

The Christian Life

Some introductory questions on the Christian life

1. What is the chief purpose of the Christian life?
 2. Why live the Christian life?
 3. What is the chief motivation for living the Christian life?
- I. The chief purpose of the Christian life is the glory of God.
- A. Glory has different emphases in various contexts.
1. The dominant Hebrew word glory is kabod [כְּבוֹד].
 - a) It meant weight, or heaviness and metaphorically, the prominence or importance of an individual, “that which makes God impressive.” [TDNT 178]
 - b) It meant the status, or respect shown to a person of importance.
 2. The New Testament word is doxa [δοξα].
 - a) This word derives from the idea of “opinion.” In this it meant what “I think” and “what others think of me.” [TDNT 178] The second is important because it conveyed the idea of one’s standing or reputation.
 - b) In the New Testament, it is what God thinks about Himself or another. It is therefore, the reputation resulting from God’s evaluation.
 - c) In 1 Corinthians 11:15, a woman’s hair served as her **reputation**. In their world women who did not wear veils, or wore short hair expressed a **reputation**, the opinion she had about herself, she effectively stated that she was under the authority of no man.
 - d) Christ expressed the reputation of the Father by doing the works the Father gave to Him (John 17:4).
 - e) Peter would express the reputation of God by his death (John 21:19).
- B. We are to glorify God.
1. We ask like Christ asked [His name] (John 14:13).
 2. We bear fruit: love, joy (John 15:8-11).
 3. We can verbally express God’s reputation when we restrict our thinking to the same thing and speak with one mouth (Romans 15:5-6).
 4. We can glorify God by means of our body and spirit (1 Corinthians 6:20). We use our bodies to express what is in our spirit by actions and words.
 5. We are to do all things so that they express God’s reputation (1 Corinthians 10:31).
 6. We are being changed from the inside out by the Spirit, to reflect our Lord’s reputation (2 Corinthians 3:18).
- C. We are to live with respect to our relationships to God.
1. We are God’s children and are to imitate our loving Father (Ephesians 5:1).
 - a) We live out love for other believers
 - b) We are light in the Lord and live as children of light (v. 8).
 2. We live by the Spirit and are also to walk by the Spirit (Galatians 5:25).
 3. We are in Christ and are to live our lives in agreement [worthy] of our calling in Christ (Ephesians 4:1).
 4. We are sons and are to live as sons, led by the Spirit (Romans 8:14).
- D. Conclusions
1. The Christian life is about glorifying God, about expressing God’s reputation through our lives.
 2. The Christian life is about living out our relationships with God.
 3. The Christian life involves dealing with our spiritual enemies, but only because these interfere with the first two points.

II. The Spiritual Christian

A. Christians can be spiritual and can know it!

1. Galatians 6:1 instructs the spiritual believer to adjust the trespassing brother.
2. A believer can be spiritual.
3. A believer can know when he is spiritual
4. Not all believers are spiritual.

B. The Christian should know the characteristics of the spiritual man.

1. Spiritual is an adjective.
 - a) The word *pneumatikos* [πνευματικός] is an adjective of the word spirit.
 - b) Spiritual means characterized by spirit, either man's or God's; context determines this.
2. Spiritual describes some believers.
 - a) The spiritual believer is able to help his brother who is caught in a trespass (Galatians 6:1). He can point him to the Spirit's leading in verse 18.
 - b) The spiritual believer can see value in revelation (1 Corinthians 2:15).
 - c) The spiritual believer can appreciate God's truth for our lives (1 Corinthians 3:1-3). Because the Corinthians weren't spiritual, they couldn't appreciate these truths.

C. Christians can be identified as spiritual by their relationship to the Spirit, without the use of the word spiritual.

1. The believer filled by the Spirit sings spiritual songs (Ephesians 5:18-19).
2. The believer walking by the Spirit would be spiritual (Galatians 5:16).
3. The believer led by the Spirit would be spiritual (Galatians 5:18).
 - a) Being led is how he walks.
 - b) He isn't under law because he uses the fruit from the Spirit (Galatians 5:23b).
4. The believer who walks according to the Spirit "thinks" the things from the Spirit. (Romans 8:4-5).
 - a) "Mind" in the AV, NASB, and NIV is the verb *phroneō* meaning "reflectively think", "frame the mind", "have an attitude".
 - b) The frame of mind is "things from the Spirit" (v. 5). The Spirit leads the

believer by directing him to frame or fence in his mind with specific truths.

- c) The result of this frame of mind is "life" and "peace" (v. 6).
5. The believer is to "frame his mind" with things above (Colossians 3:2).
 - a) The context frames this thinking.
 - (1) He does this because he died with Christ (2:20).
 - (2) He does this because he is raised with Christ (3:1).
 - (3) He does this after he has sought things above (3:1).
 - b) The word "think" is the same word used in (Romans 8:5).
 - (1) He "frames his mind" on things above not things on this earth (3:2).
 - (2) He relates to all input through this objective frame of mind. This maintains a level, consistent basis for relating to the ups and downs of one's experience.
 - c) These are things where Christ is.
6. The believer's position in Christ constitutes much of these "things above." Following is a list of some of these things.
 - a) He has all spiritual blessings in the heavenlies in Christ (Ephesians 1:3). God says all these good words [blessings] about us in Christ.
 - b) He has been graced in Christ (Ephesians 1:6). We don't deserve God to say any of these things about us.
 - c) He was crucified with Christ (Galatians 2:20).
 - d) He died with Christ to the sin nature (Romans 6:11)
 - e) He was raised and made alive in Christ (Ephesians 2:5, 6).
 - f) He is not condemned in Christ (Romans 8:1).
 - g) He is seated in Christ at the Father's right hand (Ephesians 2:6).
 - h) He is made near to God (Ephesians 2:13).

- i) He is united with all other believers as a part of the body of Christ (Romans 12:5; 1 Corinthians 12:12, 13).
 - j) He is created with all believers and Christ the head into One New Man (Ephesians 2:10; 2 Corinthians 5:17).
 - k) He is set apart to God [made holy- a saint] in Christ (1 Corinthians 1:2; Philippians 1:1).
 - l) He has been made God's kind of righteousness in Christ (2 Corinthians 5:21).
 - m) He is free and not under law in Christ (Galatians 2:4).
 - n) He is a son [privileged family member] (Galatians 3:26).
 - o) He is completely redeemed [purchased and set free] in Christ (Ephesians 1:7).
 - p) He is forgiven both sins and trespasses (Ephesians 1:7; Colossians 1:14).
7. The spiritual believer is characterized by the fruit from the Spirit (Galatians 5:22-23).
- a) The Spirit is the source of the fruit.
 - (1) The fruit is not produced by us. We can not develop the fruit. We can not work on love, joy, etc..
 - (2) The fruit is identified by Paul not to set out character traits we are to attempt to achieve, but to contrast to the works of the flesh.
 - (3) The person who walks by the Spirit (v. 16) shows the traits of the Spirit's work, the fruit.
 - (4) The person who doesn't walk by the Spirit and lives by law in the flesh shows the traits of the flesh, the works.
 - b) The fruit from the Spirit is Christ-like character, that is, the person walking by the Spirit looks like Christ in his character (v. 24).
 - (1) The expression "those who belong to Christ" [NASB] or "they that are Christ's" [AV] can also be translated "those of the character of Christ."
 - (2) This takes the Genitive case in its natural descriptive sense not its possessive sense.
 - (3) This also agrees with the Spirit's work of glorifying Christ (John 16:13-14).
 - c) The fruit is one whole with nine parts, like an orange or a bunch of grapes.
 - d) The fruit are nine attitudes or characteristics of the mind of the Spirit-filled believer that become the basis of actions. When you are spiritual, these are present and you can use these. While all these terms have secular emphases, for the spiritual christian, they are tied to the work of God.
 - (1) Love is that desire for the best of the person loved without regard to personal cost. It may involve laying down one's life for another by placing others' needs before one's own (1 John 3:16-18).
 - (2) Joy is the mental appreciation for all things, even adversity (James 1:2; 3 John 4). The spiritual man can know that God has a purpose in all things; there are no such things as random events.
 - (3) Peace is a calm, settledness of the mind, in all circumstances (John 16:33; Philippians 4:6, 7).
 - (4) Longsuffering is the mental ability to control one's temper, it is longer fuse rather than a short tempter (Colossians 1:10-11- NASB "patience"). It is worthy of the Lord, for our Lord was not given to fits of rage.
 - (5) Kindness is the attitude which is nonabrasive and puts others at ease (Titus 3:4; Ephesians 4:32).
 - (6) Goodness is the sense of well being and contentment (Ephesians 5:19). It isn't morality.

