

Grace Living

- I. God's Will has many facets.
- A. Anything which God reveals for us to do is also His will for us. If were not His will, or what He desires for us, He would not tell us to do it.
 - B. Somethings are specifically called Gods will. These are most likely so designated because they are commonly missed or are so very crucial to what God truly desires for His own.
 1. God desires that we rejoice always (1 Thessalonians 5:16).
 2. God desires that we worship without ceasing (we never conclude that we are done) (1 Thessalonians 5:17).
 3. God desires that we are thankful in everything (1 Thessalonians 5:18).
 4. God desires that we present out bodies as living sacrifices (Romans 12:1).
 - a) We do this while conforming to the age, in which we would be evaluated by external standards
 - b) We do this while being transformed by our renewed mind, we use the mind to affect the manner in which we live.
 5. God desires that we be filled (Ephesians 5:18).
 - a) We are not to be imprudent [ESV, NASB foolish], or one who does not properly frame his mind and acts rashly or recklessly (v. 17).
 - b) We are not to be drunk, which would be rash and reckless and which does not contribute to salvation [NASB dissipation, ESV debauchery] (v. 18a).
 - c) We are to be filled (v. 18b).
 - (1) In the context of Ephesians, filling, full and fullness refer to the body of Christ (1:23; 3:19; 4:10, 13-(1:10 does not)).
 - (2) This filling is done by God.
 - (a) The Father provides for fulling (3:19).
 - (b) The Son fills (1:23; 4:10).
 - (c) The Spirit fills (5:18).
 - (3) The Spirit fills believers with the qualities and activities necessary so that a believer functions like part of the fullness which is the body of Christ.
 - (a) This filling makes it possible for the believer to guard the oneness from the Spirit (4:2).
 - (b) This filling makes it possible for the believer to have a love for the whole body of Christ (3:18-20).
 - (c) The results of this filling are expressed in the participles: speaking, singing, psalming, thanking, and submitting (5:19-21). These are results, not the cause of filling. The Spirit produces these in the believer.
- (d) This filling begins with the believer speaking to himself (5:19). The pronoun *heautos* is the action of one to him/herself, not to members of a group, though it is translated "one another" in many Bibles.
 - (e) This filling continues with the believer singing and psalming to God (5:19). Still the believer is not speaking to anyone other than himself and God.
 - (f) This filling continues with the believer being thankful to God in the name (character) of Christ (5:20).
 - (g) This filling then results in the believer submitting to one another (5:20). This pronoun is within a group [*allalos*].
- (4) Paul pointed out several specific issues among believers which are directly affected by this filling.
- (a) Wives are to submit to their husbands as the Church submits to Christ (5:21).
 - i) Submission means to bring ones' self under the authority of another for the benefits that one provides.
 - ii) The Church submits to the work of Christ and His directions for its daily activity.
 - iii) The wife submits to the Spirit-filled husband to receive benefits the Spirit can provide her through him.
 - iv) Submission is not required regarding those who are carnal or attempt to get others to do unrighteous acts. The individuals in the Church submit to one another but, for example, not to a pastor who is carnal and teaching the Word inaccurately, attempting to get the people to do something which is not in their best interest.
 - (b) Husbands love their wives as Christ loved the Church (5:25).
 - i) Christ gave Himself for her.
 - ii) Christ is setting her part (v. 26).
 - iii) Christ will present her to Himself as a Church wrapped in glory with not fault or blemish (v. 27).
 - iv) This is to be the character of the love with which a man loves His wife, and it is impossible apart from the Spirit (cf. Galatians 5:22).
 - v) A Spirit-filled husband will not coerce his wife into actions which

are not in her best interest. If it is for him but not her, it tends to be selfish and, therefore, not loving.

- (c) Children are to obey their parents in the Lord (6:1).
 - i) The child obeys parents who are in the Lord, i.e. believers.
 - ii) The child obeys by operating in the Lord, therefore, this is for believing children.
 - iii) The children are to treat their parents with honor, i.e. to value them well (6:2).
 - iv) The children are not under Law, but the principle from under the Law still works, disobedient children tend to have problems as they age which may lead to shorter lives.
- (d) Fathers are not to provoke their children to wrath (6:4).
 - i) Fathers are to be raising their children by nurturing them.
 - ii) Fathers are to be raising their children by pointing out areas of actions and attitude to avoid.
 - iii) Fathers are not to exasperate or put out the fire in their children (cf. Colossians 3:21).
- (e) Slaves are to obey their masters (6:5).
 - i) They are to serve as they would serve Christ.
 - ii) They are not to only serve their masters well when their masters are looking (v. 6).
 - iii) They can view the Lord (Master) as their master (v. 7).
- (f) Master are likewise to treat their slaves well (6:9).
 - i) They are to let go of threatening.
 - ii) They are to recognize that they too have a Lord (Master) in heaven, who does not deal with partiality.

- II. How we live in God's will says something about our God (Titus 2:10).
- A. Paul gave instructions for Titus to teach the people in the Cretan churches.
1. The elder men were to live properly.
 2. The elder women were to live properly.
 3. The younger women were to live properly.
 4. The younger men were to live properly.
 5. The slaves were to live properly.
- B. Paul desired that these people live in this fashion because this type of lifestyle adorns the doctrine about God (v. 10).
1. The word adorn [*kosmeo*] was used of home neatly arranged or decorated (Mt. 12:44); of decoration or ornamentation on the graves of the prophets (Mt. 23:29); of beautiful stones used to decorate the outside of the temple; of the clothing/dress of women/a bride (1 Timothy 2:9; 1 Peter 3:5; Revelation 21:2).
 2. The proper lifestyle of the believer dresses up the doctrine of God so that people can see who our God in a tangible manner.
- C. Paul explained the basis of this tangible God-honoring lifestyle – Grace (Titus 2:11).
1. God's grace has appeared.
 2. God's grace raises us as His children.
 - a) Grace raises us to say "No" (deny) to certain activities which are inconsistent with the provisions God has given us by His grace (v. 12).
 - (1) Ungodliness is inconsistent with grace.
 - (a) Ungodliness is activity or attitudes which dishonor God, and is the opposite of the goal of adorning the doctrine of God. Compare 1 Timothy 1:9 where ungodly is part of a list including lawless and insubordinate people, and paired with sinners.
 - (b) Ungodliness is most commonly associated with works of the flesh and Satanic temptation.
 - i) Ungodliness is involved in suppressing the Truth about God (Romans 1:18). This is both Satanic - lying- and fleshly - idolatry.
 - ii) Argument and debate over issues produces ungodliness (2 Timothy 2:16). It involves Satanic independence from God and anger and zeal as works of the flesh.
 - iii) The lifestyles of the people of Sodom and Gomorrah (fornication and homosexuality) were works of the flesh constituted ungodliness (2 Peter 2:6; Jude 15, 18).
 - (2) Worldly lusts are inconsistent with grace.
 - (a) Worldly lusts are distractions from God's plan and design, and are often celebrated even by Christians and can appear benign to even believers.
 - (b) Worldly lusts distract believers from loving God and His family by loving things and activities (1 John 2:15).
 - (c) Worldly lusts distract believers from God's method of communicating the gospel by resorting to philosophy, scholarship or debate (1 Corinthians 1:20-21).
 - (d) Worldly lusts can involve legal (law) standards by which believers live their lives and gauge theirs or others' lives (Galatians 4:3; Colossians 2:20-21).
- b) Grace raises us to live in a manner which is consistent with the provisions God has given us by His grace (vv. 12-13).
- (1) An attitude wrapped in salvation (soberly) is consistent with grace (v. 12).
 - (a) This word is built on the Greek root *phren* – a fence and describes a frame of mind or an attitude of the mind through which one filters his/her experiences.
 - (b) This word has the prefix *so* from *sodzo* – to save.
 - (c) The combined idea is an attitude which involves salvation whether physical or spiritual (determined by context) ≠ "soberly" (1 Peter 4:7).
 - (d) Because God has provided the believer so many benefits from His grace, it makes sense that those benefits ought to affect the way we relate to or process our experiences.
 - (e) It is a qualification of bishops (1 Timothy 3:2; Titus 1:8), and ought to be a characteristic of women (Titus 2:2, 5; 1 Timothy 2:9, 15).
 - (f) It is contrasted to being cowardly, for cowardice does not take into account God's salvation (2 Timothy 1:7).
 - (2) Righteous conduct is consistent with grace (v. 12).
 - (a) In the time the Church is upon earth, righteousness often involves loving other believers (Galatians 5:5-6; Philippians 1:9-11). Unrighteousness is equivalent to not loving (1 John 3:10).
 - (b) The fruit consisting of righteousness is contrasted to loving the world and fighting between believers (James 3:18-4:4).

- (3) Eagerly expecting our Savior’s coming for us is consistent with grace (v. 13).
- (a) This is a hope which makes us happy now and then.
 - (b) This will involve our Savior’s glory appearing.
 - i) We do not see Him in the present time (1 Peter 1:8).
 - ii) We will see Him as He is (1 John 3:2).
 - (c) This glory is part of His personal presence to us.
 - i) He is our great God.
 - ii) He is our Savior (past, present, and future).
 - iii) He is Jesus Christ.
 - (d) This is consistent with grace because He will bring grace to us when He comes (1 Peter 1:13). We do not even earn our future salvation.
 - (e) Our Savior gave Himself in our place (v. 14).
 - i) He did this to ransom us. The verb “ransom” emphasizes paying a price with the implied purpose of freeing us, in this case from lawlessness which is not consistent with grace.
 - ii) He did this to cleanse us to be a people for His own special possession. This cleansing is consistent with grace.
 - iii) He did this that we might be a people zealous of good (visibly) works. These works are consistent with grace and verses 2-9 give a sample of those good works.

Why does Paul give some negatives under grace training?

Are the positives legalistic?

Why?

How does our future tie to God’s grace?

Study Questions

List some types of individuals in a local church.

What does Paul state is one effect of a believer’s daily conduct?

Relate one’s daily conduct to God’s grace.

