that Scripture speaks of salvation in a threefold manner.
 1. Past tense salvation (from the penalty of sin), Eph. 2:8; II Tim. 1:9.
 2. Present tense salvation (from the power of sin), Phil. 2:12.
 3. Future tense salvation (from the presence of sin); Rom. 13:11; I Pet. 1:5.(Note: all three tenses are found in II Cor. 1:10.)

1. Man's Need of salvation.

a. Stated Generally:

1. Man is "without strength" (Rom. 5:6a)-- unable to redeem himself.
2. Man is "ungodly" (Rom. 5:6b)-- separated from God.
3. Man is a "sinner" (Rom. 5:8)-- a transgressor of God's character and law.
4. Man is an "enemy" (Rom 5:10)-- at enmity with God.

b. Stated Specifically:

1. Man has not fulfilled the demands of God's law--he is unrighteous, Rom. 3:10.
2. Man is under the condemnation of God's law--he is guilty, Rom. 3:23.
3. Observation: because of this fallen state man is characterized by--
 - a. Guilt--he needs forgiveness.
 - b. Unrighteousness--he needs justification.
 - c. Death--he needs life.
 - d. Enslavement to sin--he needs cleansing.
 - e. Enslavement of Satan--he needs freedom.
 - f. Alienation--he needs reconciliation.

2. The Conditions of Salvation.

- a. Repentance -- Matt. 3:1,2; 4:17; Luke 13:3; 24:27; Acts 2:38; 20:21.
Biblical repentance is manifested in --

1. Genuine sorrow and confession of sin to God, Psa. 38:18; Luke 15:21; Luke 18:13; I John 1:9.
2. The forsaking of sin, Isa. 55:7; Matt. 3:8-10; Acts 19:18,19.
3. In turning to God, Acts 26:18; I Thess. 1:9.

- b. Faith -- John 1:12; 3:36; 5:24; Rom. 10:9,10; 10:17; Hebrews 11:6.

Faith involves knowledge (Rom. 10:17) and the decision to accept or practice the knowledge (John 1:12).

3. The Benefits of Salvation.

a. Stated Generally:

1. Once "without strength" - now - "kept (saved by His life of intercession)." Rom. 5:10.
2. Once "ungodly" - now - "justified," Rom. 5:9.
3. Once "sinners" - now - "saved from wrath," Rom. 5:9.
4. Once "enemies" - now - "reconciled," Rom. 5:10.

b. Stated Specifically.

1. Forgiveness -- for man's guilt (due to his transgression of God's law) through the suffering of Jesus Christ as man's Sin-bearer, Rom. 5:6-12; II Cor. 5:21; Eph. 1:7; Col. 2:13.
2. Justification -- for man's unrighteousness (due to his failure to obey God's law) through the obedience and death of Jesus Christ, Rom. 1:17; 3:21,22; 5:1,19; 8:34; 10:3,4.
3. Regeneration -- for man's death (the result of his sin against God, Gen. 2:17, Rom. 6:23), through the atonement of Jesus Christ, John 3:3-5,16,36; 10:10,28; Eph. 2:1-10; Col. 2:13.
4. Cleansing -- for man's enslavement to sin (the result of his involvement with sin through his revolt against God, John 8:34; Eph. 2:1-3; Heb. 2:14,15), through the atonement of Jesus Christ, John 8:32; Col. 1:13; Rev. 1:18.
5. Freedom -- for man's enslavement to satan (the result of accepting the lies of the enemy with its resultant defilement, Gen. 3:1-5; John 8:44; Eph. 2:1-3), through the deliverance obtained by Jesus Christ in His atonement, Eph. 1:19-23; 6:10-18; Col. 2:15; Heb. 2:14,15; I Peter 3:22; Rev. 12:10,11.
6. Adoption -- for man's alienation (the result of his revolt against God, Rom. 5:6,10; Eph. 2:12), through the reconciling work of Jesus Christ, Rom. 8:14-17; Gal. 4:5; Eph. 1:5.

c. The legal character of these benefits.

The benefits of salvation belong equally to all believers. They are called "legal" benefits in that they do not depend on the believer's life but on his acceptance of Jesus Christ as Savior and Lord. It is important that we do not confuse our salvation relationship with our sanctification relationship.

The Believer's **STANDING**
(Salvation)

1. A gift
2. Without degrees
3. Permanent
4. Depends only on Jesus Christ.

The Believer's **STATE**
(Sanctification)

1. To be claimed
2. With degrees
3. Transitory
4. Depends on Jesus Christ and our cooperation.

H. The Doctrine of Sanctification.

Introduction

- a. The Christian needs more than the imputation of righteousness and the forgiveness of sins. He also needs an enablement to love and obey God.
- b. It is not the will of God that we live the Christian life in our own strength. He has made an adequate provision for our daily lives. We must honestly admit our failures, seek to understand our problems, learn the provision God has made for us, and finally, apprehend and utilize the Biblical method so necessary for a successful Christian life. I Thess. 4:3.
- c. God has given us His Word as a means of sanctification, John 15:3; 17:17; Eph. 5:26.

1. The definition of sanctification.

Sanctification is that activity of God whereby He (positionally) separates the believer from the world and consecrates him to Himself and progressively (experientially) sets him free from sin and enables him to realize the will of God in his daily life.

2. Necessary distinctions regarding sanctification.

a. The relationship between salvation and sanctification.

In salvation the believer has a "standing" before God, (see above). This includes not only the "legal benefits" of salvation (forgiveness, etc.) but also the benefits of "positional" sanctification (holiness, acceptance, etc.).

b. The three aspects of Biblical sanctification.

1. Positional sanctification -- complete and one-for-all, I Cor. 1:2; Hebrews 10:10,14.
2. Progressive or experimental sanctification -- incomplete in that it is always in the process of change, II Cor. 7:1; I Peter 1:14-16.
3. Ultimate for final sanctification -- absolute in that the believer is glorified, I John 3:2.

3. The need for sanctification.

- a. The "flesh" defiles the believer and is a source of evil thoughts, Mark 7:18-23.
- b. The "flesh" hinders, weakens, and enslaves the believer, Rom. 7:15-24.

- c. The "flesh" is a contradictory element in the believer, Gal. 5:17.
- d. The "flesh" is a source of sinful actions in the believer, Gal. 5:19-21.
- e. The "flesh" is always a potential ally for Satan, Eph. 4:21-31.

(Due to the Crucifixion the believer's "old man" is dead. We are free from this so-called "old nature." However, the believer still has what the Bible calls the "flesh". This is like a behavioral pattern. Due to the presence of the "flesh" the believer is "programmed" to live sinfully for himself.)

4. The provision for sanctification.

a. The provision in the atonement.

- 1. In the Crucifixion Jesus Christ dies representing our sinful nature. The believer dies to sin in his Representative. A cleansing has been provided. Romans 6:1-10; Galatians 2:20; 6:14. The believer is dead to the "old man."
- 2. In the Resurrection a provision has been made for a new nature. All believers have been raised from the grave in Jesus Christ our Representative, Rom. 6:4,5; Eph. 2:5,6; I Peter 1:3.
- 3. Through the atonement Jesus Christ has become our sanctification, I Cor. 1:30.

b. The provision in the Holy Spirit.