- (7) Faith is the attitude that accepts God's promises as real so that one may act upon them (Hebrews 11:1; Romans 4:18-21).
- (8) Meekness is the control of the mind allowing one to remain focused, it is tameness of mind (1 Corinthians 4:21; Titus 3:2).
- (9) Self-control is the mental ability to bring one's nature with its appetites under control so they do not become a hinderance (1 Corinthians 7:9; 9:25).
- e) The Spiritual believer is thinking about who he is in Christ and has the mental attitudes which he has to react to his environment. These attitudes are the fruit from the Spirit which show out through him Christ-like character.

III. The Spiritual believer faces interruptions or attempted interruptions to the spiritual life.

A. These interruptions proceed in a logical process which James traced for us.

1. James was addressing Jewish believers who had been displaced and lost most of their possessions, jobs, and positions. This formed a basis for their being tempted. in their attempts to regain what was lost.
2. A brother can count it joy when he falls into various kinds of temptations (1:2). Some translations have "trials," yet these were more than trials but attempts to get the believers to respond improperly.
 - a) It is joy in a negative test (1:2). The idea of a temptation [πειραζω] is a test to find what is negative.
 - b) It is joy because their faith is being proved [δοκιμαζω], testing to find what is a value (1:3).
 - c) It is joy because proving produces patience, the maintenance of proper character under adverse pressure (1:3).
 - d) It is joy because patience has a maturing [perfect] work, resulting in maturity (1:4). As we mature, we become whole with less deficiencies.
3. A brother can be happy when he is patient under temptation (1:12).
 - a) Patient means that while being tempted, he does not alter his character, he doesn't give in to it.
 - b) Happiness is due to receiving a victor's wreath of life (1:12).
 - (1) It is a victor's wreath because he didn't give in to temptation.
 - (2) It pertains to life because one has loved our Lord by not giving in to temptation.
4. A brother must be cautious about what he states regarding temptation (1:13-15).
 - a) He is not tempted by God (1:13).
 - (1) God can't be tempted, that is, no one can find anything evil or a failure out of God's character, because none exist (1:13).

(2) God doesn't tempt anyone, that is, He doesn't attempt to bring anything negative out of anyone.

b) He is tempted because of his responses to cravings [lusts] (1:14).

(1) He is tempted by his own cravings [lusts]. Own is ιδια; he individualized these cravings, "Yeah, I could ..."

(2) He is drawn out by those cravings. The cravings act as a lure that draws us from safety.

(3) He is baited by those cravings. The craves are the bait used to draw us out. This word indicates that sin may be made to look palatable or attractive.

(4) To put this together, his own cravings does not mean they come from him, but rather he bites at them because they are made attractive. Having bitten at them, they become his own.

c) He sins when he allows a craving to lead him the full distance (1:15).

(1) A craving comes together (this is when the believer trespasses/offends God).

(2) A craving then bears sin.

(3) A sin bears death.

d) The progression explained.

(1) He has a craving [lust].

(2) He considers the craving a possible course of action. This is temptation.

(3) He decides to act on the craving. This is a trespass.

(4) He acts on the craving, this can be sin, but is always unrighteous.

B. The Interruptions are defined.

1. Craving [lust] is a strong desire, and can be good or bad (Luke 22:15).

2. Temptation is an appeal to act unrighteous. Temptation is not sin, for Jesus was tempted but did not sin (Hebrews 4:14-15).

3. Trespass is the decision to act unrighteous. It is not sin (Ephesians 2:1).

4. Sin is the act of lawlessness, that is, acting as though one has no boundaries or restraint (1 John 3:4). It is never just in the mind (1 Corinthians 6:18).
- C. The interruptions are initiated from three sources of cravings.
1. The flesh or sin nature (Galatians 5:16).
 2. The Devil/Satan (John 8:44).
 3. The world, which is a system organized under Satan (Titus 2:12).

IV. The Flesh is a source of cravings [lusts]

(Galatians 5:17).

- A. It is necessary to trace the idea of the flesh through Galatians.
1. In 2:10 it refers to people.
 2. In 2:20; 4:13 it refers to Paul's body.
 3. In 3:3 it refers to the flesh in which we live, and which can not mature us.
 4. In 4:23 Paul used it for the children from the flesh.
 - a) Ishmael was the product of Abraham's efforts, and was not the son of promise.
 - b) Isaac was the product of God's work and was the son of promise.
 - c) In this context it reminds us that one's own efforts will not result in God's promises.
 5. In 5:13 freedom is not intended so the flesh can do as it pleases.
 6. In Galatians 5:16, 17, 19 the flesh is a source of conflict.
 - a) The flesh is contrary to God's purpose, i.e. man's natural inclinations oppose God.
 - b) The flesh is made visible by its works as represented in 5:19-21. Paul listed them to provide a good view of the flesh.
 - (1) If this is what it looks like, why would one wish to attempt maturity by it?
 - (2) If those who practice the works of the flesh as a way of life do not inherit the Kingdom of God, why would one wish to attempt maturity by it?
 - (3) The flesh is not acceptable for fulfilling God's will (6:8). Sowing to the flesh is by nature selfish. Such service will not be out of love.
 - (4) The flesh in 6:12-13 refers to a physical mark in the body. Again it is an attempt to achieve something by the flesh.

B. The reason the flesh is a problem is explained by Paul in Romans 7.

1. Paul experienced the flesh.
 - a) He knew as a believer that nothing good dwelt in his flesh (7:18).
 - b) He knew that sin as a principle [sin nature] dwelt in him (7:20).
 - c) He knew that sin dwelt in him (7:17).
2. Paul experienced the flesh at two different times.
 - a) He had been alive apart from law, so he couldn't have been unsaved (7:19).
 - b) He died when the sin *nature* revived (literally - returned to life) (7:19). "I died" refers to His spiritual struggle.
 - c) Therefore, Paul's record in Romans 7 was post-salvation.
 - d) He recorded the events in two phases.
 - (1) 7:7-13 were his past experience indicated by a series of Aorist verbs. This was the time Paul discovered his problem.
 - (2) 7:14-23 were his present experience indicated by a series of present tense verbs. In these verses, Paul pointed out that the sin nature was still a problem for him. While we grow and have more victory, we will never be totally free of indwelling sin during this present life.