- III. God's will involves understanding the nature of God's grace.
- A. Grace was redefined for our New Testament context.
1. The Greek word "grace" is *charis*.
 - a) It derives from *chara*—joy.
 - b) It meant a favor or kindness which produced joy.
 - c) It could be done freely or in return/response to another act.
 2. Grace in the Old Testament could be earned.
 - a) The Hebrew *ken* [כֵּן] meant favor and could be done as a kindness or in response to another's action.
 - b) Noah found favor in the eyes of the Lord (Genesis 6:8).
 - c) Moses found favor in eyes of the Lord (Exodus 33:12, 17; 34:9).
 3. Grace in the New Testament is unearned.
 - a) It does not involve works (Romans 11:6).
 - (1) If it is of works it is not grace.
 - (2) If it is of grace it is not works.
 - b) It is contrasted to law because law is a form of work (Romans 6:14).
 - c) It is consistent with faith, therefore, God's promise is by faith so it can be by grace (Romans 4:16).
 - d) It is not part of a merit system but is given richly [generously] (Ephesians 2:7-9).
 - e) Therefore, if something can be earned or merited, it is not grace.
 - f) This is a change of definition, emphasizing one part of the old definition—favor, and eliminating the other part—possibly in response to a work or act of kindness.
 4. Grace is God's attitude in which He is longsuffering, meaning, He does not immediately react (e.g. punish) when we might be deserving of such punishment.
 - a) This is Peter's description of God's grace in 2 Peter.
 - b) Peter only mentions God's grace twice in 2 Peter: 1:2 - grace and peace might be multiplied; 3:18 - but grow by grace.
 - c) We are to regard God's longsuffering as salvation 3:15.
 - (1) We ought not to look at God's longsuffering (grace) as an excuse for living immorally (2:1-2).
 - (2) We ought to look at God's longsuffering as an opportunity to grow, to go on in salvation. This is what grace does, God by His grace gives us a long time to grow and move along in our salvation. He does not quickly punish people.
 - d) Some were twisting the message of God's grace, indicating that it was OK to sin.
 - (1) They have eyes full of adultery (2:14). They look at others as individuals with whom to be immoral.
 - (2) They take advantage of unstable individuals (2:14).
 - (3) They are greedy for money (2:15).
 - (4) They promise freedom (sounds good) but are slaves of corruption (2:19).
 - (a) Believers who have learned the Christian life (way of righteousness) and turn to an errant view of grace have a worse experience than if they had not learned it (2:20-21).
 - (b) Believers are compared to animals who return to vulgar situations after salvation.
 - e) In contrast to the teaching of the false teachers, believers should grow by grace rather than use it as an excuse for sinning (3:18).
 5. Therefore, grace is God's attitude by which He acts without regard to our merit/works, law-keeping or law-breaking, or responds in anger to our failure and sin, but allows believers time to grow. This definition is incomplete but is a starting point.

Study Questions

Identify a chief difference between grace prior to the cross and after the cross?

List some new qualities in the New Testament definition of grace.

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What word does Peter use to describe a facet of grace?

What was the problem Peter's readers were facing?

According to Peter how should believers look at grace?

According to Peter what should believers do by grace?

6. Grace is God's attitude by which He provides benefits to another without regard to his/her merit or lack of merit as is our case. Following is a list of some of the benefits.
7. Grace is contrasted to law motivation.
 - a) Law motivation promises blessings for obedience.
 - (1) If one did the commandments, he could live, multiply and possess the land (Deuteronomy 8:1).
 - (2) If one obeyed the commands, he would experience blessings from God (Deuteronomy 28:1ff).
 - (3) If one disobeyed the commands, he would experience curses from God (Deuteronomy 28:15ff).
 - b) Grace motivation encourages believers to live in light of blessings God has already given and because these blessings are based on God's grace, they are not/cannot be lost.
 - c) He says all good things about us in Christ (Ephesians 1:3, 6). He credits these to us by crediting or counting us to be in Christ.
 - (1) "Bless" is a good word *eu-logeo* (v. 3).
 - (2) "The Beloved" is our Lord Jesus Christ.
 - (3) Everything we have in Christ is a result of God's grace to us.
 - (4) We are to bless others rather than repaying evil or insults (1 Peter 3:9).
8. Grace motivation is illustrated by comparing the blessings or our participation in Christ's death and resurrection with the encouragements/charges to live in light of those blessings.
 - a) He put us into Christ's death (Romans 6:3).
 - (1) This is a good thing God says about us in Christ, for we did not truly die.
 - (2) We are to logically count ourselves to be dead with Christ to the sin nature but living to God in Christ (Romans 6:11).
 - (3) He gives us victory over our sinful nature (1 Corinthians 15:57). As a result He parades us through the world in celebration of our liberty (2 Corinthians 2:14).
 - b) He made us alive with Christ (Ephesians 2:5). Like our death, this is true only because it is a good thing which God says about us in Christ.
 - c) He raised us up with Christ (Ephesians 2:5-6).
 - d) He seated us together with Christ (Ephesians 2:5-6).
 - e) He provides those benefits by grace so that even when we fail to live up to those benefits, they are still secured for us. This

can be seen in Romans 5-8.

- (1) Romans 5:5 assures us that the hope God has set before us does not make us ashamed. It could shame us, if we failed to reach that hope.
- (2) Romans 5:12-8:2 addresses the problem or conflict with the sin nature.
 - (a) The sin nature, or sinful nature is our bent human nature which is not erased the moment we are saved.
 - (b) The sin nature cannot separate us from God's love and cannot rob us of the benefits of God's grace, though we might not experientially enjoy those benefits when we are living by means of our sin nature.
 - (c) The sin nature reigned because we were spiritually dead (5:21).
 - (d) The Law was brought in to increase our offenses so we could see how sinful the sin nature is (5:20; 7:13).
 - (e) The Grace increased when the sin nature increased (5:20). Paul used *hyperperisseuo* for the increase of grace, with the preposition *hyper* magnifying the increase. This is important because it demonstrates that God's grace does not withdraw or diminish in the face of sin or unrighteousness, but it increases, in fact it hyper-increases.
 - (f) A possible response is to really live it up in one's sin nature so grace increases (6:1).
 - (g) This is a foolish conclusion because the purpose of this grace and the benefits God provides us by grace is freedom, not enslavement (6:3-6).
 - (h) Sin is not a lord/master over us because we are under grace rather than law (6:14). Remember that the law made the sin nature (and trespass) excessively sinful.
 - (i) We are now freed from the sin nature (6:22-23) so we can live out eternal life.
 - (j) We still struggle with the sin nature and it will leave us miserable at times (cf. 7:23-24), yet by God's grace to us in Christ, WE ARE NOT CONDEMNED (8:1) !!! Christ already paid the penalty, nothing is left for us.

Study Questions

Identify the twofold motivation of the Law.

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What is meant by “blessing” in Ephesians 1:3?

Identify two “blessings” connected with Christ’s death according to Romans 6:3 and Ephesians 2:5.

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Why did our sin nature reign?

How did the Law affect trespasses (offenses)?

How does God’s grace respond when sin abounds?

Does grace encourage us to live it up in the sin nature?

Why?

According to Romans 6:22, what has God done by grace for us with respect to the sin nature.

9. Grace motivation is illustrated by God's provisions despite the sin nature/flesh (Romans 7:25).
- a) Romans 7 is in the middle of section of Romans 5 through 8 which explains that even the sin nature cannot separate us from the love God.
- (1) Hope of the glory God will work out through us does not leave us ashamed because God's love has been gushed out in our hearts (Romans 5:5).
 - (2) Nothing can separate us from God's love to us in Christ (Romans 8:38-39).
 - (a) Grace originates from God's love.
 - (b) God's love is demonstrated to us by continuing to count us to be in Christ.
 - (3) The sin nature originated with Adam (Romans 5:12). "The sin" is the sin nature.
 - (4) The sin nature brings condemnation (Romans 5:18).
 - (5) The sin nature's condemnation was dealt with by Christ (Romans 5:18).
 - (6) The sin nature may abound, but grace super abounds (Romans 5:20).
 - (7) God has made provision for us to have freedom/victory over our sin natures (Romans 6:3-4, 11).
 - (a) We are put in to Christ's death to the sin nature.
 - (b) We can count that death true of ourselves in Christ (v. 11).
 - (c) We can count that resurrection true of ourselves in Christ (v. 11).
 - (d) We need to know that sin is not a master over us because God has placed us under grace not law (v. 14).
- b) Romans 7 details Paul's personal struggle and frustration with his own sin nature.
- (1) Paul learned about his sin nature through the law (v. 7).
 - (a) The law said don't crave/covet (v. 7).
 - (b) The sin nature produced all kinds of craving/coveting (v. 8).
 - (2) Paul lived apart from his sin nature at one time (v. 9). This was after salvation.
 - (3) Paul died when the sin nature revived at the coming of the commandment (vv. 9-10). This was his past.
 - (a) Paul died in his experience, because he was living out his sin nature.
 - (b) Paul attempted to return to the law live his Christian life by the law and this brought about his death.
 - (c) Paul concluded that the law was good for it demonstrated his problem (v. 12).
- (4) Paul was fleshly which put him in conflict with the law which appealed to the human spirit (v. 14). This was his present experience.
- (a) He didn't do what he wanted (v. 15).
 - (b) He did what he hated (v. 15).
 - (c) He knew that this was due to the sin nature indwelling him (vv. 17-18).
 - (d) He didn't do the good that he wanted to do (v. 19).
 - (e) He did the evil that he didn't want to do (v. 19).
 - (f) He knew this was due to the sin dwelling in him (v. 20).
- (5) Paul discovered some principles.
- (a) The first principle is the presence of evil even while he desired to do good (v. 21, 23, 25b; 8:2).
 - (b) The second is the principle about God, specifically God's workings (v. 22, 23, 25; 8:2, 4, 7).
 - (c) The third principle involved the opposition of his sin nature to the fourth principle of how his mind works by the Spirit (v. 23; 8:2).
- (6) Paul felt miserable, wishing to be rescued from his body dominated by spiritual death (v. 24).
- c) God's grace addresses this misery (v. 25).
- (1) The grace is by means of God. God works it directly.
 - (2) The grace is through Jesus Christ the Lord. The Lord Jesus Christ is the channel (our position) through which this grace operates.
 - (3) This grace allowed Paul to serve the principle about God.
 - (4) This grace operated at the same time Paul with his flesh served the principle of his sin nature.
 - (5) This grace means that there is no condemnation for those who are in Christ (8:1).
 - (6) The Spirit operates by a principle of our life in Christ Jesus, and this principle frees us (8:2).
 - (a) The Spirit directs us to our position in Christ.
 - (b) The Spirit works to free us in our experience (cf. Galatians 5:16).
 - (c) The Spirit leads the believer to frame his mind with regard to life in Christ Jesus (Romans 8:4-5, 2).
 - (d) The Spirit gives us life in our mortal bodies, rescuing us from the miserable state (Romans 8:11).

Study Questions

State the larger theme in Romans 5-8?

What does Paul mean in Romans 5:12 by “sin entered the world?”

In what did the sin nature result (5:18)?

How does God’s grace respond to the activity of the sin nature (5:20)?

What is the believer’s relationship to the sin nature in Christ?

How does Paul characterize the believer’s past relationship to the sin nature?

How does Paul characterize the believer’s present experience with his sin nature?

How does this struggle leave believers feeling?

Despite this problem, what is true of the believer in Christ?