The Holy Spirit has been sent to apply the work of the Crucifixion and Resurrection to the believer and thereby glorify Jesus Christ, John 16:14; Romans 8:12-14.

c. The provision in the new nature.

- 1. II Cor. 5:17 -- the new nature has its source in the work of Jesus Christ and results in a transformation of character and life.
- 2. Galatians 6:14 -- the new nature is the key for personal assurance of salvation and the key to a successful Christian life.
- 3. Ephesians 4:24 -- the new nature is the source of righteousness and genuine holiness. The Christian, therefore, has the ability to live in righteousness and holiness.
- 4. Colossians 3:10 -- the new nature is the source of knowledge. The Christian, therefore, has the ability to know God and the world.
- 5. II Peter 1:4 -- the new nature is the inner source of freedom from lust and its resultant corruption. The Christian, therefore, has the ability to make the right decisions and live a holy life.

5. The exhortations regarding sanctification.

- a. We are commanded to "put off the deeds of the old man," and "put on the deeds of the new man," Ephesians 4:22,24; Colossians 3:9,10.
- b. We are exhorted to claim the provision of God, Romans 6:11-13.
 - 1. Daily reckon -- count upon -- the reality of the Crucifixion with its cleansing and the Resurrection with its enablement, Romans 6:11.

2. Daily choose to forsake sin and live above it in the power of the new nature, Romans 6:12.
3. Daily choose to obey God and trust Him for deliverance and enablement, Romans 6:13.

The Deeds of the
Old Nature

anxiety
pride
lust
doubt
selfishness
covetousness
dishonesty
hypocrisy
despair
hopelessness

The Deeds of the
New Nature

peace
humility
purity
faith
love
thanksgiving
honesty
truthfulness
joy
hope

6. The promise of God concerning sanctification.

- a. God has promised deliverance and cleansing from the deeds of the old nature with an inner spiritual enablement so that the Christian life may be lived successfully, Romans 6:4,5,14; Eph. 2:10; I John 1:9.
- b. The divine principle: when we obey — God works, Romans 6:17,18; Philipians 2:12,13; I Peter 1:22.

I. The Doctrine of Satan.

Introduction

- a. In the Crucifixion Jesus Christ has provided a cleansing from the deeds of the old man or flesh. In His Resurrections He has provided an enablement to live virtuously through the new nature. This spiritual equipment is to be appropriated by the obedience of faith and love. It is very important that the believer understand and practice these truths. Any failure in this area will seriously limit the believer's victory over Satan.
- b. Through the Atonement Jesus Christ has brought to His people deliverance from Satan, our enemy.

1. Satan and the Need of Deliverance.

- a. Important passages: Gen. 3:1-5; Isa. 14:12-24; Ezek. 28:12-19; Zech. 3:1-5; Matt. 4:1-11; 25:31; Eph. 1:15-2:6; II Cor. 11:3, 13-15; Eph. 6:10-18; Col. 2:15; Heb. 2:14,15; I Pet. 5:8,9; II Pet. 2:4; I John 3:8; Jude 6; Rev. 12:9-11.
- b. Descriptive titles of our enemy.

1. Adversary. I Pet. 5:8; Zech 3:1.

His endeavor is to keep the believer from spiritual progress through physical sins (Luke 4:33); an over-emphasis on religious practice (Acts 5:1-11; II Cor. 2:10,11; 11:13-15; I Tim. 3:6,7), by temptation

2. Accuser. Rev. 12:10.

His endeavor here is to bring the believer under self-condemnation. As an "angel of light" he counterfeits the work of the Holy Spirit. The evidence of such subterfuge is a lack of clarity in what the believer has done and what he is to do about his "sin." False conviction, produced in the life of a Christian to hinder him, always lacks this twofold clarity.

3. Murderer and Liar. John 8:44.

His endeavor is to take life and pervert the truth. This began in the Garden of Eden (I Tim. 2:14; I John 3:12) and will continue until the final judgment (I Tim. 4:1).

- c. Observation. The attack of the enemy often follows the pattern found in Genesis 3:1-5. He questions (1) whether God has spoken, (2) the goodness of God, (3) the truthfulness of God's Word, (4) the motive of God, (5) the wisdom of man. Compare this attack with I John 2:15-17. One evidence of Satanic attack is that Christianity no longer "works", and the presence of despair, hopelessness, despondency, defeat, and failure as a continuing characteristic.

2. Satan and the Provision of Deliverance.

- a. As the Last Adam, Jesus Christ triumphed in His Temptation--the very area where the First Adam failed (Matt. 4:1-11; Rom. 5:12-19).
- b. As our Representative, Jesus Christ defeated our enemy in His Crucifixion (Col. 2:15; Heb. 2:14, 15; I John 3:8). In His Exaltation our Savior was seated at the right hand of God in victory over Satan (Eph. 1:19-23; 2:5, 6; Heb. 1:13; I Pet. 3:22). This triumph has been imputed, given as delegated authority, to the believer. Through his union with Jesus Christ in salvation, the believer has been seated with Jesus Christ in the heavenlies. Satan and all wicked spirits have been made subject to him through the Person and work of Jesus Christ, (Luke 10:17).

3. Satan and the Conditions of Deliverance.

- a. In salvation the believer has been legally set free from Satan (Acts 26:18; Col. 1:13; Eph. 2:1-3; II Cor. 4:4).
- b. In sanctification this freedom is to be maintained. The believer is exhorted to yield himself to God, resist the Devil (James 4:7; I Pet. 5:8), not to give a "place" or a "foothold" to the enemy (Eph. 4:27), and to put on the whole armor of God (Eph. 6:10-18). In particular we are warned about:
1. The threat of hypocrisy, Acts 5:1-11.
 2. The threat of judgmental suspicion, II Cor. 2:1-11.
 3. The threat of disobedience to the known will of God, Eph. 4:17-32.
 4. The threat of inconsistency, I Tim. 3:7.
 5. The threat of pride, I Tim. 3:6.

- c. To resist the Devil, the believer must steadfastly reject, in the Name of the Lord Jesus Christ, the insinuations, accusations, temptations, controlling influence of Satan, affirm the truthfulness of the Word of God, live in obedience and fellowship with God, maintain the armor provided by God against Satan, and in particular utilize the Shield of Faith and the Sword of the Spirit whereby the representative work of Jesus Christ is brought into the believer's life and made his own (I Pet. 4:8, 9; Matt. 4:1-11; Eph. 6:10-18).
- d. In times of trial it is helpful for the Christian to put the principle of James 4:7 into aggressive prayer.

"Heavenly Father, I accept into my life everything that comes from You in this _____, everything that is in harmony with the Cross, and everything that comes through the ministry of the Holy Spirit. I reject, in the Name of the Lord Jesus Christ, everything that does not come from you in this _____, everything that does not come to me in harmony with the Cross, and everything that is not the ministry of the Holy Spirit. I take the Blood of the Lord Jesus Christ as my protection. In the Name of Jesus Christ, Amen."