C. A key lesson can be learned about the flesh.

1. Paul knew that the law was a ministry of condemnation and death (2 Corinthians 3:7-11). Therefore, the entrance of law brought Paul's sin nature clearly into view and (so he supposed) condemnation.
2. Paul learned that there is no condemnation for those in Christ Jesus (Romans 8:1). This was not a means of victory but it was a motivation to go on to maturity and victory.

- D. The works of the flesh are plainly seen in Galatians 5:19-21. The following list follows the NASB, with additions noted.
1. Adultery (not in the NASB) is sexual relations between two persons when at least one is married to someone else.
 2. Immorality is sexual relations outside of marriage, it can encompass adultery.
 - a) It described marital infidelity (Matthew 5:32).
 - b) It described incest (1 Corinthians 5:1).
 3. Impurity is sexual thinking and responses which are not appropriate. Paul did not have error or uncleanness as a motive for exhorting others (1 Thessalonians 2:3).
 4. Sensuality is public displays of the above three. Lot was oppressed having to see the openly immoral behavior of the people where he lived (2 Peter 2:7).
 5. Idolatry is the placement of or devotion to anything in God's place. Covetousness is a form of idolatry (Colossians 3:5).
 6. Sorcery is properly superstition, especially as it relates to religious matters. It is the act of being superstitious or the act of encouraging the same. It is used to lead people astray (Revelation 18:23).
 7. Enmities is hostility between individuals. The frame of mind which comes from the flesh is hostile to God (Romans 8:7).
 8. Strife is argumentativeness. Arguments (quarrels) existed in the Corinthian assembly (1 Corinthians 1:11).
 9. Jealousy is properly zeal in a negative fashion. It is the drive to win at any cost. Paul was so zealous that he persecuted the church (Philippians 3:6).
 10. Outbursts of anger is fury or rage. Moses left Egypt not fear the rage of the king (Hebrews 11:27).
 11. Disputes is selfishness or selfish pursuits.
 - a) It is translated properly in Romans 2:8 of the NASB.
 - b) It is illustrated in Philippians 1:17; 2:3.
 12. Dissensions is divisions within a whole. A believer who carelessly divides mature from immature causes such divisions within an assembly (Romans 16:17).
 13. Factions is heresies, or choices regarding what one accepts as truth. It often is tied to the previously mentioned dissensions. The Jews identified the Christian way of life as heresy, believing it to be conscious choice to deviate from the Mosaic legal code (Acts 24:14).
 14. Envy is the inner hurt one feels towards another when the other receives a benefit. Some preached Christ because they envied Paul (Philippians 1:15).
 15. Murders (not in the NASB) is the senseless killing of others. Some believers were killed for being believers (Hebrews 11:37).
 16. Drunkenness is the consumption of alcohol so that one loses mental clarity or discernment. It often accompanies the the following idea of a riotous party (Romans 13:13).
 17. Carousing is wild or riotous partying. The unsaved Gentiles don't understand why believers don't wish to participate in this activity following salvation (1 Peter 4:3).
 18. Things similar to these, involve variations on the above.
 - a) Gluttony is a variation on drunkenness.
 - b) Covetousness is a variation on idolatry.
 19. This is not a list of don'ts. This is a list of descriptions of what a fleshly christian looks like. Paul's purpose in providing this list was to warn the Galatians away from the character produced by pursuing a law-oriented way of life.

- E. God has provided the means for the believer to be free from the sin nature/flesh. This is not a once for all freedom. It is a simple response to the cravings [lusts] from the flesh.
1. The believer is to walk by the Spirit (Galatians 5:16).
 - a) Walking by the Spirit is contrasted to living by law (cf 3:3).
 - b) Walking by the Spirit results in not fulfilling or completing the cravings [lusts] from the flesh.
 - (1) Complete is “fulfill” [AV, ASV], “carry out” [NET, NASB], “gratify” [ESV] and means to bring to completion, hence all three of these ideas are involved.
 - (2) This does not mean one will not be presented with cravings from the flesh. It means he will not fulfill or complete them.
 - c) Walking is a metaphor for how one lives his life, “in figurative discourse equivalent to *to make a due use of opportunities*” [Joseph Henry Thayer, *Thayer's Greek-English Lexicon of the New Testament*] (e.g. John 12:35).
 - d) Walking is explained by Paul in Romans eight. “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit (8:4-5).
 2. The believer is to set his mind (have his attitude) by the standard of the Spirit (Romans 8:5f). In these two verses, Paul ties walking to setting ones mind.
 - a) Setting the mind is how one walks or “*makes use of opportunities.*”
 - b) Setting the mind is **φρονέω** [*phroneo*] a word meaning to fence in or corral. It referred to the diaphragm which was viewed as a fence between the upper organs and lower.
 - c) Setting the mind involves a fence or framework of thoughts which form the attitude through which one considers or processes events of life.
 - d) Walking can have different sources or standards (Romans 8:5).
 - (1) The flesh can provide the thoughts for framing the mind.
 - (2) The Spirit can provide the thoughts for framing the mind.
 - e) Walking can have different results (Romans 8:6).
 - (1) The frame of mind/attitude from the flesh is death. It does not express our eternal life.
 - (2) The frame of mind/attitude from the Spirit is life and peace.
 - (a) We are freed from the principle (law) of the sin nature and the death by the principle of the Spirit related to the life in Christ Jesus (Romans 8:2).
 - (b) We are free when we focus on our life in Christ.
 - i) We are dead ones to the sin nature (Romans 6:11).
 - ii) We are living ones to God in Christ (Romans 6:11)
 - iii) We are to logically count this to be true of ourselves in Christ Jesus (Romans 6:11).
 - (c) We experience freedom when we do this, because this is the principle by which the Spirit operates.
 - (d) We are free to present our members to God (Romans 6:13).

- V. The Devil/Satan is a source of cravings. He is the enemy from without.
- A. It is necessary to identify who the Devil is.
1. Some people think the Devil is a myth, a funny character in red tights. Yet he is real and is seeking some to overtake (1 Peter 5:8).
 2. Some think the Devil is an angel. He masquerades as an angle of light (2 Corinthians).
 3. He is a cherub (Ezekiel 28:12-19). This passage is addressed to the real king of Tyre, the spirit being behind the man.
 - a) He is this cherub because God states that he was in Eden the garden of God (Ezekiel 28:14).
 - b) He is this cherub because God states that he merchandised his idea and in this way was filled with violence and sinned (Ezekiel 28:16).
 - c) A cherub is a being with four wings, a human-like torso and arms, calf-like legs, and four faces: bull, man, lion, eagle (Ezekiel 1:5-14; 10:15).
 4. He is a deceiver and a liar.
 - a) He deceived himself first (Isaiah 14:13-14). His self-deception is summarized in five statements spoken in his heart.
 - (1) I will ascend the heavens.
 - (2) I will raise my throne above the stars of God.
 - (3) I will sit on the mountain of assembly.
 - (4) I will ascend above the heights of the clouds.
 - (5) I will be like the Most High.
 - b) He deceived Eve (Genesis 3:4, 5).
 - (1) He told Eve that she and Adam would not die.
 - (2) He told Eve that they would be like God.
 - (3) He completely deceived Eve (2 Corinthians 11:3). The form indicates such a thorough deception that He had her convinced she was doing the right thing.
 - (4) He deceived Eve, so that her actions were not done in open defiance (1 Timothy 2:14). Therefore, Adam is responsible for the sin, though Eve still transgressed. (This addresses the question of original sin).
 - c) He deceives the whole world (inhabited earth, Revelation 12:9).
 - d) He is the father of the lie (John 8:44). The lie is that the creature does not have to honor the Creator, does not need the Creator, and can do what only the Creator can.
 - e) He employs deception when he tempts believers. It is his primary mode of operation.
 5. He is the accuser of the brothers (Revelation 12:10).
 - a) He accuses them night and day.
 - b) He accuses as a means of blaspheming or accusing God (cf Job 1:9-11; 2:3-5).
 6. He is a created being and is finite.
 - a) He is not omnipresent.
 - b) He is does not know all.
 - c) He cannot read minds.
 - d) He can attack you, but God will not let him touch you (i.e. no Satanic or demonic possession happens to the believer, 1 John 5:18). However, believers can become ensnared to Satan (2 Timothy 2:26).