State some actions of the Spirit for the believer regarding the believer’s sin nature/

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10. Grace motivation is illustrated by comparing the blessings of our redemption with the encouragements/charges to live in light of that redemption.
- a) He gives us redemption [*apolutrosis*] in Christ through grace (Ephesians 1:7). This is one of the good things God says about us—we're redeemed.
- (1) Freedom is the emphasis of this form of redemption.
 - (2) We are not to grieve the Spirit who seals until we are completely redeemed [*apolutrosis*] (Ephesians 4:30).
 - (3) We are eagerly awaiting the day of complete redemption, the day our body is set free (Romans 8:23).
 - (4) We have the Holy Spirit as a downpayment for full redemption of the special possession— us (Ephesians 1:14).
 - (5) We are redeemed or set free in Christ, because God has sent away (forgiven) the trespasses and sins (Ephesians 1:7; Colossians 1:14).
 - (a) God sent away the trespasses, the thoughts or actions which offend God by being contrary to God's revealed will, though they are not sin.
 - (b) God sent away the sins, the actions which we did acting as though God could give us no boundaries.
- b) Christ redeemed [*lutroō*] us from all lawlessness (Titus 2:14).
- (1) Lawlessness is the attitude that no one, including God, can place any boundaries on one's behavior.
 - (a) The Greek word law is *nomos* derived from *nemo* – “to divide distribute, apportion” [Thayer]. So, anything apportioned, passed down, or received and defining what belongs to one.
 - (b) The Greek for lawlessness is the negative *anomia*, to act without regard to what is apportioned, therefore, outside what is yours.
 - (2) Lawlessness is the attitude and definition of sin (1 John 3:4).
 - (3) Lawlessness also includes trespasses.
 - (4) Redemption involves the ransom— the price/penalty we owed for our lawless attitudes (trespasses) and actions (sins).
 - (5) Redemption secures our release from the price or penalty, since God does not punish us for that which has been paid and applied to the individual.
 - (6) Redemption allows Christ to cleanse us to be a people who are zealous of good works (Titus 2:14).
 - (a) Before salvation, we were enslaved to sin and unrighteousness.
 - (b) After salvation, we are freed so we may serve—do good works, not to be saved, keep saved, or maintain blessings, but because of His work.
 - (7) We are redeemed and freed, so our lives should reflect that freedom by the good works are freed to do.
- c) God ransomed [*lutroō*] us from a way of life (a tradition) which produced nothing of value (vain) (1 Peter 1:18).
- (1) This redemption forms a basis and motivation for living as an obedient child of God (v. 14).
 - (2) This redemption forms a basis and motivation for living holy lives (v. 15).
 - (3) This redemption forms a basis and motivation for conducting our lives in respect (fear) of God (v. 17).
 - (4) We've been redeemed and freed, so it makes sense that our lives should reflect this reality in Christ.
- d) Christ ransomed [*lutroō*] us by His own blood so we can serve God (Hebrews 9:12-14).
- (1) He secured/found an eternal ransom or payment to secure our freedom (v. 12).
 - (2) He cleanses our conscience in light of the redemption (v. 14).
 - (a) Our conscience can have guilt issues because we worry that we're unable to do what we think we should do.
 - (b) For the Jews, they were no longer going to the temple and it bothered their conscience, but it was OK, as God has a new and better means of serving Him. Going to the temple and doing Jewish works were dead works.
 - (3) He enables us to serve the living God (v. 14).
 - (a) This is priestly service to God.
 - (b) This service involves offering spiritual sacrifices to God (not bloody animals sacrifices).
 - (c) This service is presented directly to God, not to a priest at a temple.
- e) Therefore, the grace God by which He says we are redeemed not only has ransomed us and freed us from unrighteousness but has also freed us to live for God.

Study Questions

How is redemption a benefit of God's grace? i.e. what does God do?

What two words for redemption are specifically related to God's grace?

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What does forgiveness mean?

How is forgiveness tied to redemption?

Define lawlessness.

Explain how ransom/redemption from all lawlessness should affect the believer's lifestyle?

Explain how ransom/redemption from our empty lifestyle should affect the believer's lifestyle?

Explain how ransom/redemption should affect our service and help us with worry about religious works.

11. Grace motivation involves considering the many other benefits God provides by grace.

a) He provides us the gracious gift of righteousness (Romans 5:15-18; Titus 3:7).

(1) Grace reigns through righteousness (Romans 5:21).

(2) We are to present our members as instruments of righteousness to God (Romans 6:13).

b) He called us into our position in Christ by His grace (2 Timothy 1:9).

(1) We are to live worthy or balanced to God's calling (Ephesians 4:1ff).

c) He has been generous to us by His grace (Ephesians 1:7; 2:7).

d) He gives us an inheritance (Acts 20:32).

e) He provides access to Himself (Romans 5:1).

(1) This is at the throne of grace (Hebrews 4:16).

(2) We are to approach the throne of grace with boldness.

f) He provides us the gracious gift of life (Romans 5:18, 21; 6:23; 1 Peter 3:7).

(1) Lay hold of eternal life (1 Timothy 6:12).

g) He provides us a sphere in which to serve within the body of Christ (1 Corinthians 15:10).

(1) So serve as good managers of God's varied grace (1 Peter 4:10).

h) He saved and keeps us saved by His grace, nothing in the past or present makes us deserving or undeserving of salvation (Ephesians 2:5, 8).

12. God's grace becomes the motivation for how we live. Since God provides us benefits by His grace, those benefits cannot be gained or lost based upon our success or failure. In this way, God intends to motivate us to live up to what He has done.

a) Paul did not want God's grace to be in vain (without content; 1 Corinthians 15:10).

(1) Paul knew he was an apostle by God's grace.

(2) Paul used the gift (benefit from grace) which God gave to him.

(3) Had Paul not used his gift, the grace which provided that gift, would have been in vain—no content—for he would be living as though he had no God-given ability.

(4) Paul labored more abundantly so that the grace wouldn't be in vain.

(5) Paul corrected, it was God's grace with him that labored.

(a) Grace is an attitude and not an entity which can labor of itself.

(b) Grace labored more abundantly because God with His attitude of grace really worked within Paul. Paul made the choice to cooperate with what God was doing and to allow God to labor in him.

b) Paul urged the Corinthians to not receive God's grace in vain (without content; 2 Corinthians 6:1).

(1) We are led in victory in Christ by God's grace (2:14).

(a) We are competent for this because of the ministry of the Spirit (2:16; 3:5-6).

(b) We are made mirrors to reflect the glory of the Lord (3:18).

(2) We have the glory of Christ in us as clay pots (4:6-7, 15).

(a) We experience hardships, but not to the degree that we are abandoned by God (4:8-15)

(b) We don't lose heart, despite all the hardships of life (4:16).

(3) We are God's righteousness in Christ (5:21).

(a) We are part of a new creation in which all believers are identified together and the old things which distinguished us are gone (5:16-17).

(b) We are reconciled (changed so we are at peace) (5:18-19).

(c) We are charged to be reconciled, which is the practical application of God's work to our relationship with other believers in the new creation (v. 20).

(4) We receive God's grace in vain if we don't live in victory or attempt it by our own competency, if we do lose heart in our hardships, if we are not reconciled to our fellow believers.

(5) We can view today, as the day of salvation—a day of growth and maturity, when God gives us time to put these benefits of His grace into practice. Recall 2 Peter 3:14-15 that God is longsuffering—a reference to His grace.

Study Questions

List some other benefits of grace and its implications for the Christian life.

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What did Paul mean by “vain” regarding grace?

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List some of the context for understanding Paul’s encouragement in 2 Corinthians to not receive God’s grace in vain.

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What did Peter state believers should do by grace, as opposed to twisting grace into an excuse for immoral living?

B. Grace provides strength for God-given tasks.

1. Timothy needed to be empowered by the grace which is in Christ (2 Timothy 2:1).
 - a) Timothy needed to rekindle the gracious gift of God which was in him (1:6).
 - (1) This was a gift for service in the body.
 - (2) This gift was being neglected, and therefore, “rekindle” or “stir it back into flame or activity.”
 - b) Timothy was in danger of being cowardly (v. 7).
 - c) Timothy was in danger of being ashamed of the testimony regarding the Lord and of Paul (v. 8).
 - d) Timothy needed to suffer together with Paul in the gospel (v. 8b).
 - (1) He could do this by the standard of God’s power.
 - (2) He was not to do it by his own power.
 - (3) He knew how to appropriate that power.
 - e) Timothy knew that all the other believers in Asia had turned away from Paul (1:15).
 - (1) Timothy was in Ephesus which was a city in western Asia.
 - (2) “All those in Asia” may refer to Asian believers who had come to Rome, hence the one exception of Onesiphorus (vv. 16-18).
 - f) Timothy needed to be empowered (2:1).
 - (1) This power is by grace, that is it is provided freely without regard to whether we deserve it or not.
 - (2) This power is appropriated in Christ.
 - (3) This power is mental to strengthen a proper attitude.
 - (4) This power would enable him to go on committing truth to others (2:2).
 - (5) This power would enable him to be a soldier (2:3-4).
 - (a) The believer only soldiers when in conflict with Satan.
 - (b) Timothy’s conflict involved the cowardice, neglect of his gift, and potential to become ashamed.
 - (c) Timothy needed power so that he could keep from succumbing to Satan’s temptation.
2. The Ephesians believers needed to be strengthened so they could put on the armor of God (Ephesians 6:10).
 - a) Some of the Ephesian believers were under Satanic attack evidenced by their attitude and actions toward fellow believers (4:27).
 - (1) Some were lying (v. 25).
 - (2) Some were being tempted by remaining angry (v. 26).

- (3) Some were stealing (v. 28).
- (4) Some speaking corrupt or rotten words (words intended to hurt others) (v. 29).
- (5) Some were bitter (v. 31).
- b) Those who were under Satanic attack were to put on the armor and resist the devil (6:10-11).
 - (1) They were not wrestling with people, that is, other believers were not their problem (v. 12).
 - (2) They were wrestling with spirit beings (fallen/unrighteous/demons+Satan) (v. 12).
 - (3) They needed strength to put on that armor.
 - (a) The conflict is a mental wrestling.
 - (b) The power is mental/spiritual.
 - (c) The empowerment is the same Greek word in 2 Timothy 2:1, because both involve a Satanic conflict, both involve empowerment in Christ and in the Lord, and therefore both by grace.
3. The Hebrews needed to be made firm by grace (Hebrews 13:9).
 - a) The Hebrews were believers of Jewish descent considering abandoning their assemblies (churches), to return to the temple so they could reclaim the life/lifestyle they had lost (10:25).
 - (1) That it is OK for a Christian to return to his previous way of life (Judaism) is various and strange doctrines (13:9).
 - b) The Hebrews had been excommunicated from the temple with its altar.
 - c) The Hebrews needed to be made firm by grace (13:9).
 - (1) Firmness [strengthened NASB] comes from a word meaning “down” and involves the idea of a foundation or that which is settled down.
 - (2) Firmness is not identical to strength, but bears a similar idea, for that which is firm is also strong.
 - d) The Hebrews were warned to not be made firm by foods (13:9).
 - (1) These foods are offered on the altar.
 - (2) The foods were no benefit for the ones who were involved with the altar.
 - e) The Hebrews and all believers have an altar which is outside the camp (Judaism) (13:10-13).
 - (1) Unbelieving Jews serving at the temple have no access to this altar (13:10).
 - (2) Our altar is in heaven where we are seated by grace in Christ (13:14).