- e. The Apostle Paul warned believers, "Neither give place (ground, foothold) to the Devil," Eph. 4:27. When we sin this is exactly what is done. It is necessary, in order to be free from the enemy, to "take back" this ground. Ask the Holy Spirit to show you those sins which must be confessed to God and then honestly do so. Be thorough and very specific. The following statements are helpful to follow.

"Heavenly Father, I confess to You that I have sinned in _____. I apologize to You and receive Your cleansing and forgiveness, (I John 1:9)."

"Satan, in the Name of the Lord Jesus Christ, I take back from you the ground I have given you in _____; and I reject you out of my life. I cover myself with the Blood of the Lord Jesus Christ."

J. The Doctrine of the Scripture.

Introduction

- a. Biblical Christianity rests upon three foundation stones: the Person of Jesus Christ, His work of atonement, and the Holy Scripture, I Cor. 15:1-4.
- b. We have seen that Biblical Christianity comes to us as final authority. Under the topic at hand we emphasize the authority of the Scripture.
- c. It is important to recognize that revelation and authority stand or fall together. The only source of religious authority is found in the revelation of God.
- d. Reflect on this amazing truth: God has revealed Himself to us and has caused this revelation to be written in a book!
- e. "The term Scripture designates the Bible as the written revelation of God, reminding us that God has not left His truth to be perpetuated by oral transmission, but has caused it to be permanently preserved in a fixed, unalterable written form." (Edwin H. Palmer (ed.) The Encyclopedia of Christianity, Vol. I, p. 654.)

1. The Definition of Inspiration.

"Inspiration is that extraordinary, supernatural influence (or passively, the result of it,) exerted by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the words of God, and, therefore, perfectly infallible." (B.B. Warfield, The Inspiration and Authority of the Bible, p. 420.)

2. Important Words Related to Inspiration.

- a. Verbal - the inspiration extended to the choice of words.
- b. Plenary - the inspiration extended equally to all of the Bible.
- c. Inerrant and/or infallible - exempt from error, absolutely trustworthy.
- d. Revelation - the communication of truth not known before.
- e. Illumination - the understanding of truth known before.

3. The Classic Passages on Inspiration.

II Timothy 3:16 and II Peter 1:21.

4. Our Lord's Use of the Old Testament.

- a. He accepted the Old Testament as the Word of God.
 - 1. He identifies the O.T. Jewish Canon with Scripture, Luke 24:44,45.
 - 2. He exhorted His disciples to believe the O.T. Scripture, Luke 24:25-27.
 - 3. He called the O.T. "The Word of God," "Scripture," and "The Commandments of God," Luke 24:44, 45; Mark 7:6-13.
- b. He used the Old Testament as His Final Authority.
 - 1. In His temptation He quoted the Scripture as final authority and the meaning was dependent on a single word. Relate this to "verbal" as defined above.
 - a. Matt. 4:4 - "Man shall not live by bread alone"
 - b. Matt. 4:7 - "Thou shalt not tempt"
 - c. Matt. 4:10 - "Thou shalt worship . . . and Him only"
 - 2. Additional references whereby Jesus Christ referred to the Old Testament.
 - a. He said the Scripture cannot be broken, John 10:35.
 - b. He quoted the O.T. and the argument depended on the tense of the verb, Mark 12:26.
 - c. He based the authority on what was written, Matt. 12:3, 5; 19:4; 21:16, 31, etc.
 - d. He affirmed the creation and the first couple (Matt. 19:4); of Cain and Abel (Luke 11:51); of Noah (Matt. 24:37-39); of Moses and his inspiration (Matt. 15:3, 4; John 5:46, 47); of the miracle of Jonah (Matt. 12:39-41). (For additional evidence see Rene Pasche, The Inspiration and Authority of Scripture. Moody Press.

5. Four Important Characteristics of Special Revelation.

- a. Special revelation in inscripturated.
 - 1. Since the days of Moses the special revelation of God has been a written revelation.

2. "Revelation and inspiration stand in the closest possible relation to each other. As far as special revelation is concerned, it may be said that the one is inconceivable without the other." (L. Berkhof Intro. Volume to Syst. Theology, p. 144).
 3. "In the sense that Scripture sets before us both God's acts and words, saving events together with their meaning, special revelation becomes equivalent with the Bible . . . the inscripturation of special revelation is the objective cumulation, therefore, of God's redemptive disclosure in special historical events and in propositions communicated to chosen prophets and apostles." (John Walvoord, (ed.) Inspiration and Interpretation, p. 256.).
- b. Special revelation is personal.
1. As a self-disclosure God has made Himself known to us, Heb. 1:1-3.
 2. To transgress a Biblical command does not mean we have only violated a law of nature - but a commandment of God.
 3. The format of Hebrews is built around this characteristic. Chapter I sets forth the fact of God's revelation. Because the revelation of God is personal we may not:
 - a) Neglect the Truth, 2:1-4.
 - b) Come short of the Truth, 3:7-4:13.
 - c) Stand still before the Truth, Chp. 6.
 - d) Draw back from the Truth, 10:26-39.
 - e) Refuse Him that speaketh the Truth, 12:12-29.
- c. Special revelation is historical.
1. God has revealed Himself in historical transactions.
 2. Christianity is not based on myths, legends, sagas, or even religious ideas.
 3. The deeds of God in history, the Incarnation, Crucifixion, Resurrection, Ascension, and the Day of Pentecost all are historical deeds and form the basis of Christianity.
 4. ". . . Christian experience depends absolutely upon an event." (J. Gresham Machen, Christianity and Liberalism, p. 71.).
- d. Special revelation is a disclosure.
1. This revelation is a self-disclosure of God to us - not a human discovery.
 2. The Bible is not an account of man's religious quest for God. It is the result of God's miraculous intervention into our space and time.
 3. God has not only disclosed Himself in miraculous deeds but also by divine interpretation of these deeds. "Christ died . . ." is the historical deed. "For our sins," is the divine interpretation. (I Cor. 15:3).
6. Passages of Instruction and Comfort.
- Isaiah 55:10, 11; Jeremiah 23:29; John 15:3; 17:17; Acts 20:32; II Cor. 5:19; Hebrews 4:12; I Peter 1:23-25; 2:2; I Thess. 2:13.