The Devil is a deceiver.

B. The Devil deceives in the realm of fear.

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 faith and love (v. 6).
2. Satan is a spirit of cowardice, intimidating believers into non-action (2 Timothy 1:7-8).
3. The Devil uses the fear of death to control people (Hebrews 2:14-15; Revelation 2:10).
4. Bishops are to have a good testimony from those outside the assembly so Satan can not ensnare them (1 Timothy 3:7).
5. 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) This is often preceded by discouragement or disappointment with God's will as it relates to our experience. 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.

C. The Devil deceives in the realm of pride.

1. Arrogance can lead to actions outside God's will (James 4:6-7).
 - a) He can speak against a brother (v. 11).
 - b) He can plan a course of action without determining whether it is God's will (v. 14).
 - c) He can show off by both these actions and this is evil that spreads (v. 18).
2. Some Roman 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).

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) The brother can be 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 by their actions (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).
 - c) Some were speaking rotten words, i.e. those who tear down rather than build up, hurtful, critical words (v. 29).
5. A new believer is not to be a bishop, he is in danger of pride (1 Timothy 3:6).
 - a) He can be puffed up (a cloud of smoke), thinking he is something.
 - b) He is to prove himself first.
 - c) Young men are to submit to the elders (1 Peter 5:8).
 - (1) The men appear to have been worrying about suffering in the church (v. 7, 10).
 - (2) They could resist the devil (v. 8).
6. 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.
7. Ananias and Saphira were tempted to lie (Acts 5:2).
 - a) Satan filled their hearts to lie. He deceived them that it was okay to let others believe they had given all.

- b) Their actions are described as pilfering/embezzling (kept back, v. 2) and lying (vv. 3, 4).
- D. The Devil deceives in the realm specific aspects of God's will as it relates to the body.
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 attend to these.
 - b) They were engaging in gossip (v. 13). The deception was that others need to know activities and details which they don't.
 - c) They were busybodies (v. 13), putting their noses in other's business. The deception was that one needs to know what others are doing, 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 νοηματα) set in Christ.
 - b) They were led astray by teachers (ministers of Satan vv. 12-15) who present three lies or deceptions (v. 4).
 - (1) 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).
 - (2) They herald a different Spirit than the one Paul announced.
 - (a) The Spirit is our pledge and seal (1:22).
 - (b) The Spirit gives life (3:3, 6).

(c) The Spirit provides liberty and glory (3:17, 18).

(3) 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.

E. 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.

1. The believer is to first be made strong in the Lord (Ephesians 6:10).
 - a) This is an empowering in the inner man (1:19; 3:16, 20).
 - b) This is an empowering in our position in the Lord, therefore, we must mentally relate to who we are in Christ.
 - c) This is an empowerment which results in visible might.
2. The believer is to put on the whole armor of God to stand (Ephesians 6:11).
 - a) We stand against the devil's methods.
 - b) We don't wrestle with other people (flesh and blood) but with spirit beings (v. 12). While we blame others for the problems, they are not the real problem, Satan is.
 - c) We are to put on the armor to resist the Devil in the evil day (v. 13).
 - (1) The armor is six specific areas of correct thinking.
 - (2) The evil day is the day during which we wrestle with the Devil. Not every day is evil.
3. The believer girds himself with (puts on like a girdle) truth (v. 14).
 - a) This truth is in Jesus (4:21). He sees everything as it is, and responds properly.
 - b) 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 where

no differences exist. Satan doesn't want us to see things as they are.

4. The believer puts on the breastplate of righteousness (v. 14). This is a specific righteousness (the righteousness).
 - a) The new man (the whole body with Christ) is created in righteousness (4:24). This is in Christ.
 - b) The believer is made God's kind of righteousness in Christ. This involves the whole body (2 Corinthians 5:21).
5. The believer shoes his feet with readiness of the good news of peace (v. 15). This is a specific peace (the peace).
 - a) Christ is our peace (2:14).
 - b) Christ made peace by making the Jews and Gentile believers into one new man (2:15).
 - c) Christ announced peace to both groups (2:17).
6. The believer picks up the shield of the faith (v. 16). This is a specific faith.
 - a) Gentiles didn't have any promise from God and were without hope (2:12).
 - b) Now, both Jews and Gentiles are promised access (to God) through Christ (2:18).
 - c) Believers have access in Christ through faith (3:12).
 - d) Believers are promised to be equal heirs (no difference exists between Gentile and Jewish believers) (3:6).
7. The believer receives the helmet of salvation (v. 17). This is specific salvation.
 - a) The believer is given all blessings (1:3).
 - b) The believer is holy and without blame in Christ (1:4).
 - c) The believer is redeemed (1:7).
 - d) The believer is sealed in Christ (1:13).
 - e) The believer is raised up and seated together with the whole body in Christ (2:5-7).
 - f) The believer is saved by grace, not by any form of merit (2:8).
8. The believer receives the sword of the Spirit which is the utterance of God (v. 17). This is a specific utterance from God. Since in this context, the issue has been

deception and the lie regarding the body of Christ, this is a specific word. It is not *logos* but *rhama* an utterance. Consider some of the lies about differences in the body contrasted to the proper word.

- a) The problem of the strong looking out for the weak (Romans 14:1-4).
Have the same attitude to one another measured by the standard of Christ Jesus (Romans 15:5).
 - b) The problem of somebodies boasting over nobodies (1 Corinthians 1:26-31), therefore we are to boast in Christ.
 - c) The problem of those with popular spiritual gifts versus those with boring gifts (1 Corinthians 12:12-13, 24-27) that all the gifts are necessary.
 - d) The problem of the circumcised versus the uncircumcised (Galatians 5:6), when neither provide any strength in Christ.
 - e) The problem of the cultured and philosophical versus the uncultured (Colossians 3:10-11), when in Christ neither exist, but all are one.
9. The believer then communicates with God.
- a) He worships (prays). He needs to focus on the character of God.
 - b) He supplicates (asks about things when he doesn't know exactly what is needed).

VI. The Enemy all around - the World

A. The world identified

1. The world translates the Greek *kosmos* [κοσμος].
 - a) *Kosmos* describes an ordered system.
 - b) *Kosmos* refers to the organizing of hair, jewelry and clothing (1 Peter 3:3).
 - c) *Kosmos* can refer to the physical universe (Acts 17:24).
 - d) *Kosmos* can refer to the people who make up the system (John 3:16).
 - e) *Kosmos* refers to the system organized by Satan to oppose God's design (John 7:7).
2. The world is tied to the age [*aiōn αἰων*].
 - a) The present age is evil (Galatians 1:4).
 - b) The present age has the same nature or quality 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 Jubal (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).
 - (4) Lamech named a son Tubal-Cain (to hammer) through whom the commercial production of metal implements began (4:22).
 - (5) Lamech named a daughter Naamah (beauty). The world emphasizes external 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.