Study Questions

List some of Timothy's problems.

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Explain Paul's circumstance when he wrote 2 Timothy.

Why did Timothy need to be empowered?

Why is this empowerment by grace?

What would this empowerment allow Timothy to do?

List some of the Satanic temptations the Ephesians were experiencing.

Explain Paul's point in the statement, "our wrestling is not with flesh and blood."

Why is empowerment necessary for putting on the armor of God?

Contrast the relationship between grace and firmness and keeping law and firmness.

- C. Grace involves letting go of certain attitudes.
1. One must let go of his failure, especially sin.
 - a) Romans 7 illustrates this with emphasis upon Paul's past struggle with sin and his current struggle with sin.
 - b) Romans 8:1 provides assurance that the one in Christ is not condemned.
 - c) God's grace focuses the believer upon the freedom from condemnation. Holding on to failure/sin is a failure to learn the lesson of God's grace.
 2. One must let go of grand experiences not shared by all believers (2 Corinthians 12:1-4).
 - a) Paul died, perhaps by stoning in Acts 14.
 - b) Paul was caught up to the third heaven (v. 2).
 - c) Paul heard things which cannot be put into words on earth (v. 4).
 - d) Paul experienced this fourteen years earlier, but had never told the Corinthians (v. 4).
 - (1) It was boasting in an experience that all believers do not share (i.e. Paul died and came back, this does not happen; v. 1).
 - (2) Paul did not wish to boast in these kinds of experiences—not beneficial (v. 1).
 - (3) Paul contrasted himself to the false apostles, ministers of Satan, who boasted in their experiences (11:18). Paul kept his experience quiet for fourteen years.
 - (4) Paul had previously written to the Corinthians, that if one boast, boast in the Lord (1 Corinthians 1:30-31).
 - (a) All believers have the same standing in Christ.
 - (b) All believers can boast in Christ.
 - e) Paul experienced a beating from one of Satan's ministers (v. 7).
 - (1) This may have been a demon.
 - (2) This may have been a human who was doing Satan's will.
 - (3) The beating caused Paul to have a thorn in his flesh.
 - (a) This may have been damage to his face and eyes (Galatians 4:13-15).
 - (b) This was likely both debilitating and horribly disfiguring (Galatians 4:14).
 - f) Paul asked the Lord three times to take this thorn away, i.e. to heal him (v. 8).
 - (1) The Lord told Paul that His grace was sufficient (v. 9). God's grace helps us to mentally keep it together and do our God-given task.
 - (2) Paul learned to boast in his weakness (v. 9). Not all believers share the same weaknesses, but all are incapable of the Christian life apart God's grace.
 3. One must let go of reputations involved in things of this world (Philippians 3).
 - a) Paul would boast in Christ (v. 3).
 - b) Paul did not wish to have confidence in flesh (v. 3).
 - c) Paul had a basis for confidence in flesh (v. 4).
 - (1) He had more reasons than others.
 - (2) He was circumcised (v. 5).
 - (3) He was from the nation of Israel (v. 5).
 - (4) He was a Benjaminite, one of the tribes which was not taken in the Assyrian captivity (v. 5).
 - (5) He was a Hebrew from Hebrews (v. 5). Paul's family had never given into the influence of Greek culture, but had maintained the Hebrew way of life.
 - (6) He was a Pharisee when it came to the law (v. 5). The Pharisees developed in the time between the testaments as they stood for the Law against the Greeks.
 - (7) He was so zealous he persecuted the Church (v. 6).
 - (8) He blamelessly observed the Law (v. 6).
 - d) Paul counted all these things loss because of Christ (v. 7).
 - e) Paul wanted to experientially know Christ Jesus (v. 8).
 - f) Paul wished to be found having righteousness from God based upon faith, as opposed (v. 9).
 - (1) He did not wish to be found having law righteousness.
 - (2) His own righteousness is from law.
 - (3) Law stands in contrast to grace.
 - (4) In Christ righteousness is by grace.
 - g) Paul wished to know Christ (v. 10).
 - h) Paul wished to know His power (v. 10).
 - i) Paul wished to know the fellowship of His present sufferings with His body (v. 10).
 - j) Paul wished to be conformed to His death (v. 10).
 - k) Paul wished to attain to the out resurrection as an experience in life (v. 11).
 - l) Paul let go of the past, so he could press on to that which Christ Jesus had laid hold of him (v. 12).
 - m) Paul let go of the past to press on to the upward call of God in Christ Jesus (v. 14).

Study Questions

List three areas in which God's grace encourages the believer to let go.

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Where would we find an example of failure in sin in the New Testament?

Identify the time frame of the failure?

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What is God's decisive judgment regarding the believer's failure/sin?

What is an example of a grand experience in the New Testament?

Why does Paul identify it has having happened fourteen years ago?

What happened to Paul in connection with this grand experience?

What did Paul have to learn regarding the connection between the grand experience and his affliction?

Give some details of Paul's reputation or basis for confidence in his flesh.

What did Paul do with is reputation in light of Christ?

What did Paul make his aspiration?

- IV. Grace living depends upon the ministry of the Holy Spirit in the life of the believer.
- A. The Holy Spirit has different ministries in the life of the believer.
1. These are distinct from but related to the first two works which He performs once: baptism into Christ, and regeneration.
 - a) In connection with baptism He also seals the believer into Christ thus making him secure in Christ.
 - b) In connections with regeneration, His indwelling constitutes a downpayment, that He provides the believer the ability to experience his future salvation in present time.
 2. He teaches (1 John 2:27).
 - a) He teaches to abide in Christ.
 3. He leads (Galatians 5:18).
 - a) He leads to liberty.
 - b) He does not lead to law.
 4. He fills (Ephesians 5:18).
 - a) He enables the believer to function as part of the body of Christ.
 5. Each of these ministries are necessary for the believer to be growing.
- B. The Holy Spirit works out these ministries in the life of the spiritual believer.
1. The spiritual believer is so called because he/she is relating to and characterized by the works of the Spirit.
 2. The spiritual believer is receptive to truth which is for the life of the believer (1 Corinthians 2:14-15).
 - a) The soulish man may learn the fact of the truth, but he does not appreciate such truths.
 - b) The spiritual man welcomes these truths.
 - c) The spiritual man is able to evaluate all these things God has prepared for those who love Him (cf. v. 9).
 - d) The spiritual man also had understanding, that is the ability to discern the implications such truths have for His life, i.e. how God's will affects him (Colossians 1:9).
 - e) The spiritual man can appreciate the spiritual good things God says about him in Christ (Ephesians 1:3). He isn't disappointed wishing they were physical blessings.
 - f) The spiritual man has an appreciation for the truths of God's grace as we have seen in previous studies.
 3. The spiritual believer follows the Spirit's lead, also called "walking" (Galatians 5:16, 18).
 - a) The Spirit leads the believer to relate to his freedom in Christ (2 Corinthians 3:17).
 - (1) He is freed from the sin nature.
 - (2) He is freed from law.
 - b) The Spirit leads the believer so that the fruit from the Spirit is available (Galatians 5:22-23).
 - (1) The fruit is opposed by no law (v. 23b).
 - (2) The fruit is the character of Christ (v. 24). The Genitive "Christ's" describes the character of such individuals.
 - (3) The fruit is nine qualities or attitudes.
 4. The spiritual believer has been filled by the Spirit with the qualities necessary for functioning like part of the body of Christ (Ephesians 5:18ff).
 - a) He speaks to himself (v. 19).
 - b) He can appreciate a spiritual song (v. 19).
 - (1) It could be a Holy Spirit-generated song.
 - (2) It could be a song which is oriented to the human spirit as opposed to the soul.
 - (3) It is possible that both are truth; a Spirit-generated song is oriented to the human spirit.
 - c) He speaks to God (v. 19).
 - d) He thanks God (v. 20).
 - e) He submits to other believes (v. 21). He allows others to minister their gifts to him.
 5. The spiritual believer lives these out as a progression of the Spirit's work.
 - a) The Spirit teaches and he learns.
 - b) The Spirit leads him to relate to those truth He has taught, and he follows.
 - c) The Spirit fills him the qualities necessary to function in the body, and he exhibits such spiritual qualities.
 - d) The

Study Questions

Identify the two major works which the Spirit first does as part of salvation.

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Identify for each of the above an accompanying, continuing work which secures the believer's salvation.

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Identify the three primary works the Spirit continues to do in the believer.

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How does each relate to the Spiritual believer?

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Explain how the three tie together in the life of the Spiritual believer.

- C. The Holy Spirit produces the nine qualities of the fruit in the spiritual believer (Galatians 5:22-23). Because of the importance of this as it is tied to the spiritual believer in Galatians 6:1, it is fitting to further develop our understanding of these qualities.
1. The fruit is singular with nine parts, like a bunch of grapes or sections of an orange. It is not fruits, as in a variety of fruits.
 2. Love lays down its life (personal interests) for the best of others (1 John 3:16-18).
 - a) Love can cause us to labor to exhaustion for other believers (1 Thessalonians 1:3).
 - b) Love is characterized in 1 Corinthians 13.
 - (1) It is not easily angered (v. 4).
 - (2) It is kind, puts others at ease (v. 4).
 - (3) It does not have to win, zealous (v. 4).
 - (4) It is not a windbag (v. 4).
 - (5) It is not puffed up (v. 4).
 - (6) It does not behave inappropriately (v. 5).
 - (7) It does not seek its own things (v. 5).
 - (8) It is not provoked (v. 5).
 - (9) It does not keep records of wrong (v. 5).
 - (10) It does not rejoice in unrighteousness (v. 5).
 - (11) It rejoices in truth (v. 6).
 - (12) It bears all things (v. 6).
 - (13) It believes all things (v. 6).
 - (14) It hopes all things (v. 6).
 - (15) It is patient with all things (v. 6).
 3. Joy is the pleasant acceptance of things or circumstances knowing God has a purpose.
 - a) The Thessalonians had **joy** while experiencing **much adversity** when they received the Word (1 Thessalonians 1:6).
 - b) Paul rejoiced in his sufferings in place of other believers (Colossians 1:24).
 - c) Paul rejoiced at being spent [poured out] for others (Philippians 2:17-18; 1 Peter 4:13).
 - d) One can rejoice regarding good things (1 Peter 1:8).
 4. Peace is the calmness of mind regardless of external circumstances.
 - a) Peace contrasts to the attitude which seeks to avenge one's self (Romans 12:18-19).
 - b) Peace is contrasted to the anxious or agitated mind (Philippians 4:6-7).
 - c) Peace characterizes wisdom in contrast to bitter zeal, selfish ambition, and disorderliness (James 3:14-18).
 5. Longsuffering is the attitude that is not easily angered with others, having a long fuse. Modern translations have "patience" and translate the word for patience "endure."
 - a) Christ Jesus displayed longsuffering toward Paul, despite Paul having persecuted the Church (1 Timothy 1:16).
 - b) God was longsuffering with the spirits' disobedience in Noah's day (1 Peter 3:20).
 - c) Believers are to be longsuffering with all (1 Thessalonians 5:14; cf. James 1:20).
 6. Kindness puts others at ease in our presence rather than making them uncomfortable.
 - a) Believers are to be kind to one another, which is contrasted to bitterness, anger, fury, loud shouting and slanderous talk (Ephesians 4:31-32).
 - b) Believers are to "be clothed" with kindness, especially in our interaction with other believers (Colossians 3:12).
 7. Goodness is the sense of wellbeing and/or contentment and an attitude which attempts to provide for or encourage the same in others.
 - a) It is contrasted to evil (lacking in character) and can overcome [be victorious] over evil (Romans 12:21).
 - b) Food causes us to have a sense of wellbeing, but if it offends others, the good might be slandered (Romans 14:15-16).
 - c) It is the opposite of that which is worthless or comes to nothing because something worthless does not produce a sense of wellbeing (2 Corinthians 5:10).
 - d) One can work to give to another's need which results in a sense of well being for the other individual (Ephesians 4:28).
 8. Faith is the attitude which accepts God's promises to be real [gives substance to] so that one can respond to such promises.
 - a) Faith gives substance to a promise from God so that one may respond appropriately to the promise (Hebrews 11:1).
 - b) Faith makes the promise of practical righteousness real so we can act out of love (Galatians 5:5-6). [Righteousness=love]
 - c) Paul heard about the Ephesians' faith, for faith substantizing a promise one can act (Ephesians 1:15; James 2:14-17).
 9. Meekness focuses one's power upon a God-given goal so as not to be distracted; it is the gentle or tame yet powerful animal.
 - a) Paul contrasted meekness to using a rod in discipline (figuratively; 1 Corinthians 4:21).
 - b) Teachers are to handle those who contradict with meekness (2 Timothy 2:25).
 10. Self-control brings one's appetites under control so they do not interfere with accomplishing God's purposes.
 - a) Competitive athletes exercise self-control so they can win (1 Corinthians 9:25).
 - b) Paul exercised self-control for he did not want to be the loser after coaching others.