The Historical Foundation of a Successful Christian Life --

Introduction

1. Biblical Christianity and the Successful Christian Life are inseparably related to the historical deeds of God.
 - a. God has revealed Himself through historical events and deeds.
 - b. God has redeemed His people through historical events and deeds.
 - 1) Scripture: Romans 5:8; I Cor. 15:1-4; Gal. 4:4, 5; I John 3:16.
 - 2) Observations:
 - a) Christianity does not have an origin or basis in myth, legend, or religious activity of an intuitive, subjective nature.
 - b) Christianity, as historical, is open to verification.
 - c) The divine provision in grace is found in historical deeds performed by Jesus Christ as our Representative.
 - (1) The atoning deeds of God are like great reservoirs of grace and power, I Peter 1:3.
 - (2) While Jesus Christ Himself is the "answer" to our need (He is our Savior in salvation and our Sanctification in daily life, Luke 2:11; I Cor. 1:30) He can be that through His representative work in historical deeds.
 2. To be true to the Bible we may not deny, minimize, nor explain away the historical character of Christianity.
 - a. The Nineteenth Century Liberal minimized and then denied the historical and vicarious work of the Son of God.
 - b. The Twentieth Century Liberal is doing the same thing.
 - 1) In Neo-orthodoxy the deeds of God are placed in another type of "history" or the historical event is minimized while the belief is emphasized. "The important thing about the Resurrection is not that it happened historically but that it is true."
 - 2) In the Death of God movement the deeds of God become indications of the religious creativity of the human race. There is no supernatural God distinct from humanity.
- A. The Crucifixion and the divine provision for cleansing.
1. The importance of and the reasons for the Crucifixion of Jesus Christ.
 - a. It was and is a fulfillment of Old Testament prophecy and the teaching of the Lord Jesus Christ. Gen. 3:15; Isaiah 52:13-53:12; Matt. 16:13-23; Mark 10:32-45.
 - b. It was and is a testimony to the reality and the demands of God's holiness, Romans 8:3,4.
 - c. It was and is a testimony to the reality and the demands of God's holy law (Its precept and penalty must be fulfilled), Romans 3:31; 5:16-20.

- d. It was and is a testimony to the reality and provision of God's love, Romans 5:8; I John 3:16; 4:9, 10.
 - e. It was and is a testimony that God is just and yet has provided a way to justify the sinner, Romans 3:26.
 - f. It was and is the central theme in the church's proclamation of the Gospel, I Cor. 2:2; 15:3, 4; I Peter 1:11; 2:24.
 - g. It was and is an illustration of the judgment of non-Christians (The warnings concerning the wrath of God are not empty threats), John 3:36; Romans 2:5; 5:9.
 - h. It was and is a provision in grace for the total salvation of God's people, Eph. 2:4-10; Col. 2:10-15; I Peter 2:24, 25.
2. The characteristics of the Crucifixion of Jesus Christ.
- a. The Crucifixion has a strong personal element in it. (A Person, the Eternal Son of God, died for us as persons).
 - b. The Crucifixion is historical.
 - c. The Crucifixion is redemptive.
 - d. The Crucifixion is a representative deed.
 - e. The Crucifixion has a covenantal character.
 - f. The Crucifixion is demanding.
3. The Crucifixion and salvation. (see pp. 32-36)
- a. Through the Crucifixion God has provided a reversal of man's sinful condition.
 - 1) Once guilty - now forgiven, Eph. 1:7; Col. 2:13.
 - 2) Once unrighteous - now justified, Romans 4:1, 19; 8:3, 4.
 - 3) Once dead - now alive to God, Eph. 2:1-10; Col. 2:13.
 - 4) Once enslaved to sin - now cleansed, Col. 1:13; Rev. 1:18.
 - 5) Once enslaved to Satan - now delivered, Col. 2:15; Heb. 2:14, 15.
 - 6) Once alienated from God - now adopted, Rom. 8:14-17; Eph. 1:5.
 - b. The benefits of the Crucifixion in salvation are of a "legal" nature. They have brought the believer to a standing which is complete. (The forgiveness, justification, etc., are all 100 percent.)
4. The Crucifixion and sanctification. (see pp. 36-38)
- a. The need for sanctification is primarily found in the presence within us of the pattern of action described as the "flesh". Unless the believer knows how to apply the work of the atonement in his life, this pattern of action will constantly involve him in sin, lead him into slavery, and make him vulnerable to Satanic activity, Mark 7:18-23; Rom. 7:15-24; Gal. 4:19-21; Eph. 4:21-31.

- b. In the Crucifixion Jesus Christ died representing our sinful nature and its fleshly Pattern of Action. The believer died to sin in his Representative, Romans 6:1-10; Gal. 2:20; 6:14.
- c. Through the Crucifixion Jesus Christ has provided a cleansing from the power of the old man (the flesh). The believer is commanded to bring this cleansing power into his life by "putting off the deeds of the old man," Eph. 4:22; Col. 3:9.
- d. Observation: In the Crucifixion God confronts the Christian with the necessity of a daily choice.
 - 1) The Crucifixion, as all of the deeds of God, is a revelatory deed. In the Death of His Son, God not only proclaims His love (Rom. 5:8); not only explains and offers forgiveness (Rom. 5:9-11); He emphatically points out the seriousness of our fallen state and what we must do about it, Rom. 6:1-14.
 - a) In the Crucifixion God gave His evaluation of our sinful Pattern of Action. He condemned it to death, Rom. 6:6. It is important that we accept this estimation and wholeheartedly agree with God!
 - b) In the Crucifixion God has provided freedom from the deeds of the old man and the flesh. The believer must recognize the importance of this provision.
 - c) The choice, confronting us in the Crucifixion, is whether or not we will obey God, Rom. 6:11-13.
 - (1) Faith is not a feeling - but a decision, Heb. 11.
 - (2) All believers have the ability to exercise faith - and to make the decisions necessary for a successful Christian life, Luke 17:5, 6.
 - (3) To be right with God the believer must learn how to make a decision - every day - concerning the Crucifixion and the deeds of the old man. This decision has three aspects.
 - (a) Choose to accept the provision of the Crucifixion as true - your old man is dead, Rom. 6:11.
 - (b) Choose to reject and forsake sin with its fleshly Pattern of Action, Rom. 6:12.
 - (c) Choose to trust God for daily help, Rom. 6:13.

<u>The Deeds of the Old Nature</u>		<u>The Deeds of the New Nature</u>	
	C		
	R		
	A DAILY U CHOICE		
	C		
	I		
	F		
	I		
	X		
	I		
	O		
	N		
<u>The Result</u>			<u>The Result</u>
Bitterness	Selfishness	Love	Freedom
Tension	Despair	Joy	
Bondage	Anxiety	Peace	
Passivity	Hopelessness	Hope	
	Doubt	Trust	
	Unbelief	Faith	
	Lust	Purity	
	Pride	Humility	
	Pretense	Honesty	

- 2) Conclusion: the kind of a person we are - and what goes on within us - is largely a result of our decisions of faith, or the lack of such decisions.