B. The World is a problem for believers.

1. Believers are to keep themselves unspotted from the world (James 1:27). James deals with two major stains from the world system.
 - a) The world system does not encourage believers to care for orphans or widows (1:26).
 - b) The world system operates on class or wealth distinctions (2:1ff).
 - c) 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).

2. The World has cravings (lusts) for people.
 - a) Grace teaches us to deny worldly lusts (Titus 2:12).
 - b) 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.
 - c) The world has cravings for the flesh (1 John 2:16).
 - d) The world has cravings for the eyes (1 John 2:16).
 - e) The world promotes empty boasting about the things of this physical life (1 John 2:16).
 - f) The context of 1 John explains how these three are expressed.
 - (1) Believers love God by loving their brothers (4:20).
 - (2) Believers are to love their brothers by meeting their needs (3:17-18).
 - (3) 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.
 - (4) Therefore, to withhold from brothers due to a love of things, is a failure to love the Father.
 - (5) Therefore, to "stress" over why our message isn't heard by others is to be concerned with the empty boast of this life.

C. The believer can respond properly to the world.

1. The believer can make use of the world, but is not to use it fully (the activity becomes the goal - 1 Corinthians 7:31).
 - a) This is in light of the present necessity (v. 26, 29). Paul saw our present situation as affecting several aspects of life. He advised the Corinthians.

- (1) Those in various states related to marriage are to consider the temporal nature the world on those relationships (vv. 26-29).
- (2) Those who are weeping should not weep (v. 30). We temper our grief in this world, because it too is temporary.
- (3) Those who are rejoicing, are not to rejoice (v. 30).
- (4) Those who buy are not to possess (v. 30).
- (5) Those making use of the world as not using it fully (v. 31).
- b) The scenery of the world is passing away (v. 31). The way things are at present is not permanent, but will change. The world is always in flux (cf 1 John 2:17).
2. The believer is to do the will of God into the age (1 John 2:17). This encompasses two perspectives of God's will.
 - a) In the larger context of Scripture, the believer does God's will, not his own.
 - b) In the context of 1 John, God's will involves loving other believers in the manner which God loved us (2:5, **10**; **3:10**, 11, 14, 18, 23; 4:7, 8, 9, 10, 12, 16, 17, 19, 20, **21**; 5:1, 2, 3).
 - c) The idea of God's command is also part of God's will (2:3, 4, 7, 8; 3:22, **23**, 24; **4:21**; 5:2, 3).
 - (1) His command is that we believe in His Son Jesus Christ (3:23).
 - (2) His command is that we love one another (3:23).
3. The one doing God's will is at ease into the age, in contrast to the concerns of one engaged with the world (2:17).
 - a) The world is passing away. Attempts to pursue the world, or operate by the world's principles will always keep on busy and distracted from doing God's will, because the world isn't permanent, but passing away.
 - b) The world has cravings for the believer, so the believer is warned not to love the world (2:15-16).

- c) The world does not experientially know the believer (3:1).
 - d) The world hates the believer, and the believer shouldn't be surprised (3:13).
 - e) The world has antichrists (those opposed to the deity and/or humanity of Jesus) who speak from the world (it is their source). For this reason, the world listens to them, while it does not listen to the believer(4:1-5).
 - f) The world doesn't listen to the believer because the believer speaks from God (4:6). Only those who know God can listen (cf 3:1).
 - g) The world will be judged in the day of judgment, but the believer will not be judged because our relationship to the world is the same as Christ's (4:17).
 - h) The world lies in the wicked one (5:19). The verb *keimai* [κείμμαι] indicates a passive relaxation. The world lies back and is soothed under the control of the wicked one, (whose works Christ came to destroy - 3:7-8).
 - i) The world does not do righteousness, which in this context involves loving other saints (3:9-10).
4. The believer lives with the hope of seeing Christ as He is (3:2).
- a) This hope motivates the believer to purify himself as He is pure (3:3).
 - b) This purity is from the world system and its influence.
 - c) Therefore, it is belief in Christ, and love for brothers, and hope for our future that makes us overcomers (5:4-5). We buck the peer-pressure of the world system.

VII. The Spiritual believer can mature.

A. The Biblical writers distinguished levels or degrees of maturity.

1. The babe [*napios* $\nu\eta\pi\iota\omicron\varsigma$] is unable to eat meat [a metaphor for harder truth] (1 Corinthians 3:1-2).
2. The babe needs to hear the basics again, because he hasn't practiced (is untried) in living out the word of righteousness (Hebrews 5:12-13). He has not used what he has been taught. He has taken the path of least resistance (i.e. the easy way).
3. The mature is able to hear with appreciation the mysteries regarding God's wisdom (1 Corinthians 2:6-7).
 - a) God is dealing with us by grace. By grace we mature/grow.
 - b) God has extended equal benefits to Jewish and Gentile believers, making no distinction between them.
4. John saw four levels of maturity among the assemblies (1 John 2:12-14). These are metaphors for states of maturity.
 - a) Children knew their sins were forgiven (v. 12). This is first and basic.
 - b) Fathers had know experientially the one who is from a beginning (Christ 1:1; 2:13-14). John repeats this because it is the maturity to which one aspires (cf Philippians 3:10).
 - c) The young men had victory over the evil one, the were strong, and the Word of God was at ease in them (they weren't uncomfortable with the meaning of the text (vv. 13-14).
 - d) The young children had known the Father (v. 14).
5. The mature has exercised his sense of perception to judge between good and evil (Hebrews 5:14).
 - a) Senses of perception are the abilities to perceive a thing's real nature, what a thing genuinely is. Philippians 1:9 illustrates this. Growth results in the ability to know better ways to love brothers, i.e. not all love is the same.
 - b) Good and evil are *kalos* [$\kappa\alpha\lambda\omicron\varsigma$] and *kakos* [$\kappa\alpha\kappa\omicron\varsigma$]. The former is useful,

fitting or beautiful and the latter lacks in character and is not useful, fitting or beautiful. In the context, going on to maturity is good, remaining in Judaism is not.

B. The Biblical writers reveal the means by which the believer can mature.

1. He must undergo temptations, and must bear up under them (James 1:2-4). "Let patience have its maturing work, so you might be mature and whole, lacking in nothing."
2. He must let God carry him on to maturity, rather than persist in his dead religious activities (Hebrews 6:1; Philippians 3:9-10). This involves recognizing that the law can not help him to mature (Hebrews 7:19).
3. He grows by the word which relates to his logical thinking process (1 Peter 2:2). Pursuing emotional experiences does not promote growth.
 - a) These saints were struggling in their souls: hurting and intimidated.
 - b) They could purify their souls from problems of the sin nature (1:22).
 - c) They then needed to crave that which relates to the spirit, to the logic, rather than the senses and emotions.
 - d) They should do this, since they had tasted that the Lord is kind (an expression of His grace) (2:3).
4. He must grow by means of grace (2 Peter 3:18). He sees that he can't mature under law, but he can't mature in loose living.
5. He must grow by means of experiential knowledge of the Lord Jesus Christ (2 Peter 3:18).
6. He must use wisdom and spiritual understanding to walk (live his life) in a manner which is in balance with the Lord (Colossians 1:9-10). He lives in keeping with what God says is true of him.
7. He must accurately understand who Jesus Christ and how he is related to Him (Colossians 2:28). Sometimes he needs to be warned away from wrong teaching about Christ accompanied by teaching.

The following is an expansion of the John's statements in 1 John 2:12-14 regarding maturity.