Study Questions

For each part of the fruit from the Spirit give a definition and an example of how it works.

Love -

Joy -

Peace -

Longsuffering (patience in some Bibles) -

Kindness -

Goodness -

Faith (faithfulness in some Bibles) -

Meekness (gentleness in some Bibles) -

Self-control -

- V. God's will involves understanding and responding properly to our spiritual enemies. These enemies oppose God's purpose or distract the believer from God's will. They constitute areas of conflict for the believer.
- A. The flesh or sin nature opposes God.
1. The sin nature dwells in the believer (Romans 7:17-18, 20).
 2. The sin nature dwells in the believer's flesh (Romans 7:18).
 - a) "Flesh" is used with different meanings in Scripture.
 - (1) Flesh can be mere physical being, to be made of flesh (John 1:14; 3:6).
 - (2) Flesh can refer to human beings (Matthew 16:17; Acts 2:17).
 - (3) Flesh can refer to our physical descent or lineage (Romans 1:3; 4:1).
 - (4) Flesh can refer to the bent or perverted nature of all human beings (Galatians 5:16-17, 19-21).
 - (a) Adam was created as a physical being.
 - (b) Adam had God-given cravings or desires pertaining to his physical nature. Adam found no counterpart for himself among the animals.
 - (c) Adam corrupted his own nature when he chose to follow deceitful cravings (Ephesians 4:22).
 - (5) The flesh/sin nature is a problem both in the past and present for the believer.
 - (h) In Romans 7:7-13 Paul wrote of his struggle with the sin nature in the past.
 - (i) In Romans 7:14-24 Paul wrote of his struggle with the sin nature in the present.
 - b) "Sin *nature*" describes that corrupted nature as the center of sin in the life of believers.
 - (1) The Greek text is simply "the sin."
 - (2) We add "nature" only for clarification.
 3. SURPRISE, SURPRISE, SURPRISE or SHOCK, SHOCK, SHOCK #1 the works of the flesh or shocking things Christians do. The works of the flesh are generally listed in Galatians 5:19-21. It is generally because verse 21 indicates that "things like these" are also included. Those in italics are omitted in some Greek manuscripts.
 - a) *Adultery* is sex with someone other than one's spouse.
 - (1) Paul warned that God will judge adulterers (Hebrews 13:4). This only has significance if the Hebrew believers were in danger of doing so, or were committing adultery.
 - (2) God judges/disciplines believers not the unsaved.
 - b) Sexual immorality is illicit sex outside of marriage.
 - (1) A Corinthian brother was engaging in sexual immorality (1 Corinthians 5:1).
 - (2) The Corinthians needed to be told to flee immorality, indicating that some were not (1 Corinthians 6:18; cf. 1 Thessalonians 4:3).
 - (3) Believers are not have immorality named among them, meaning that it could be (Ephesians 5:3).
 - c) Impurity or uncleanness is thinking and actions which involve sexual immorality.
 - (1) Homosexuality is a form of uncleanness (Romans 1:24, 26).
 - (2) Some of the Corinthians had not changed their minds regarding their uncleanness (2 Corinthians 12:21).
 - (3) Believers need to put uncleanness to death (Colossians 3:5).
 - d) Sensuality is unrestrained sexual activity, perhaps public displays or actions not covered above.
 - (1) The Roman believers were not to engage in sensuality (Romans 13:13).
 - (2) Some false teachers will twist grace into sensuality (Jude 4).
 - (3) Many believers will follow false teachers' perversion of grace which leads to sensuality (2 Peter 2:2).
 - (4) Sensuality described the conduct of the people of Sodom (2 Peter 2:7).
 - e) Idolatry is the worship of anything other than God.
 - (1) It could be the worship of a carved image meant to represent a false god (1 Corinthians 8:4, 7).
 - (2) Believers are to keep themselves from idols (1 John 5:21).
 - (3) Believers should not become idolators (1 Corinthians 10:7).
 - (4) Covetousness is idolatry (Colossians 3:5).
 - (a) Covetousness is craving more.
 - (b) Believers reaching for more is also tied to loving the world and ties to 1 John 5:21.
 - f) Sorcery is the use of something (traditionally drugs) to press a religious experience.
 - (1) In the future, the city Babylon will use sorcery to lead all nations astray (Revelation 18:23).

- (2) For believers, it involves anything we might use that is a substitute for a proper relationship to God: charms, crosses, special prayers, anything which is superstitious rather than directed by God.
- g) Enmity is an openly hostile hatred.
- (1) When a believer has his frame of mind from his flesh, it is hostile towards God (Romans 8:7).
- h) Strife is the tendency to be argumentative or snippy.
- (1) Some believers were evangelizing through strife (Philippians 1:15).
- (2) Verbal battles about doctrine often involve strife (1 Timothy 6:4; Titus 3:9).
- i) Jealousy or zeal is the drive to be better than others without concern for how it affects others.
- (1) The Corinthians were zealous, each party in the Church seeking superiority (1 Corinthians 3:3).
- j) Fits of anger describes a hot temper.
- (1) Believers are to let anger be put away (Ephesians 4:31; Colossians 3:8).
- (2) Paul feared he would find angry saints in Corinth (2 Corinthians 12:20).
- k) Selfish ambition (rivalries) are self-seeking and doing what one wishes for himself without concern for others.
- (1) Some people proclaimed Christ from selfish ambition (Philippians 1:17).
- (2) Believers are warned against accomplishing objectives according to selfish ambition (Philippians 2:3).
- l) Dissensions are parties or splits within a group rather than from a group.
- (1) Believers may divide believers between those who will allow them their personal rights and those who inconvenience them due to a weak conscience (Romans 16:17).
- (2) Believers dividing around certain leaders within a church is a sign of carnality (1 Corinthians 3:3). [This word is omitted in some Gk mss.]
- m) Divisions or heresies may refer to a faction/sect which holds to a doctrine, or to the misused/misappropriated doctrine which one chooses to hold.
- (1) People in the church will hold to misused doctrines so that those who are approved can be plainly seen (1 Corinthians 11:19). In the context, those who have a proper view of the body of Christ stand out from those who act with disregard for the body.
- (2) A believer who insists on teaching the Law for Christian living is a heretic, choosing what he will apply despite the plain statements that we are not under law (Titus 3:8-10).
- n) Envy is pain experienced when another receives a benefit, akin to jealousy.
- (1) Some were evangelizing out of envy (Philippians 1:15).
- (2) Believers had to be told to put away envy (1 Peter 2:1).
- o) *Murder* is the violent and senseless killing of others.
- (1) Believers were warned to not suffer as a murderer, which could happen if they did not respond properly to their adversities (1 Peter 4:15).
- p) Drunkenness is consumption of alcohol so that it impairs one's actions or mind.
- (1) Believers are not to live in drunkenness (Romans 13:13).
- (2) Believers were told not to become drunk (Ephesians 5:18).
- (3) Believers had become drunk at the meal before taking communion (1 Corinthians 11:21).
- q) Unrestrained partying is wild, often drunken partying.
- (1) Believers are not to live in wild partying (Romans 13:13).
- r) Those who practice these things have no inheritance in the kingdom of God (Galatians 5:21).
- (1) Believers do not practice or do the sin, for God does not allow them to do so (1 John 3:9). This is according to God's judgment and not ours.
- (2) This is Paul's challenge to the believers, why would they live like those who do not have the inheritance we have?
- (3) However, the fact that Paul has to mention these works means that believers do sometimes perform them.