B. The Resurrection and the divine provision for enablement.

1. The importance of and the reasons for the Resurrection of Jesus Christ.
 - a. It was and is an affirmation of the deity of Jesus Christ, Rom. 1:4.
 - b. It was and is a testimony that the Crucifixion was sufficient and accepted by God the Father, I Cor. 15:14-17.
 - c. It was and is a vindication of prophecy and the teaching of the Lord Jesus, Acts 2:25-32 (Psalm 16:8-11); Matt. 12:38-40, etc.
 - d. It was and is a testimony to the future judgment of non-Christians, Acts 17:31.
 - e. It was and is a testimony to the truthfulness of Christianity, Rom. 1:4; Acts 17:31; I Cor. 15:14-20.
 - f. It was the entrance of Jesus Christ into His work as High Priest, Acts 2:25-32; Hebrews 7:25.
 - g. It was an important part of the message of the Early Church, Acts 1:22; 2:22-36; 3:12-19; 5:29-32; 10:34-43; 13:26-41.
 - h. It was and is a necessary confession for salvation, Rom. 10:9, 10.
 - i. It was and is a provision for the salvation, sanctification, and resurrection of the believer, Rom. 4:25; I Peter 1:3; Rom. 6:4-11; I Cor. 15:20; Rev. 1:18.
2. The characteristics of the Resurrection of Jesus Christ.
 - a. It was a historical Resurrection, Acts 17:31; 26:26; Rom. 1:4; I Cor. 15:14-20.
 - b. It was a physical Resurrection, Luke 24:39, 40; John 20:24-29; Acts 1:3.
 - c. It was a representative Resurrection, Rom. 4:25; Eph. 2:5, 6.
3. The evidence for the Resurrection of Jesus Christ.
 - a. The empty tomb, Matt. 28:6; Mark 16:6; Luke 24:3-6; John 20: 1, 2.
 - b. The graveclothes, John 20:3-8.
 - c. The post-resurrection appearances of Jesus Christ, Matt 28:8-20; Mark 16:7-14; Luke 24:13-53; John 20:11-21:14; Acts 1:9-12; I Cor. 15:5-8.
 - d. The change in the lives of the Disciples, John 20:19; Acts 2:14-20; 4:1-21.

- e. The observance of the Lord's Day, Acts 20:7; I Cor. 16:1, 2; Rev. 1:10.
 - f. The existence of the Early Church, Acts 1:22; 2:32; 3:15; 5:32; 10:39, 41; 13:31.
 - g. The testimony of the Post-Apostolic Church, (see the Ante-Nicene Fathers).
4. The Resurrection and Salvation.
- a. The need in salvation met by the Resurrection.
 - 1) Man is spiritually dead to God, Eph. 2:1-5; 4:18; Col. 2:13.
 - 2) Man is under the condemnation of physical death, Rom. 5:12; 6:23; I Cor. 15:22.
 - 3) Man is unrighteous before God. God demands perfect righteousness; Gen. 2:15, 17; Matt. 5:48; I Cor. 15:56. Man has failed to obey God and is therefore unrighteous, Isa. 64:6; Rom. 1:29; 3:10; Phil. 3:9.
 - b. The provision for salvation in the Resurrection.
 - 1) The provision of eternal life - for the spiritual death of man, Eph. 2:5, 6; Col. 2:13; I Pet. 1:3. (Doctrinally stated this is called "regeneration".)
 - 2) The provision of righteousness - for the unrighteousness of man, Rom. 4:25; 5:16-19; 8:2-4; 10:3, 4. (Doctrinally stated this is "justification".)
 - 3) The provision of Resurrection - for the physical death of man, I Cor. 15:53-57; II Cor. 4:14; 5:1-8. (Doctrinally stated this is called "glorification".)
5. The Resurrection and Sanctification.
- a. The need in sanctification met by the Resurrection.
 - 1) The believer needs an enablement - the ability to live above sin and obey God in daily life, I Pet. 1:13-16.
 - 2) The believer needs to learn how to manifest the new nature he has received in his regeneration, Eph. 4:24; Col. 3:1-17.
 - b. The provision for sanctification in the Resurrection.
 - 1) In His Resurrection Jesus Christ has provided spiritual life and power for the believer's daily life through the new nature, Rom. 6:4, 5; Gal. 2:20; Eph. 4:24; Col. 3:1-10.
 - 2) In His Resurrection Jesus Christ has become the believer's sanctification, I Cor. 1:30; Phil. 4:13. Through the walk of daily fellowship the believer is instructed by the Spirit of Christ to live in the power of the new nature and the Resurrection, Rom. 8:11-16; I Cor. 1:9; I John 1:7, 9.
 - c. The believer, through the Resurrection of Jesus Christ, is again confronted with the necessity of a daily choice.

- 1) In the Resurrection God indicated, in unmistakable terms, his approval of virtue (moral excellence), Eph. 4:24-32; Col. 3: 10-25; I Pet. 1:3.
- 2) To be right with God the believer must learn how to make a decision - every day - concerning the Resurrection and the new nature. This decision has three aspects.
 - a) Choose to accept the provision of the Resurrection as true - you have a new nature and can live in newness of life, Rom. 6: 4-11.
 - b) Choose to reject and forsake sin, Rom. 6:12.
 - c) Choose to trust God for daily help, Rom. 6:13.

The deeds of the Old Nature				The deeds of the New Nature	
		R			
		E			
	Selfishness	A DAILY	S	CHOICE	Love
	Despair		U		Joy
	Anxiety		R		Peace
<u>The Result</u>	Hopelessness		R		Hope
	Doubt		E		Trust
Bitterness	Unbelief		C		Faith
Tension	Lust		T		Purity
Bondage	Pride		I		Humility
Passivity	Pretense		O		Honesty
			N		

- 3) Conclusion: the kind of a person we are - and what goes on within us - is largely a result of our decisions of faith, or the lack of such decisions.

C. The Ascension and the divine provision for deliverance.

1. The importance of and the reasons for the Ascension of Jesus Christ.
 - a. It was and is a declaration that the work of the atonement was sufficient and completed, Acts 5:30-32; Rom. 8:34-39; Phil. 2:9-11.
 - b. It was and is an affirmation that in Jesus Christ the believer has a Forerunner Who has entered heaven as our Representative. This serves as an anchor for the soul! Heb. 6:17-20.
 - c. It was and is a testimony that Jesus Christ has entered into His intercessory work as the believer's High Priest, Heb. 4:14-16; 6:17-20; 7:22-28; 9-10.
 - d. It was and is an attestation that Jesus Christ, the Victorious Lord, has provided gifts for all of His people so that His church may be richly endowed, Eph. 4:7-16.
 - e. It was and is a provision for the salvation and sanctification of His people. In particular the emphasis in the Ascension is on the assurance of salvation, the necessity of cooperation in sanctification,

and the victorious deliverance Jesus Christ has obtained from Satan, Heb. 4:14-16; 7:22-28; 8:1-13; Eph. 1:19-23; 2:1-10; 4:7-16; Phil. 2:10-16; I Pet. 3:22.

- f. It was and is a witness to and a pattern for the return of Jesus Christ for His people, Acts 1:9-11.
- g. It was and is a witness to and a pattern for that memorable time when God will require all men and angels to acknowledge that Jesus Christ is Lord, Rom. 14:11-13; Phil. 2:9-11.

2. The Ascension and Salvation.

a. The need in salvation met by the Ascension.

- 1) Man needs a Representative with God, a High Priest. Man cannot come to God in his own merit - he has none, Ex. 33:20; John 1:18; 14:6; I John 4:12.
- 2) Man needs a deliverance from Satan. The non-Christian is involved in the enslaving power and deception of the Devil. Satan is his lord, John 8:44; Acts 26:18; I Cor. 4:4; Eph. 2:103; Col. 1:13.

b. The provision for salvation in the Ascension.