See VII. A. 4. above

4. John saw four levels of maturity among the assemblies (1 John 2:12-14). These are metaphors for states of maturity.

a) Children knew their sins were

forgiven (v. 12). This is first and basic.

(1) These are little born ones - *teknia*.

(2) They know their sins are forgiven. This truth is presented in the gospel (good news) (cf Acts 10:39-40, 43; 13:28-30, 38-39).

(3) Their growth involves coming to grips with what forgiveness means, i.e. eternal security.

b) Fathers had know experientially the one who is from a beginning (Christ 1:1; 2:13-14). John repeats this because it is the maturity to which one aspires (cf Philippians 3:10).

(1) If we know Christ we know the Father (John 14:7).

(2) We know Christ and the Father through the use of eternal life (John 17:3). Christ emphasized Himself as a man because we know the life by the human use of the life.

(3) We don't know God through philosophy (1 Corinthians 1:21). Our knowledge is to be experiential not theoretical.

(4) We don't know Christ today according to the flesh, i.e. we don't relate to His earthly human existence (2 Corinthians 5:16). We don't focus on what He

looked like, smelled like, sounded like, but to the nature of His life.

(5) We know Christ by keeping His commands (1 John 2:3).

(6) We know Christ by having a discerning love (Philippians 1:9). We can love in better ways.

c) The young children had known the Father (v. 14).

(1) These are *paidia* young learners.

(2) They know the Father.

Knowledge of the Father is an early experience in the Christian life. The Spirit causes us to cry out Daddy (Abba) Father (Romans 8:14; Galatians 4:6).

d) The young men had victory over the evil one, they were strong, and the Word of God was at ease in them (they weren't uncomfortable with the meaning of the text (vv. 13-14).

(1) They knew how to put on the armor of God (cf Ephesians 6:10-18).

(a) This means they also knew how to have victory over the sin nature.

(b) This means they also knew how to be empowered in Christ so that they could put on the armor.

(2) They were strong ones [*ischuos*].

(a) This means they knew that one's physical state (circumcision or uncircumcision) do not make anything strong in Christ (Galatians 5:6).

(b) This kind of strength makes one fit to be content in any situation (Philippians 4:13).

(c) This kind of strength is necessary to love the whole body (cf Ephesians 1:19; 3:16, 18-19).

(3) The word of God was at ease in them.

(a) In 1 John 1:1 it is the word of life (cf. 1:10).

(b) The word is the new command (2:7).

(c) The word involves the possession and use of eternal life through acts of love toward other believers.

- C. Christ expressed varying degrees maturity related to fruit bearing in John 15.
1. Christ is the true vine (v. 1).
 - a) Israel had been the vine (Psalm 80:8-15; Isaiah 5:1-2)
 - b) Israel was not a good vine/vineyard (Isaiah 5:3-7; Jeremiah 2:21).
 2. The Father is the farmer (vinedresser/ husbandman-Middle English) (v. 1).
 3. Some branches in the vine do not bear fruit (v. 2). Two possible identifications of the branches fit the context.
 - a) They were unbelieving Jews removed from any connection to Christ when the dispensation of grace began.
 - b) They are believers disciplined by the Father. The Father committed all judgment to the Son (John 5:22), so He is not judging but chastening believers (cf. Hebrews 12:6). Believers who don't grow to bear any fruit, are removed from earthly existence. This best fits the context which is about fruit bearing not initial salvation.
 4. Some branches bear fruit (v. 2).
 - a) The Father prunes these branches so they bear more fruit. Prune is a form of the word "clean." Believers mature when God removes things which detract from bearing fruit. Christ spoke to believers and they were clean through the word which He spoke, i.e. they heard and believed what He said.
 - b) Christ did not specify what things are pruned away. Compared to 1 John 2:15ff, loving the world and its things is a distraction to proper love.
 5. The branch is able to bear fruit by abiding (being at ease) in the Vine (vv. 4-5). Part of the maturing process involves the individual understanding his relationship to Christ, and being comfortable with that relationship.
 - a) The branch that does not remain at ease in the Vine does not bear fruit and is therefore, cast out, gathered, thrown into the fire and burned (v. 6). This again is chastening by the Father.
- b) The branch, who remains at ease in the Vine, and Christ's words remain at ease in that individual (branch), is able to ask (see fruit below v. 7).
 - c) The branch becomes a disciple because He has remained at ease in the Vine (v. 8b). In 8:31 those who would truly be Jesus' disciples, would remain at ease in His word.
 - d) The branch is at ease in the Vine by being at ease in His (Christ's) love (v. 10). This is directly related to living by grace. For example, Christ always lives to intercede for the believer as an act of love (Romans 8:34-35).
 - e) The fruit in this context is not an evangelistic idea. Branches don't produce branches but grapes.
 - (1) Asking is fruit (15:7). Believers can ask in "Jesus' name" (14:13-14). It glorifies the Father (14:13; 15:8). This involves asking according to God's will (1 John 5:14-15). This is not saying, "Your will be done" but being led by the Spirit to actually ask for that which God desires.
 - (2) Love is fruit (15:9). This love is the works done by the believer.
 - (3) Joy is fruit (15:11).
 - f) The branch glorifies the Father by bearing fruit (v. 8). The branch calls attention to God's reputation by bearing fruit which shows what the Father is like (cf. 1:14; 17:3-4).
 - g) In addition to the fruit from the Spirit and the fruit of light, fruit consists of giving to others (Romans 15:28; Philippians 4:17); acting in righteousness which is love (Philippians 1:11); living and working for other believers (love, Philippians 1:22); loving other saints by encouraging peace in the body (Hebrews 12:11; James 3:18).
 - h)

VIII. The Spiritual believer can be pleasing to God.

A. Four words communicate the idea of pleasing in the New Testament.

1. **αρεσκω** - to please
 - a) Two other forms of this word occur.
 - b) **αρεσκια** - the state of pleasing
 - c) **αρεστος** - a pleasing thing or person
2. **ευαρεστος** - well pleasing
3. The noun **ανθρωπαρεσκος** is a man pleaser is used negatively in Colossians 3:22; Ephesians 6:6.

B. It is impossible to please God without faith (Hebrews 11:5, 6).

1. This one approaches God. Approaching God is a key idea in Hebrews (4:16; 10:22; 7:25).
2. This one is rewarded by God.

C. Those who operate by means of their flesh are unable to please God (Romans 8:8).

1. They don't submit to God's principle (law), that is, recognizing and operating within God's revealed will. For us, that principle involves our position in Christ.
2. They are unable to submit to it.

D. Marriage requires people to care about the things of the world in order to please their spouse (1 Corinthians 7:32-34).

E. The proclamation of the gospel is not done to please men but God (1 Thessalonians 2:4).

F. The believer is to live his life in such a way that he pleases God (1 Thessalonians 4:1-4).

1. He is to abstain from fornication (v. 3).
2. He is not to cheat a brother (vv. 6-8).
3. He is to have fondness and love for his brothers (v. 9).
4. He is to live in tranquility rather than being boisterous (v. 11).
5. He is to live his life so that those outside can see his outer-life. They can't see within, but they can see the outside.

G. The believer who is soldiering (i.e. dealing with a Satanic attack) is not to burden himself with the cares of the world (2 Timothy 2:4). He can not face Satan by God's design if he involves himself in the world, because Satan will use the world to distract.

H. The believer can ask and receive because he guards God's commands and does the things which are pleasing before God (1 John 3:22).