4. Believers can avoid doing the works of the flesh (Galatians 5:16).
- a) Believers are to walk by the Spirit. This involves using one's mind to relate to who one is in Christ.
 - b) Believers may have lusts or cravings from the flesh, but they do not have to perform them. **YOU CANNOT STOP THE LUSTS OR CRAVINGS OF THE FLESH FROM COMING, BUT YOU DON'T HAVE TO DO THEM!!**
 - c) Believers are to follow the Spirit's lead (v. 18).
 - (1) This is how one walks; he follows the Spirit's lead.
 - (2) The one being led by the Spirit is not under law.
 - (3) Law is anathrous, meaning any kind of law, including turning this list into a law which one attempts to avoid.
 - (a) The list shows us what happens when we turn to legalism, we resort to our flesh and this is what the flesh does.
 - (b) Legalism ends in carnality/fleshly living (Galatians 3:1-3).
 - (4) Walking by the Spirit involves framing one's mind with truths from the Spirit (Romans 8:4-7).
 - (a) "The frame of mind from the Spirit..." (v. 6). The Spirit has truths with which He intends the believer to frame his mind.
 - (b) Being led by the Spirit involves following the Spirit's lead regarding these truths.
 - d) BELIEVERS ARE TO RELATE TO GOD'S GRACE which superabounds when the sin nature abounds (Romans 5:20-6:1).
 - (8) The sin *nature* is not lord over the believer because the believer is under grace not under law (Romans 6:14).
 - e) BELIEVERS ARE TO LOGICALLY COUNT (CREDIT) THEMSELVES DEAD TO THIS SIN NATURE BUT LIVING TO GOD (Romans 6:11; Colossians 3:5).
 - (1) God counts the believer to be in Christ's death, burial and resurrection (Romans 6:3-4).
 - (a) He was put into Christ's death (Romans 6:3-4).
 - (b) He has been united in the likeness of Christ's death (Romans 6:5). It is likeness, but Christ's death was real and ours is imputed/credited to us.
 - (c) He is/was jointly crucified with Christ (Galatians 2:20).
 - (d) He died to the world (Colossians 2:20).
 - (e) He died (Colossians 3:3)
 - (2) God counted (credited) Christ to be dying to the sin nature when He was on the cross, even though Jesus did not have a sin nature (Romans 6:10). This is the basis of God counting the believer to be in Christ and to share in His death, burial and resurrection. This was regarding Christ's human nature.
 - f) BELIEVERS ARE TO LOGICALLY COUNT THEMSELVES TO BE LIVING TO GOD IN CHRIST (Romans 6:11).
 - (1) God counts the believer to be in Christ's life and resurrection (Colossians 3:1).
 - (a) He was put into Christ and therefore raised up with Him (Colossians 2:12).
 - (b) He was jointly-made alive and jointly-raised with Christ (Ephesians 2:5-6).
 - (2) Christ lives to God (Romans 6:10). This is regarding Christ's human nature.
 - g) Believers are not to allow the sin nature to reign in the mortal bodies (Romans 6:12).
 - h) BELIEVERS ARE NOT TO PRESENT THEIR MEMBERS TO THE SIN NATURE (Romans 6:13).
 - (1) Member might refer to a real part of our human person: body, or soul, or spirit.
 - (2) Member might refer by association to an activity involving part of our person.
 - i) BELIEVERS ARE TO PRESENT THEIR MEMBERS TO GOD AS TOOLS FOR RIGHTEOUSNESS (Romans 6:13).
 - (1) Many of the cravings God gave the believer can or should be properly directed rather than perverted.
 - (2) Presenting one's self to God is the same language of Romans 12:1-2.
 - (a) Romans 12 resumes the thought Paul left off addressing at the end of Romans 8, chapters 9-11 being a parenthesis in Paul's objective.
 - (b) Romans 12:3ff demonstrate some proper uses of our members in ministering to other believers both through our gifts specially and through love in general.
 - j) This logical thinking, framing of one's mind, etc. constitute "walking by the Spirit."

Study Questions

Can the believer stop the lusts or cravings from the flesh from entering his or her mind?

Describe the idea of “walk” and “led” as they are related to the Spirit in Romans 8 and Galatians 5.

Walk -

Led -

Explain how the believer is to relate to the law as it regards the sin nature.

What place does grace have in addressing the sin nature?

What precisely is the believer to do when he is confronted with a craving from his sin nature?

What is a “member?”

How does a believer use or not use his members when he follows the Spirit’s lead?

- B. Satan opposes God's purpose and therefore, opposes believers.
1. Satan is a created being, he is not God.
 - a) Satan was created by God as Lucifer - 'the shining one' (Ezekiel 28:13b).
 - (1) Satan was a cherub (v. 14).
 - (2) Satan was filled with violence (v. 16).
 - (3) Satan sinned (v. 16)
 - b) Satan wanted to be like God (Isaiah 14:13-14)
 - (1) He wanted to ascend the heavens.
 - (2) He wanted to move his throne above the stars.
 - (3) He wanted to sit on God's mountain in the north (not upon earth). This was where other spirit beings came before God, therefore, Satan wanted them to come to him like they came to God.
 - (4) He wanted to ascend above God's glory clouds.
 - (5) He wanted to be like the Most High. He wanted authority like God's.
 - (6) He did not want to answer to God, but wanted to be like God in having others answer to him.
 - (7) Satan corrupted his wisdom (Ezekiel 28:17).
 2. Satan has limited authority.
 - a) He had to have permission to attack Job and then God limited what he could do (Job 1:8-12; 2:3-6).
 - b) He had to have permission to attack the disciples (Luke 22:31).
 - c) He must have permission to attack us, as God will not allow us to be tempted beyond our ability (1 Corinthians 10:13). Note: this also means that if you are experiencing a temptation, God knows you know enough to bear it.
 3. Satan operates in opposition to God's purpose.
 - a) The title Satan is Hebrew for "adversary."
 - b) He operates in the sons of disobedience (Ephesians 2:2).
 - c) He is the enemy who sows tares (false believers) among the wheat (sons of the kingdom) (Matthew 13:39).
 - d) He used an unsaved man as an enemy of righteousness to pervert the straight ways of the Lord (Acts 13:10).
 - e) He used Peter in an attempt to dissuade Christ from going to the cross (Matthew 16:22-23). Peter was not possessed but attacked, so that he did not think accurately.
 - f) He hindered Paul and Silas from returning to Thessalonica (1 Thessalonians 2:18).
 4. Satan opposes God by deception (lying).
 - a) He deceived himself into thinking he could be like God (Isaiah 14:13-14).
 - b) He deceived Eve (2 Corinthians 11:3; 1 Timothy 2:14), so that she likely thought she was doing the correct thing.
 - c) He deceives the whole world (Revelation 12:9). The world lies like a baby in the evil one. He uses deception to comfort them like a parent would comfort a child.
 - d) He is the father of the LIE (John 8:44).
 - (1) The lie is that the creature can take the place of the Creator (Romans 1:25).
 - (2) The lie is that creature can be worshipped like the Creator (2 Thessalonians 2:3-11).
 - (3) The lie is that the creature can be righteous without the Creator (2 Corinthians 11:13-15). Some are ministering righteousness.
 - (4) The lie is that even the believing creature can accomplish God's righteousness apart from God's revealed means (Ephesians 4:22-25).
 - (a) That was part of life in the old man, or who we were before salvation.
 - (b) The new man - who we are in Christ - is created in righteousness.
 - (c) The believer can only live righteously toward his fellow believers as he puts on who he is in the new man.
 - e) He wants us to think our conflict is with fellow believers, while our conflict is with (Ephesians 6:12).

Study Questions

Is Satan creator or creature?

What type of being is Satan?

If God created him, how did Satan come to be opposed to God?

Describe Satan's authority.

Give some examples of how Satan has opposed God's purposes.

What is Satan's chief means of opposing God?

Define the Lie.

Can believers accept the Lie in some sense?

Explain.

5. Satan attacks the believer with very specific schemes.
- a) The Devil deceives or leads astray in the realm of fear. Satan uses fear, for we don't know what will happen next and leads us astray to make decisions outside God's will.
- (1) The Tempter could have tempted the Thessalonian (1 Thessalonians 3:5-6).
- (a) He could have agitated them (v. 3).
- (b) He uses this to pressure believers to cease acts of faith and love (v. 6). Paul rejoiced the tempter was unsuccessful.
- (2) Satan uses cowardice, to intimidate believers to not act, specifically to not evangelize (2 Timothy 1:7-8).
- (3) The Devil uses the fear of death to control people (Hebrews 2:14-15). He has used fear in adversity to lead people astray (Revelation 2:10).
- (4) Doubt arises from fear, of either being wrong or consequences of one's choice.
- (a) In Romans 14:22-23 believers doubted that they could be acceptable without observing certain days, or eating only certain foods.
- (b) Discouragement or disappointment with God's will often precedes doubt. We fear our experience will always be "bad". We want a "better" experience than what we have. This is illustrated by Job (3:3, 11, 20-21) and Paul (2 Corinthians 12:7-8).
- (c) Doubt can lead to independence from God's plan. We act since God doesn't.
- b) The Devil deceives in the realm of pride. He deceives us to think we are important or at least more important than others. This applies to our interests.
- (1) Arrogance can lead to actions outside God's will (James 4:6-7).
- (a) Speaking against a brother (v. 11).
- (b) Planning a course of action without knowing if it is God's will (v. 14).
- (c) Showing off by both these actions. This is evil that spreads (v. 16).
- (d) Making decisions without determining whether it is God's will is sin (v. 17).
- (2) Some Romans saints were causing divisions among the assembly (Romans 16:17, 20).
- (a) They put their cravings before the needs of weaker brothers (v. 17-18).
- (b) They use deception (v. 18).
- (c) Satan is tied to this (v. 20).
- (3) Not dealing graciously with another believer can provide Satan a foothold (2 Corinthians 2:11).
- (a) A brother had been punished (v. 6).
- (b) He had been severely grieved (v. 7).
- (c) Satan affects the products of the mind (νοηματα result of the mind).
- (4) The Ephesians were giving the devil a foothold (Ephesians 4:27).
- (a) They were not to let the sun go down on their fury (v. 26). Satan could use this to get them to act, bringing in some opportunity to act on it.
- (b) Some were stealing instead of working to help others (v. 28). Satan's attempt to move his throne in Isaiah 14 can be viewed as stealing authority.
- (c) Some were speaking rotten words, i.e. those who tear down rather than build up, hurtful, critical words (v. 29).
- (d) All these involve pride or arrogance in a sense of entitlement or superiority.
- (5) Ananias and Saphira lied (Acts 5:1-3).
- (a) Barnabas (Paul's friend) had brought the proceeds from the sale of land to help meet the needs of others (4:36-37).
- (b) Ananias and Saphira followed suit.
- (c) They kept back (the Greek word means to embezzle) meaning they gave the others the impression that they gave all the price, though selling, giving, or giving all were not required.
- (d) Satan filled their hearts (v. 3). This indicates that their hearts were deficient. Knowing how Satan tempts, this filling involved deception and pride.
- (6) A new believer as a bishop, might be in danger of pride (1 Timothy 3:6).
- (a) He can be puffed up (a cloud of smoke), thinking he is something.
- (b) He might come under the same judgment as Satan, i.e. he is dethroned, or loses his authority.
- (c) He is to prove himself first.
- (d) He is to have a good testimony from those outside the assembly so Satan can not ensnare him (v. 7). This snare could be a constant attempt to reclaim his reputation (which can't be done – only God can accomplish this).
- (7) Young men are tempted to not submit to the elders (1 Peter 5:8).
- (a) The men appear to have been worrying about suffering in the church