- 1) The provision of a Representative with God in the Person of Jesus Christ. He is our High Priest, I Tim. 2:5; Heb. 2:14-18; 4:14-16; 6:17-20; 7-10.
 - a) A description of His office, Heb. 4:14-15.
 - (1) The superiority of His office: "Great High Priest" v.14.
 - (2) The superiority of the location: "passed into the heavens" v.14.
 - (3) The superiority of His Person: "Jesus, the Son of God" v.14.
 - (4) The superiority of His character:
 - (a) A sympathetic High Priest: "touched with our infirmities" v.15.
 - (b) A Holy High Priest: "without sin" v.15.
 - b) A description of His work, Heb. 7:22-28.
 - (1) He has an unchangeable priesthood, vs. 23, 24.
 - (2) He has a powerful priesthood, v. 25.
 - (3) He has a holy priesthood, v. 26.
 - (4) He has an authoritative priesthood, v. 26.
 - (5) He has a vicarious priesthood, v. 27.
 - (6) He has a perfected priesthood, v. 28.
 - c) A description of His titles.
 - (1) He, as High Priest, is our Forerunner - to represent us before God, to prepare a place for us, and to assure us that we will follow Him, Heb.4:17-20; 9:1-14; John 14:1-6; 17:24; I Cor. 15:14-28.
 - (2) He, as High Priest, is our Surety - the Guarantor that we will receive all the benefits of the New Covenant, Heb. 7:22.

- (3) He, as High Priest, is our Mediator - the source and means whereby we receive all the benefits of the New Covenant, Heb. 8:6; 9:15.
 - (4) He, as High Priest, is our Advocate - He sustains the believer in his state of salvation by the continual application of His sacrifice, I John 2:1, 2.
- 2) The provision of a deliverance from Satan in the work of Jesus Christ.
 - a) Man has inescapably involved himself in Satanic control through sin. Jesus Christ, to deliver the believer, voluntarily assumed the demand and the guilt of man's condition, II Cor. 5:21; Gal. 4:4, 5.
 - b) Through His substitutionary death Jesus Christ has defeated Satan, Col. 1:13; Heb. 2:14, 15; I John 3:8; Rev. 12:10, 11.
 - c) In His Ascension Jesus Christ was seated in absolute triumph over Satan, Eph. 1:19-23; 2:5, 6; Heb. 1:13; I Pet. 3:22.
 - d) This victory over Satan has been imputed to every believer. We have been set free and seated in the heavenlies with Jesus Christ, Eph. 1:19-23; 2:5, 6; Col. 2:10-15; James 4:7.
3. The Ascension and Sanctification.
 - a. The believer needs to accept the truths of his relationship with God and find assurance in the Person, Work, and Word of Jesus Christ, Heb. 6:17-20.
 - b. The believer needs daily to receive from Jesus Christ the benefits of His priesthood, Heb. 2:18; 4:14-16; 10:21-25.
 - c. The believer needs to exercise his gifts in cooperation with the Lord Jesus, the Head of the Church, Eph. 4:7-16.
 - d. The believer needs to learn how to obey God in maintaining his freedom from Satan.
 - 1) We have an Adversary - I Peter 5:8. His endeavor is to keep the believer from spiritual progress through physical sins (Luke 4:33); an over-emphasis on religious practice (Acts 5:1-11); temptation (I Thess. 3:5); hindrances (I Thess. 2:18); or deception (Rev. 12:9; James 1:22, 26).
 - 2) We have an Accuser - Rev. 12:10. His endeavor is to bring the believer under self-condemnation. As an "angel of light" he counterfeits the work of the Holy Spirit. The evidence of such a subterfuge is a lack of clarity in what the believer has done or what he is to do about it.
 - 3) We have an enemy who is a Murderer and Liar - John 8:44. His endeavor is to take life and pervert the truth. This began in Eden (I Tim. 2:14; I John 3:12) and will continue until the final judgment (I Tim. 4:1).

- 4) In particular, the believer must avoid pride (I Tim. 3:6); inconsistency in life (I Tim. 3:7); judgmental suspicion (II Cor. 2:1-11); and hypocrisy (Acts 5:1-11).
- 5) The believer is exhorted to give no place (foothold, area of control) to the Devil, Eph. 4:27.
- 6) The believer is to put on the whole armour of God to stand against the wiles of the Devil, Eph. 6:10-18.
- 7) The believer is to resist the Devil, James 4:7; I Peter 5:8.
- 8) The believer is to use the Word of God against the Devil, Matt. 4:1-11; Eph. 6:17.

WARNING: In this area of resisting the Devil, all forms of passivity must be carefully rejected. To give in to our feelings and believe them, to permit insinuations, derogatory evaluations, and immoral thoughts to come to one's attention without resistance and rejection is to give way to sin and the enemy.

D. The Day of Pentecost and the divine provision for anointing.

1. The importance of and the reasons for the Day of Pentecost.

- a. It was and is an evidence of the faithfulness of God in fulfilling His Word, Joel 2:28, 29; Acts 2:16-18.
- b. It was and is a testimony to the completion of the atonement and to the exaltation of Jesus Christ, Acts 2:22-36.
- c. It was and is a reminder that the Body of Jesus Christ, the Church, found its origin in the work of Jesus Christ when He poured out the Holy Spirit on His people, Matt. 16:18; Acts 2:33.
- d. It was and is a witness to the unity of all believers in Jesus Christ and to their common goal, I Cor. 12:1-31; Eph. 4:1-16.

2. The Day of Pentecost and salvation.

a. The need in salvation met by the Day of Pentecost.

- 1) The need of conviction of sin - sinful man is dogmatically self-righteous, Romans 1:23-32 .
- 2) The need of repentance and spiritual life - sinful man is at enmity with God and dead to God, Romans 8:7; Eph. 2:1-3.
- 3) The need of faith and love - sinful man is unbelieving and self-centered, Romans 1:18-21.
- 4) The need of gifts and enablement - sinful man is without understanding and ability, Mark 7:18; Romans 1:21, 22; 3:11, 12.
- 5) The need of unification and anointing - sinful man is selfishly unconcerned, Romans 3:13-18.

b. The provision for salvation in the Day of Pentecost.

- 1) The provision of the Holy Spirit to convict men of sin, John 16:8-11.
- 2) The provision of the Holy Spirit to bring men to repentance and life, John 3:5; Acts 5:31; Titus 3:5.
- 3) The provision of the Holy Spirit to bring to men faith and love, Romans 15:13; Galatians 5:22, 23.
- 4) The provision of the Holy Spirit to enable the Christian and to give him gifts, John 7:37-39; 15:26, 27; 16:13-15; Acts 1:4-8; Eph. 4:7; I Cor. 12.
- 5) The provision of the Holy Spirit to unite all Christians into the Church, Acts 2:38, 47; I Cor. 12:13-31; Eph. 4:3.

c. The Biblical description of God's provision in the Holy Spirit.

- 1) The Old Testament prophecy, Joel 2:28, 29. God promised a day would come when all of His people would be anointed alike.
- 2) The purpose in sending the Holy Spirit.
 - a) The purpose stated, John 16:14. He has come to glorify Jesus Christ.
 - b) The means of achieving this purpose, John 7:37-39; 15:26, 27. He will glorify Jesus Christ through the sanctification and service of the believer.