1. He is to do God's will (2:17).
2. He is to do righteousness (2:29; 3:7).
3. He is to do God's commands (5:2).

I. The believer can be well pleasing to God.

1. He can present his body a living sacrifice (Romans 12:1, 2).
 - a) He is dead and raised in Christ (6:11).
 - b) He presents his members as tools for righteous activity (6:13).
2. He serves Christ by focusing on righteousness, peace, and joy by the Spirit rather than his personal interests (what he can eat or drink) (Romans 14:18). 15:1-3 continues this. He is to please others not himself (cf. 1 Corinthians 10:33).
3. He can walk by faith and live for the one who died for him (2 Corinthians 5:9). This is expressed by a proper view of the body, seeing people in the new creation rather than as they are in flesh.
4. He can walk as a child of light (Ephesians 5:8-10). This involves living as a loved child (v. 1) to live out eternal life.
5. He can give to another believer's need like the Philippian's gift for Paul (Philippians 4:18).
6. Children are to obey their parents (Colossians 3:20).
7. He does the good works which God has prepared for him (Hebrews 13:21; Ephesians 2:10).
 - a) This is using one's gift.
 - b) This is sharing with other saints.
 - c) This requires believers assemble.
8. He is to do service to God by grace (Hebrews 12:28).

J. The pleasing activities result from victory and faith. They often involve how one relates to other believers: love, service, proper interaction. Service to other believers can also be service to God.

IX. The Spiritual believer can be faithful.

A. Faithful is a translation of **πιστος**

[masculine] the masculine form of **πιστις** [a feminine]- faith. The verb form is **πιστευω** - to believe. The verb is derived from **πειθω** to persuade.

1. Faith is the act of recognizing the dependability of a promise and/or the one making the promise.
2. Faithfulness has two possible meanings.
 - a) The act of being dependable to a promise one has made.
 - b) The act of being dependable in response to a promise another has made, i.e. this is believing (cf Galatians 3; 2 Corinthians 6:15; 1 Timothy 4:10, 12).
3. Faithfulness is a quality desired in slaves and required of a manager (Matthew 24:45; 1 Corinthians 4:2).
4. Faithfulness is an expression of God's attribute of truth (1 Corinthians 1:9; 10:13; 2 Timothy 2:13).

B. Faith is divinely provided.

1. The initial act of faith is a gift from God (Ephesians 2:8; Acts 13:48).
2. Faith for Christian living is given as part of the fruit from the Spirit (Galatians 5:22-23).
3. Therefore, no one produces the faith that pleases God.

C. Faithfulness is developed by men.

1. God counted Paul faithful (1 Timothy 1:12). He placed Paul in an area of service because of his faithfulness. Paul had a gift, the area of service was the opportunity to use that gift in an area.
2. Jesus Christ instructed the Smyrnan saints to become faithful up to the point of death (Revelation 2:10). The necessity and ability to become faithful indicates that it is a developed trait not innately Christian. In this church Antipas was faithful to death (v. 13).
 - a) Tychicus was faithful (Ephesians 6:21; Colossians 4:7).
 - b) Epaphrus was faithful (Colossians 1:7)

D. Faithfulness ought to characterize believers.

1. Believers can be faithful in Christ Jesus (Ephesians 1:1; Colossians 1:2).
 - a) They now how to relate to their being in Christ.
 - b) They know how to relate to being in Christ regularly and dependably.
2. Wives of deacons are to be faithful in all matters related to her husband's responsibilities (1 Timothy 3:11).
3. Timothy was to teach truths to men who would be faithful to teach non-teachers (2 Timothy 2:2).
 - a) Learning truth isn't just for the sake of learning.
 - b) Learning is for the purpose of teaching to all can grow.
4. Paul judged Lydia to be faithful to the Lord (Acts 16:15). Paul had time to observe Lydia's activity and see her dedication to the Lord.
5. Faithful believers can eat what they wish (1 Timothy 4:3). He is faithful to the promise God has made under grace.
6. Believers are to be faithful in temptation (i.e. faithful to do God's will and not give into temptation) even to death if necessary (Revelation 2:10).
7. Believers are to be faithful in their work for other brothers, even brothers who are strangers, i.e. unknown (3 John 5).

X. The Spiritual believer can be Spirit-led.

A. Intro

1. Do we decide God's will be opportunities only?
2. Do we decide God's will be appealing circumstances?
3. Do we decide God's will be peace (inner) or lack of peace (indigestion)?

B. It is possible for a believer to operate contrary to God's revealed will.

1. The Holy Spirit forbid Paul and Silas to speak the Word in Asia and Bithynia (Acts 16:6-7). How? A verbal pronouncement is consistent with the preceding context (cf Acts 13:2).
2. Paul was bound in his own spirit to go to Jerusalem, while the Holy Spirit warned him not to go (Acts 20:22-23).
3. The believers in Tyre through the Spirit told Paul not to go to Jerusalem (Acts 21:4).
4. The Judean prophet Agabus came and prophesied by demonstration what would happen to Paul if he persisted in going to Jerusalem (Acts 21:11).
5. Paul's companions along with the local saints then encouraged Paul not to go to Jerusalem (Acts 21:12).
6. Paul would not be persuaded (Acts 21:14).
7. The Lord appeared to Paul while he was praying in the temple during this latest visit, and instructed Paul to leave Jerusalem because they wouldn't listen to his testimony (Acts 22:17-21). Paul still refused.
8. Therefore, the Spirit revealed His will through personal verbal instruction, appearances, and instruction through others.
9. Therefore, even if the Spirit specially instructs one to a course of action, he might not be inclined to do God's will.

C. It is possible to be led by the Spirit.

1. The believer is to be led by the Spirit and is therefore, not under law (Galatians 5:18). He walks by the Spirit in order to not fulfill the lusts of his flesh (v. 16).

- a) 5:16-6:1 is a parenthesis in Paul's thought about love versus law.
 - b) The parenthesis explains the conflict between the Spirit and the flesh, because they were biting at one another in their fleshly zeal to excel.
2. The believer walks by the Spirit by framing his mind with things from the Spirit (Romans 8:4-5).
 - a) The Spirit directs the believer to these truths with which he can frame his mind.
 - b) The Spirit is leading the believer to these truths as opposed to the truths from the flesh (8:14).
 3. Both these passages (the only ones having the idea of leading) involve specific thoughts from the Spirit. These two passages contrast the flesh and the law to the leading of the Spirit.
 4. Being led by the Spirit involved how the Spirit would lead them to respond to their brothers as opposed to the law and flesh. Law excites the flesh to action and the flesh produces works which do not contribute to God's design for the body of Christ.
 5. Therefore, to say, "I'm led by the Spirit" does not fully fit the biblical revelation

D. Hindrances to God's will do exist.

1. Satan hindered Paul twice from returning to Thessalonica (1 Thessalonians 2:18).
 - a) This hinderance likely consisted of the persecution from the unsaved Jews on local people (Acts 17:13-14).
 - b) These people, being unsaved, would be under the influence of Satan, and therefore, used to hinder Paul (Acts 17:32-34).
 - c) This had to be allowed by God.
 - d) This hinderance produced weakness, fear, and much trembling in Paul when he arrived in Corinth from Athens (1 Corinthians 2:3). These were the result of a Satanic attack but God also used them to get Paul back on track regarding the gospel.
2. Paul was hindered from coming to Rome (Romans 1:13).
 - a) Paul had been greatly hindered from coming to Rome (15:23).
 - b) Paul had run out of new places in Asia and Greece to speak, and was hoping to act on his desire to come to Rome on his way to Spain (15:24).
 - c) Paul had made it his ambition to evangelize Christ only where Christ had not already been named (15:19-20).
 - d) Paul did reach Rome, but in chains rather than as a free man, because he stubbornly wished to go to the Jews.
 - e) Paul would come in the full blessings of Christ, that is, all the good things true of us in Christ (15:29).
 - f) Paul was in conflict with this, vowing to be cursed from Christ for the sake of his fellow Jews (9:3).
 - (1) Curse is *anathema* meaning to be put aside, or put on the shelf.
 - (2) Paul was willing to forego the blessings in Christ to win Jews.
 - (3) Paul was not speaking of losing his salvation.