- and Satan could take advantage of this (v. 7, 10).
- (b) They apparently want to take the lead which is not yet their role.
 - (c) They could resist the devil (v. 8).
- (8) A Bishop is to flee youthful lusts by which he can become ensnared to Satan (2 Timothy 2:22, 26).
- (a) He is in danger of being self-conceited, convinced he can argue others over to his position.
 - (b) He is warned by God not to argue (vv. 23-24).
 - (c) He is ensnared, because Satan gets him preoccupied doing God's work the the wrong way and he won't stop.
- c) The Devil deceives regarding aspects of God's will as it relates to the body of Christ.
- (1) Some younger widows had gone after Satan (1 Timothy 5:15).
 - (a) They were learning to be idle (v. 13). This was in service to the assembly (cf v. 10). The deception was, they no longer needed to help others.
 - (b) They were engaging in gossip (v. 13). The deception was that others need to know activities and details about others which they don't.
 - (c) They were busybodies (v. 13), putting their noses in other's business. The deception was that one needs to attend the details of others' lives, or try to fix matters without being asked for help.
 - (2) Satan could tempt married couples (1 Corinthians 7:5).
 - (a) They were to stop withholding marital relations.
 - (b) They could be tempted if they remained apart too long.
 - (c) This temptation involves deception that various responses (unfaithfulness, bitterness, not being gracious) would be okay.
 - (3) The Corinthians were in danger of being led astray (2 Corinthians 11:3).
 - (a) They were being led astray from the simplicity of having their minds (indicated by *nohmata*) set in Christ.
 - (b) They were led astray by teachers (ministers of Satan vv. 12-15) who present three lies or deceptions (v. 4).
 - i) They herald a Jesus which is similar, but Paul didn't do this. They focused on the earthly life of Jesus (hence Jesus not Christ).
 - ii) They herald a different Spirit than the one Paul announced.
 - (1) The Spirit is our pledge and seal (1:22).
 - (2) The Spirit gives life (3:3, 6).
 - (3) The Spirit provides liberty and glory (3:17, 18).
 - iii) They herald a different gospel. They announce a different means of initial salvation, likely through "righteous works." They are ministers of righteousness.
 - (c) This situation has an effect similar to that in 1 John 4:1-6. False teachers (anti-christs) were being heard by the unbelievers. Believers were wondering why the world heard the unsaved, and whether they should change their technique/s.

6. The believer can defend against Satan. Scripturally, this activity is never viewed as offensive but always defensive. While Satan may use circumstances as the bases for attacks, his attack is in the mind. "We are not ignorant of the results of the mind from Satan," "Why has Satan filled your hearts to lie." Therefore, our God-given defense is also mental. We are not protected by any special clothing or jewelry (crucifix), nor by holding a Bible or being in a special location (i.e. a building where a church assembles). These are all superstitions.
- a) The believer is to first be made strong in the Lord (Ephesians 6:10).
- (1) This is an empowering in the inner man (1:19; 3:16, 20).
 - (2) This is an empowering in the Lord.
 - (a) We relate to who we are in Christ.
 - (b) We relate to our Master – Lord.
 - (3) This is empowerment results in visible might to stand against Satan.
- b) The believer is to put on the whole armor of God to stand (Ephesians 6:11).
- (1) We stand against the devil's methods.
 - (2) We don't wrestle with other people (flesh and blood) but with spirit beings (v. 12). We can't blame others for our problems; Satan is the real problem.
 - (3) We are to put on the armor to resist the Devil in the evil day (v. 13).
 - (a) The armor is six specific areas of correct / counter thinking.
 - (b) The evil day is when the Devil tempts us. Not every day is evil.
- c) The believer girds himself with (puts on like a girdle) truth (v. 14).
- (1) Truth is in Jesus (4:21). He sees and responds properly to all things.
 - (2) The believer needs to recognize this is an attack from Satan.
 - (3) The believer needs to recognize that he may have set himself up for the attack with wishes or expectations which were unfulfilled. Satan uses these to bring on discouragement, disappointment, and doubt about God's goodness.
 - (4) The believer is to speak truth with his fellow believers (4:25). The Lie, in this context, is a refusal to recognize God's creation of a new man, where all believers are united as one, and no differences exist. Satan doesn't want us to see things as they are. He wants us to look at the situation as "poor me."
- d) The believer puts on the breastplate of (the) righteousness (v. 14).
- (1) The new man (the whole body with Christ) is created in righteousness (4:24). This is in Christ.
 - (2) The believer needs to see himself in Christ with God's righteousness (2 Corinthians 5:21).
 - (3) The believer needs to remember that any plan or action on his part, which he accomplishes (or tries) is his own righteousness not God's.
- e) The believer shoes his feet with readiness of the good news of (the) peace (v. 15).
- (1) Christ is our peace (2:14).
 - (2) Christ made peace by creating the Jewish and Gentile believers into one new man (2:15).
 - (3) Christ announced peace to both groups (2:17).
 - (4) The believer needs to realize that Christ is the basis of peace between believers.
 - (5) The believer needs to be ready to announce the good news of peace to his fellow believers, and to live it out himself, being at peace with other saints.
- f) The believer picks up the shield of the faith (v. 16).
- (1) Gentiles had no promise from God and were without hope (2:12).
 - (2) Now, both Jews and Gentiles have access (to God) through Christ (2:18).
 - (3) Believers have access in Christ through faith (3:12).
 - (4) Believers (Jewish or Gentile) are equal heirs (no difference) (3:6).
 - (5) The shield is the faith that God has given us access to Himself through Christ.
 - (6) The believer reminds himself of his access in Christ. Satan deceives, "God doesn't want to talk with you in this situation," "You blew it," "You don't need to talk to God about this."
- g) The believer receives the helmet of salvation (v. 17).
- (1) The believer is given all blessings (1:3).
 - (2) The believer is holy and without blame in Christ (1:4).
 - (3) The believer is redeemed (1:7).
 - (4) The believer is sealed in Christ (1:13).
 - (5) The believer is raised up and seated together with the whole body in Christ (2:5-7).
 - (6) The believer is saved by grace, not by any form of his own merit (2:8).

- (7) The believer needs to review this salvation which is shared equally by all church saints. He needs to remember that what is true of him in Christ is also true of those believers with whom he is experiencing a conflict. -
 - h) The believer receives the sword of the Spirit which is the utterance of God (v. 17). This is a specific utterance from God which counters Satan’s deceptions and lies regarding the body of Christ. It is not *logos* but *rhama* an utterance. -
 - (1) These utterances include the “good words” or “blessings” God says about us in Christ (1:3-4). Each blessing is an utterance from God. -
 - (2) These utterances include Christ’s word [*rhama*] by which He cleanses us so we are holy and without blame (5:26-27). Because of Christ, we will be holy and without blame, though Satan may tempt us to doubt we will make it. -
 - i) The believer then communicates with God. -
 - (1) He worships (prays). He needs to focus on the character of God. -
 - (2) He supplicates (asks about things when he doesn’t know exactly what is needed).
 - (a) He supplicates for others. -
 - (b) He supplicates for others going through the same type of problems. -
- What do we do after we have put on the whole armor?

Study Questions

What does the believer need first before putting on the whole armor of God?

Name two facts the believer should keep in mind regarding Satanic attack and his relationship to other believers.

What are we doing when we put on each part of the armor of God?

- C. The World distracts believer's from doing God's will.
1. Many believers are confused regarding the world and worldliness. They mistake movies, TV, dancing, bowling, sports, types of clothing, men and women swimming together, investing, etc. to be worldly. Many attempt to avoid these to avoid being worldly. However, to avoid the world, one would have to avoid most things made by others and many activities we do as part of daily life.
 2. The world identified
 - a) The world translates the Greek *kosmos* [κοσμος].
 - (1) *Kosmos* describes an ordered system.
 - (2) *Kosmos* refers to the organizing of hair, jewelry and clothing (1 Peter 3:3).
 - (3) *Kosmos* can refer to the physical universe (Acts 17:24).
 - (4) *Kosmos* can refer to the people who make up the system (John 3:16).
 - (5) *Kosmos* refers to the system organized by Satan to oppose God (John 7:7).
 - b) The world is tied to the age [*aion aiōn*].
 - (1) The present age is evil (Galatians 1:4).
 - (2) The present age has the same character as the world system (Ephesians 2:2).
 3. The world system is ruled by Satan. He is the prince (John 12:31; 14:30; 16:11).
 - a) He is the god of this age (2 Corinthians 4:3, 4).
 - b) He governs this system through his fallen angels (demons) (cf Ephesians 6:12; Daniel 10:13).
 - c) He could offer the kingdoms of this world (Matthew 4:8, 9).
 4. The world system is contrary to God and His program.
 - a) The world hated Jesus because He testified that its works are evil (John 7:7).
 - b) The world rejoiced in Christ's departure of this world (John 16:20).
 - c) The world puts the believer under adverse pressure (John 16:33).
 5. This world system originated following the death of Abel (Luke 11:50-51). Its origins can be observed in Genesis 4.
 - a) Cain went out from the presence of the Lord (4:16).
 - b) Cain built a city in Nod (vagabond) (4:17). God didn't build a city, but planted a garden. Urbanization is part of the system.
 - c) Cain dedicated the city to his son Enoch (dedicated).
 - d) Enoch named his son Irad (group/town) (4:18).
 - e) Irad named his son Mehujael (struck by God) (4:18).
 - f) Mehujael named his son Methushael (man of/who is god) (4:18).
 - g) Methushael named his son Lamech (power) (4:18).
 - h) Lamech's family introduced several facets of the world system (4:18-24).
 - (1) Lamech introduced polygamy (4:19).
 - (2) Lamech named a son Jabal (produce) through whom began the commercial production of livestock (probably for religious purposes) (4:20).
 - (3) Lamech named a son Jubal (sound). He introduced instrumental music (4:21). The world system
 - (4) Lamech named a son Tubal-Cain (to hammer) began the commercial production of metal implements (4:22).
 - (5) Lamech named a daughter Naamah (beauty). The world emphasizes external/physical beauty (4:22).
 - (6) Lamech killed a man in revenge for harm done to him (4:23-24). Thus is introduced the world's attitude of avenging one's self.
 6. The World is a problem for believers.
 - a) Believers are to keep themselves unspotted from the world (James 1:27). James deals with two major stains from the world system.
 - (1) The world system does not encourage believers to care for orphans or widows (1:26).
 - (2) The world system operates on class or wealth distinctions (2:1ff).
 - (3) The world system encourages the pursuit of "stuff," or reaching for more wealth and greater status (4:1ff). The believer who befriends the world, constitutes himself God's enemy (v. 4).
 - b) The World has cravings (lusts) for people.
 - (1) Grace teaches us to deny worldly lusts (Titus 2:12).
 - (2) The world system appeals to the believer to love it and its things (1 John 2:15ff). John's words can be translated "stop loving." The believer is to love other believers, not things. He can't love the world and God.
 - (3) The world has cravings [lusts] for the flesh (1 John 2:16). These are cravings which appeal to our physical nature.
 - (a) The world preys on men's sin natures, appealing to their appetite for sex, religion, competition, rage, debate and

- overconsumption (see previous notes on the works of the flesh pp. 23-24).
- (b) Modern advertising is one means by which the world appeals to the flesh.
- (4) The world has cravings for the eyes (1 John 2:16). These are cravings which appeal to eyes: new paint syndrome-it looks good.
- (a) Recall that Naamah emphasized physical beauty.
- (5) The world promotes empty boasting about the things of this physical life (1 John 2:16).
- (a) This is the boisterous noise of a con-man, a fly-by-night salesman who promises more than his product can deliver. Therefore, the empty boasts about this physical life hold out promises which they cannot deliver: happiness, satisfaction.
 - (b) The things of this life are to be used in love for others, not as a means of making an empty boast (3:17).
 - (c) Those who are rich in the age are to be rich in good works and to give rather than putting their trust in uncertain riches (1 Timothy 6:17-19).
- (6) The context of 1 John explains how these three are expressed.
- (a) Believers love God by loving their brothers (4:20).
 - (b) Believers are to love their brothers by meeting their needs (3:17-18).
 - (c) Believers are to know that only those who know God hear the message which believers speak (4:4-6). Those from the world do not hear us.
 - (d) Therefore, to withhold from brothers due to a love of things, is a failure to love the Father.
 - (e) Therefore, to “stress” over why others don’t listen our message is a concern with the empty boast of this life.