3) The work of the Holy Spirit summarized.

a) Regarding the Church - the Body of Jesus Christ.

On the Day of Pentecost the Ascended Lord Jesus Christ bestowed the Holy Spirit upon His people, Acts 2:33. In this act the Church was brought into existence, Acts 2:47. By its very origin and nature the Church is a baptized and anointed body. When one becomes a Christian today, he automatically becomes a member of that baptized and anointed Church and possesses all the value and power of the Day of Pentecost, Romans 8:9; I Cor. 12:13.

b) Regarding the individual Christian.

- (1) He is born again by the Holy Spirit, John 3:3, 5.
- (2) He is indwelt by the Holy Spirit, I Cor. 3:16.
- (3) He is sealed by the Holy Spirit, II Cor. 1:22; Eph. 1:13, 14.
- (4) He is baptized by the Holy Spirit, I Cor. 12:13.
- (5) He is gifted by the Holy Spirit, I Cor. 12:7; Eph. 4:7.
- (6) He is anointed by the Holy Spirit, John 7:37-39; Acts 1:8.
- (7) He is taught by the Holy Spirit, John 15:26, 27; 16:12-15; Gal. 4:6; Eph. 6:17; I John 2:20, 27.
- (8) He is sanctified by the Holy Spirit, Rom. 8:13-16, 26; Gal. 5:16-18, 22-25.

3. The Day of Pentecost and sanctification.

a. The warning - we may not sin against the Holy Spirit.

(see pp. 26, 27)

b. The exhortation - "Be filled with the Holy Spirit," Eph. 5:18.

1) The condition to be met in fulfilling this exhortation.

a) We must daily choose to cooperate with the Holy Spirit by living in harmony with His indwelling presence, I Cor. 6:19, 20.

- (1) He is the "Holy Spirit" - we must choose to be holy in daily life.
- (2) He is the "Comforter" - we must choose to exercise faith in daily life.
- (3) He is the "Spirit of Truth" - we must choose to be honest and live according to the Truth in daily life.

b) We must daily choose to cooperate with the Holy Spirit in His purpose to glorify Jesus Christ in and through our lives. This is done by giving Jesus Christ, through faith and love, His rightful place in our lives.

- (1) He is our Lord, Luke 6:46.
- (2) He is our Sanctification, I Cor. 1:30.
- (3) He is the Living Word, John 1:14; Rev. 19:13.
- (4) He is the Head of the Church, Eph. 1:22.
- (5) He is the Lord of the Harvest Field, Matt. 9:38.

c) We must daily choose to cooperate with the Holy Spirit in His work of personal sanctification. He seeks to apply the work of Jesus Christ in our character and practice.

- (1) Because of the Crucifixion - we must "put off the deeds of the old man," Eph. 4:22.
- (2) Because of the Resurrection - we must "put on the deeds of the new man," Eph. 4:24.

- (3) Because of the Ascension - we must "resist the Devil," Eph. 4:27.
 - (4) Because of the Day of Pentecost - we must be "filled with the Holy Spirit," Eph. 5:18.
- 2) The promise of God in regard to this exhortation, Gal. 5:22,23.
- a) There will be love - instead of selfishness.
 - b) There will be joy - instead of despair.
 - c) There will be peace - instead of anxiety.
 - d) There will be longsuffering - instead of impatience.
 - e) There will be gentleness - instead of irritability.
 - f) There will be goodness - instead of malice.
 - g) There will be faithfulness - instead of unfaithfulness.
 - h) There will be meekness - instead of dogmatism.
 - i) There will be self-control - instead of irrational compulsiveness.

The Biblical Means of Grace for a Successful Christian Life --

A. The Scripture.

Introduction

- a. Christianity and the Christian life are inseparably related to the Written Word of God, Hebrews 1:1-3; 2:1-4.
 - b. The importance of understanding and obeying the Word of God is presented in Scripture as an absolute necessity, Ezra 7:10; Is. 8:20; Luke 6:46; James 1:22, 23.
 - c. We may not separate the Written Word of God from the Living Word. Nor may we separate faith and love (belief) from obedience, I John 5:3.
 - d. God has designed Christianity to be practical. Therefore, the Gospel must be practiced if we are to receive the benefit of divine grace and power, Romans 1:16.
1. The Promise of the Word of God.
 - a. The promise of divine success, Isaiah 55:10-11 --
 - b. The promise of cleansing, John 15:3 --
 - c. The promise of answered prayer, John 15:7 --
 - d. The promise of sanctification, John 17:17, 19 --
 - e. The promise of faith, Romans 10:17 --
 - f. The promise of inner power, I Thess. 2:13 --
 - g. The promise of adequate provision, II Timothy 3:16, 17 --
 - h. The promise of growth, I Peter 2:2 --
 - i. The promise of joy, I John 1:4 --
 2. The Instruction of the Word of God.
 - a. The Word must be kept, John 17:6 --

- b. The Word must be obeyed, Romans 6:16-18 --
- c. The Word must be used, Ephesians 6:17 --
- d. The Word must be presented, Philippians 2:16 --
- e. The Word must be fulfilled, Colossians 1:25 --
- f. The Word must be dwelt upon, Colossians 3:16 --
- g. The Word must be performed, James 1:22 --
- h. The Word must be desired, I Peter 2:2 --
- i. The Word must be kept, I John 2:5 --
- j. The Word must be kept, Revelation 3:10 --

B. Prayer.

Introduction.

- a. There is an inseparable relationship, in Christianity and the Christian life, between our relationship with God, the Scriptures, prayer, and the exercise of faith and love.
 - b. God expects His people to pray, Matt. 6:5, 6, 7, 9.
 - c. The Bible warns us that life will be difficult for the genuine Christian, John 15:18-21; 16:33. However, instead of fainting, we are told to pray, Luke 18:1.
 - d. There are probably no greater promises in all the Bible than those associated with prayer, John 15:16; 16:7, 16; 16:23, 24; Rom. 8:26; Phil. 4:6, 7; I John 5:14.
1. The Biblical Rationale for Prayer.
- a. In general: The fulfillment of God's plan, Rom. 8:28, 29.

b. In particular: The practice of God's Word and will, Col. 4:12.

2. The Biblical Requirements for Prayer.

a. General requirements: faith and love, Gal. 5:6; Heb. 4:1-3.

b. Specific requirements:

- 1) The will of God - personally, Mark 11:24; Col. 3:17; James 4:2, 3.
- 2) The will of God - corporately, John 14:13; Rom. 15:30-32; Gal. 4:19; Col. 4:12.
- 3) The ministry of the Holy Spirit, Rom. 8:26; Jude 20.
- 4) Praying in the Name of Jesus Christ, John 14:13; 15:16; 16:23,24.
- 5) Personal obedience, John 15:7; I John 3:22.
- 6) Thanksgiving, Phil. 4:6.

3. The Biblical Illustrations of Prayer.

(Illustrations of praying the will of God into actuality.)

- a. Elijah, I Kings 17:1 (Deut. 11:16, 17; 28:23; I Kings 8:35; James 5:17, 18)
- b. Daniel, Dan. 9:1-3. (C)
- c. Nehemiah, Neh. 1:4-11.
- d. Epaphras, Col. 4:12.

The Daily Affirmation of Faith

Today I deliberately choose to submit myself fully to God as He has made Himself known to me through the Holy Scriptures which I honestly accept as the only inspired, infallible, authoritative standard for all of life and practice. In this day I will not judge God, His work, myself or others on the basis of feelings or circumstances.

In particular - I recognize by faith:

1. That the triune God is worthy of all honor, praise, and worship as the Creator, Sustainer, and End of all things. As my Creator I confess that God made me for Himself. In this day I therefore choose to live for Him. (Rev. 5:9, 10; Isa. 43:1, 7, 21; Rev. 4:11)
2. That God loved me and chose me in Christ before time began. (Eph. 1:1-7)
3. That God has proven His love to me in sending His Son to die in my place, whereby every provision has already been made for my past, present, and future needs through His representative work whereby I have been quickened, raised, seated with Christ in the heavenlies and anointed with the Holy Spirit. (Rom. 5:6-11; 8:28-39; Phil. 1:6; 4:6,7,13,19; Eph. 1:3; 2:5,6; Acts 1:1-4, 33)
4. That since I have received Christ as my Lord and Savior, I believe God's Word that He has received me (Jn. 1:12; Eph. 1:6); forgiven me (Eph. 1:7); adopted me into His family whereby He has assumed every responsibility for me (Jn. 17:11, 17, 21, 24; Eph. 1:5; Phil. 1:6); given to me eternal life (Jn. 3:36; I Jn. 5:9-13); applied Christ's perfect righteousness to me whereby I am justified (Rom. 5:1); has made me complete in Christ (Col. 2:10); that He offers Himself to me as my daily sufficiency through prayer and the decisions of faith (I Cor. 1:30; Col. 1:27; Gal. 2:20; Jn. 14:13, 14; Matt. 21:22; Rom. 6:1-19; Heb. 4:1-3, 11); and that the Holy Spirit Himself has baptized me into the Body of Christ (I Cor. 12:13); sealed me (Eph. 1:13, 14); anointed me for life and service (Acts 1:8; Jn. 7:37-39); seeks to lead me into a deeper walk with Christ (Jn. 14:16-18; 15:26; 16:13-15; Rom. 8:11-16); and to fill my life with Himself (Eph. 5:18). I accept these truths as realities in my life today.
5. That only God can deal with sin and only God can produce holiness of life. I confess that in my salvation my part was only to receive Him and that He dealt with my sin and saved me. Now I confess that in order to live a holy life, I can only surrender to His will and receive Him as my sanctification, trusting Him to do that glorious work within whereby I may be enabled to live today in purity, freedom, rest, and power for His glory. (Jn. 1:12; I Cor. 1:30; II Cor. 9:8; Gal. 2:20; Heb. 4:9; I Jn. 5:4; Jude 24).

Having confessed that God is worthy of all praise, that the Scriptures are the only authoritative standard, that only God can deal with sin and produce holiness of life, I again recognize my total dependence upon Him and submission to Him. I accept the truth that praying in faith is absolutely necessary for the realization of the will and grace of God in my daily life of sanctification. (I Jn. 5:14; James 2:6; 4:2, 3; 5:16-18; Phil. 4:6, 7; Heb. 4:1-3; 11:6, 24-28.

Recognizing that faith is a total response to God whereby the daily provisions which the Lord has provided in Himself are appropriated, I THEREFORE MAKE THE FOLLOWING DECISIONS OF FAITH.

1. For this day (Heb. 3:7, 13, 15; 4:7) I make the decision of faith to wholly surrender to the authority of God as He has revealed Himself in the Scriptures - TO OBEY HIM. I hereby confess my sin, face the sinful reality of my old nature and deliberately choose to walk in the light, in step with Christ, throughout the hours of this day. (Rom. 6:16-20; Phil. 2:12-13; I Jn. 1:7,9)
2. For this day I make the decision of faith to wholly surrender to the authority of God as revealed in the Scriptures - TO BELIEVE HIM. I accept only His Word as final authority. I now believe that since I have confessed my sin He has forgiven and cleansed me. (I Jn. 1:9) I accept His Word of promise, to be my sufficiency and rest, at full value and will conduct myself accordingly. (Exod. 33:14; I Cor. 1:30; II Cor. 9:8; Phil. 4:19)
3. For this day I make the decision of faith to recognize that God has made every necessary provision so that I may fulfill His will and calling. Therefore I will not make any excuse for my sin and failure. (I Thess. 5:24)
4. For this day I make the decision of faith to deliberately receive from God that provision which He has made for me. I hereby renounce all self-effort to live the Christian life and to perform God's service; renounce all sinful activity which only weeps over sin and failure; renounce all sinful praying which asks God to change circumstances and people so that I may be more spiritual; renounce all drawing back from the work of the Holy Spirit within and the call of God without; and renounce all non-Biblical motives, goals, and activities which serve my sinful pride.
 - a. I sincerely receive Christ as my sanctification, particularly now as my cleansing from the Fleshly deeds of the old man, and ask the Holy Spirit to apply to me the work Christ accomplished for me on the Cross. In cooperation and dependence upon Him, I obey the command to "put off the old man." (Rom. 6:1-14; I Cor. 1:30; Gal. 6:14; Eph. 4:22)
 - b. I sincerely receive Christ as my sanctification, particularly now as my enablement moment by moment to live above sin, and ask the Holy Spirit to apply to me the work of the Resurrection so that I may walk in newness of life. I confess that only God can deal with my sin and only God can produce holiness and the fruit of the Spirit in my life. In cooperation and dependence upon Him, I obey the command to "put on the new man." (Rom. 6:1-4; Eph. 4:24)
 - c. I sincerely receive Christ as my deliverance from Satan and take my position with Him in the heavenlies asking the Holy Spirit to apply to me the work of the Ascension. In His Name I submit myself to God and stand against all Satanic influence and subtility. In cooperation with and dependence upon God, I obey the command to "resist the Devil." (Eph. 1:20-23; 2:5, 6; 4:27; 6:10-18; Col. 1:13; Heb. 2:14, 15; James 4:7; I Pet. 5:8, 9)
 - d. I sincerely receive the Holy Spirit as my anointing for every aspect of life and service for today. I fully open my life to Him to fill me afresh in obedience to the command to "be filled with the Holy Spirit." (Eph. 5:18; Jn. 7:37-39; 14:17, 26; 15:26, 27; 16:7-15; Acts 1:8)

Having made this confession and these decisions of faith, I now receive God's promised rest for this day. (Heb. 4:1-13) Having sincerely attempted to do my part, I now assume the rest of faith that God will do His part. Therefore, I relax in the trust of faith knowing that in the moment of temptation, trial, or need, the Lord will be there as my strength and sufficiency. (I Cor. 10:13)

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RECOMMENDED READING LIST

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(Of necessity, this list can only be a sample. Many of the writers have more than one volume which should be included in this list. Please designate other books which have been helpful to you.)