- c) The world system becomes a distraction.
- (1) Jesus explained to His disciples why some believe but do not bear fruit.
 - (a) Some are choked by worries related to the age (Mark 4:19; Luke 8:14).
 - (b) Some are choked by the deceit of wealth (riches; Mark 4:19; Luke 8:14).
 - (c) Some are choked by cravings and pleasures of life (Mark 4:19; Luke 8:14).
 - i) Cravings are lusts [*epithumia*], things in the system which appeal to or draw out our own interests.
 - ii) Pleasures are things which involve physical pleasure, physical gratification [*hedonai*] (cf. 2 Peter 2:13). This word can be illustrated by the desire to eat and the search for the ultimate satisfying hamburger, cake, etc..
 - iii) Jesus meant that people become so involved in pursuing these that they do not pursue God's goals for them.
 - (d) These people do not go on to bear mature fruit, but hard, unripe fruit.
 - (2) Paul encouraged the Corinthian believers to have a proper attitude toward the matters of life (chapter 7).
 - (a) The time is shortened (v. 29) refers to the soon coming of the Lord for us (cf. Titus 2:11-13). Christ's coming encourages a proper perspective toward the matters of this life.
 - (b) The married should be as though not married (v. 29).
 - i) In the resurrection, physical marriage will not exist.
 - ii) Elsewhere, Paul instructs husbands and wives on how to properly relate to one another in love and respect (cf. Ephesians 5; Titus 2).
 - iii) Paul's point here is that we remember that marriage is not the be all end all of life, and in light of our future with Christ, we can keep from being consumed with being married.
 - (c) The ones weeping are not to weep and the ones rejoice are not to rejoice (v. 30).
 - i) Elsewhere, Paul instructs believers to weep with those who weep (Romans 12:15). It has an appropriate place.
 - ii) In light of Christ's coming, those situations which give rise to our joy or grief are to be put in perspective, e.g. believers may grieve over the death of fellow believers but are not to grieve without hope (1 Thessalonians 4:13). Our future tempers our grief and joy.
 - (d) The ones buying are not to possess (hold firmly; v. 31).
 - i) This doesn't forbid buying things.
 - ii) The danger is in holding so firmly to a thing as though it will bring our fulfillment or contentment.
 - iii) The first disciples of the Church did not count anything to be theirs having a proper attitude (Acts 2:44; 4:32). They share with those who had need (need is defined as clothing and food).
 - (e) The ones making use of the world are not to fully use it (v. 31).
 - i) The believer isn't forbidden from making use of the system: buying, living in a city, playing or enjoying music, engaging in industry, govt.
 - ii) The believer is not to so involve him or herself in such things that they become the be all end all of life.
 - iii) The believer is not to love the system, therefore he or she does not lay down one's life to fix or improve it.
 - iv) The believer reminds himself that this system is like the scenery of a play and it is passing away (v. 31).
- (3) Grace teaches us to say, "No" to ungodliness and worldly lusts (Titus 2:12).
- (a) Ungodliness is activity intended to deny or dishonor God.
 - (b) Worldliness is the misuse of God's provisions; distraction from God's intended use.
 - i) In the context of Titus, worldliness largely involves the misuse of the Law (Titus 1:10-16; 3:9).
 - ii) It misuses love for the world and its things (1 John 2:15-17).
 - iii) It misuses wisdom as the world making it philosophy and a means of "reaching" people (1 Corinthians 1:20).
 - iv) It misuses sorrow, simply making people feel bad and it only results in

- death (both spiritual and physical), while God uses sorrow to get people to change their minds (2 Corinthians 7:9-10).
- v) It misuses possessions: possessing to possess, owning for the sense of security and gratifying our sensual desires, rather than for meeting our own needs and the needs of other believers (1 Corinthians 7:31; 1 John 3:17; 4:20; James 4:4).
 - vi) It misuses the basic rules [elements] of the world system making them a standard for all life, especially Christian living (Galatians 4:3, 9).
 - (1) The world system is built around standards by which people can measure each other.
 - (2) The world system has rules similar to rules one might give a child (v. 3). Those rules are basic things of this world.
 - (3) To turn back to any kind of law system is to turn back to the basic matters of this world (9-11; cf. Colossians 2:8f).
 - (4) Believers died to the basic elements of this world (Colossians 2:20). Death brings freedom from that system.
 - (5) Living in the world and meeting its standards and getting others to do the same provides a basis for “boasting” (Galatians 6:13-14).
 - (c) Grace focuses the believer on God’s provisions by His grace and in so doing points out the incongruity of ungodliness and worldliness with the tremendous God-given benefits.
 - i) Being dead to the sin nature and yet living out one’s sin nature as ungodliness makes no sense (Romans 6:1-3, 11).
 - ii) Being dead and crucified to the world system (Galatians 6:14) is inconsistent with living in and boasting in it. Grace focused Paul on the new creation (v. 15).

What happens to the believer who follows distractions?

List the areas of the world system which Paul identified in 1 Corinthians 7.

What was Paul’s point regarding each aspect of the world system in 1 Corinthians 7?

How should grace affect the believer’s attitude toward the world system?

Distinguish worldly lusts from ungodliness.

Identify some areas of worldly lusts, or misuse of God’s provisions?

Study Questions

List the problems Jesus identified that the world system causes for the believer?

7. The age identified.
- a) More than one age exists (Matthew 12:32).
 - b) This present age (course) has the character of this world (Ephesians 2:2).
 - c) The age is characterized by those who are philosophical, academic and debate truth in an attempt to arrive at truth, but they never do arrive at truth (1 Corinthians 1:20ff).
 - (1) The message of Christ's cross is moronic to those who are perishing (unbelievers) (v. 18).
 - (2) God will destroy the wisdom of the wise (v. 19).
 - (a) The world's wisdom tends to philosophy trying to account for that which God has not addressed, the "Why's" men frequently ask. At the heart of philosophy is the question, "How do we know that anything is true?" By such questioning, one will not arrive at truth. God revealed the truth in the good news of Christ, and that good news cannot be understood by philosophical questioning.
 - (b) God praises wisdom He provides.
 - (c) God destroys the wisdom from the world and age.
 - (d) The world has never known God through its wisdom (v. 21).
 - (e) God saves those who believe through the moronic nature of proclaiming the cross.
 - (3) Academic study will not bring one to the good news (v. 20).
 - (4) Debates over ideas will not bring one to the good news (v. 20).
 - (5) The message 'Christ crucified' is not well received in the world.
 - (a) The Jews find it a roadblock.
 - (b) The Greeks find it moronic.
 - (c) The called ones (whether Jew or Greek) find it God's power and wisdom (v. 24).
 - (d) This is why believers have overcome or become victorious over the world, we have believed that which they find unacceptable (1 John 5:4-5).
 - d) The age has a wisdom which is contrasted to God's wisdom (2:6-8).
 - (1) God's wisdom is for those believers who are maturing (v. 6).
 - (2) God's wisdom renders ineffective the wisdom of this age (v. 7).
 - (3) God's wisdom renders ineffective the wisdom of the rulers of this age (v. 7).
 - (4) God's wisdom is in a mystery (v. 8).
 - (5) God's wisdom explains the things God has prepared for us (v. 9).
- e) The present age is evil (Galatians 1:4).
 - (1) "Evil" is *poneros*, an evil which spreads.
 - (2) God chose us out of the present evil age.
 - (3) The present evil age is contrasted to life which is Christ, life by the Spirit, a life which shows forth eternal life (2:20; 3:2-3; 6:8).
 - (4) In the context of Galatians, the present evil age involves a life by the flesh (3:2-3; 5:19-21; 6:8).
- f) The believer can live in and respond properly to this present age.
 - (1) Believers do not have to be conformed to the age (Romans 12:1-2).
 - (a) Conformity to the age involves operating by the legal principles of the age, standards by which others can gauge another's "spirituality" or acceptability. The spiritual believer is able to evaluate all things, but is not evaluated by anyone (1 Corinthians 2:15). No one is able to identify spirituality, because it does not consist of just works or attitudes, but of motives which others cannot see.
 - (b) Transformation, or living outwardly what we are within is the proper response to world's lure to conform, to attempt to make one's self measurable by the world's standards.
 - i) Transformation involves the use of our changed mind.
 - ii) The believer uses his/her mind to think accurately about truth and values. In the following context the emphasis (like 1 John) is upon loving and serving the body of Christ, a quality not valued by the world system.
 - (2) Believers are to have and experience **ABUNDANT LIFE**, and a life conformed to the age is not abundant (John 10:10).
 - (3) Believers can live godly (Titus 2:12).
 - (a) Being in this age does not keep us from being godly.
 - (b) Godliness stands in strong contrast to the qualities of this age.
 - (4) Believers can be at ease into the age (1 John 2:17).
 - (a) They must be doing Gods' will.
 - (b) They are to love their brothers.
 - (c) They are at ease because while the age changes, they are doing that which

never changes with the whims of society or culture.

- (5) Believers can know they are crucified to the world system and it to him (Galatians 6:14). This is because law is a system which operates within the world system.
- (6) Believers can know that we have been rescued out of this present evil age (Galatians 1:4).

Rather than a conformed life, Jesus Christ planned for us to have what kind of life?

Study Questions

What is the character of the present age?

How does that character affect the way some people attempt to evangelize?

For the believer, God's wisdom toward or for us is called a - , meaning ...

What is the origin of the things God has prepared for those who are loving Him?

What does the legal age attempt to do to people?

Contrast conform and transform.

Faith and The Faith

The Greek noun πιστις is pronounced _____ and is translated _____.

How many times does it occur in the NT?

How many times does it occur in Romans to Revelation 3?

Where can you find a Biblical definition of faith?

Give a Biblical definition of faith.

Faith requires a _____ which is based upon a _____ from God.

How many times from Romans to Revelation does it occur with the article: _____ without: _____

Faith must always have an _____ which is always _____ at the time of faith.

List some general types of faith.

List some general categories for the object of faith.

List some specific promises which make up the Christian Life.