E. Opportunities to do God's will also exist.

1. Believers are to do good to all as they have time (Galatians 6:10).

- a) Paul used *kairos* rather than *chronos* for time. The later would have meant time available, while *kairos* indicates a season or opportunity.
- b) God presents us opportunities to do good.
2. Believers may lack the opportunity.
 - a) The Philippians had a mindset to help Paul but had lack the opportunity to do so (Philippians 4:10). This could have involved not knowing where Paul was, or having no means of getting to him in Rome, i.e. no one able to leave Philippi for a time.
3. Believer may be waiting for a good opportunity to act.
 - a) The Corinthians wanted Apollos to return (1 Corinthians 16:12).
 - b) Apollos did not desire to come at the time Paul wrote the Corinthians, but was waiting for a good opportunity. It would seem from the following context, and the book as a whole, that Apollos was hoping the problems in Corinth would calm before his return.
4. Believers may find that God has given them an "open door." This is a metaphor for an opportunity for service.
 - a) A wide door of opportunity was opened to Paul in Ephesus (1 Corinthians 16:8-9). Note that Paul had much opposition (cf 2 Corinthians 2:12).
 - b) Christ set an open door before the Philadelphian church (Revelation 3:8).
- F. Believers can communicate with God for opportunities (open doors).
 1. Paul asked the Colossians believers to communicate to God that a door would be opened so that he could speak the Word (Colossians 4:3).
 2. Paul asked the Thessalonians believers to communicate to God that the Word could run freely, that is, without the hinderances he had been experiencing (2 Thessalonians 3:1).

- G. The believer needs to exercise spiritual discernment in determining God's will. He needs to be cautious about the affect of his soul on this process.
1. Our souls and spirits are part of our minds.
 2. Our souls and spirit make up our hearts, the heart being were we decide.
 3. Our souls involve our five senses.
 4. Our souls involve emotions tied to the senses.
 - a) A person can love from their soul (Matthew 22:37). This is stated positively by Christ and demonstrates that the soul can have a good purpose.
 - b) A person can experience grief in his soul (Matthew 26:38).
 - (1) Grief is not wrong.
 - (2) Grief can overwhelm a person so that it interferes with his ability to make proper decisions.
 - c) A person can be troubled (agitated in his soul (John 12:27). Christ pointed out that this trouble could have caused Him to not do God's will.
 - d) A person can become wearied in his soul (Hebrews 12:3). This weariness would cause people to draw back (10:35-36).
 5. Our souls are the avenue through which our sin nature attacks (1 Peter 2:11).
 - a) The context indicates works of the flesh such as strife, selfish ambition, which are part of an arrogant lack of submission.
 - b) This is seen by the instructions to submit to earthly authorities and relationships (2:13-20).
 - c) This is seen by the example of Christ, submitting and quietly suffering (2:21-24).
 - d) This is seen by instructions for wives to submit to their husbands (3:1-6).
 - e) This is summed up in 3:8-9.
 - f) To act independently or arrogantly is to act outside of God's will.
 6. Our souls (as emotions) are an avenue through which Satan attacks.
 - a) Ultimately, in the following examples, Satan is tempting the believer to question: God's goodness, sovereign power, and all-knowingness.
 - b) He can use adversity to tempt believers (1 Thessalonians 3:4-5).
 - c) He can use trouble and fear to get a believer to compromise his good conscience (1 Peter 3:13-17).
 - d) He can use the fear of death, though he no longer has power over death (Hebrews 2:14).
 - e) He can startle us through opposition, so that we bolt, or act impulsively (Philippians 1:28).
 - f) He can take advantage of our care/ anxiety (1 Peter 5:7, 8).
 - (1) Therefore, we are to cast our cares on God.
 - (2) Therefore, we are not to worry/ be anxious about anything (Philippians 4:6).
 - (a) We are to communicate to God about our worries (Philippians 4:6).
 - (b) We can have our minds covered over by God's peace (Philippians 4:7).
 - (3) Care can be positive but it is negative to worry about things such as food and clothing (Matthew 6:25, 28).
 7. Therefore, if a believer acts out of fear, it is unlikely that he will do God's will.

H. Ignorance of biblical truths negatively affects one's ability to do God's will.

1. The Word of God can pierce through to divide between soul and spirit (Hebrews 4:12).
2. The Word of God can act as a critic of the enthusiastic plans and intentions of the heart (Hebrews 4:12).
 - a) Enthusiastic plans ["thoughts" NASB] are plans arising from excitement (positive or negative), and are often rash and poorly thought out.
 - b) Intentions are those plans in the mind, that which one is about to do.
 - c) The word acts to prove whether such plans are good or bad. It does this for our benefit, so that believers may come before or approach God (Hebrews 4:13, 16).
 - d) Therefore, the Word has a crucial part in helping us evaluate those things we plan to do as God's will. Without adequate revelation, we can make wrong choices.
3. The Word, when it is taught, can keep us from being tossed about by cunning and craftiness of error (Ephesians 4:11-14).
4. Problems arise from ignorance [$\alpha\gamma\nu\omicron\iota\alpha$] of God's plan or will.
 - a) The Jews attempted to establish their own righteousness, because they were ignorant of God's righteousness (Romans 10:3).
 - b) If we are ignorant that Israel has only been partially and temporarily hardened, we might become arrogant toward them (Romans 11:25).
 - c) If we are ignorant of what happens to believers who die before our Lord comes for us, we can be overwhelmed by grief (1 Thessalonians 4:13).
5. Problems can arise when do not know [$\sigma\upsilon\ \omicron\iota\delta\alpha$] certain established truths.
 - a) We need to know that we act as the slave of the one to whom or to which we present ourselves (Romans 6:16). In this context it is God or the sin nature.

- b) We need to know that we all together are a temple of God (1 Corinthians 3:16-17). Therefore, our actions toward other believers, are actions for or against God's temple.
 - c) We need to know that our bodies are temples of the Holy Spirit (1 Corinthians 6:15-16, 19). Therefore, we do not join ourselves in immorality to others.
 - d) We need to know that becoming friends of the world, we become practical enemies of God (James 4:4).
6. Problems arise when we are led astray [$\pi\lambda\alpha\nu\alpha\omega$] regarding God's plan and design. These are passive forms of the verb; believer are being led in error.
- a) Evil companions corrupt kind habits (1 Corinthians 15:33). In the context, the people around us do not have the hope of the resurrection and that affects their daily conduct. Surrounding ourselves with them can negatively affect our conduct.
 - b) A man reaps what he sows (Galatians 6:7).
 - (1) The context involves sharing in common with those who teach the Word.
 - (2) This can be sowing to one's flesh, attempting to live by law.
 - (3) This can be sowing to the Spirit, living as one is taught.
 - c) God is the source of good things, therefore, compromise doesn't result in a good thing (James 1:16). If one has to do something contrary to God's will, it won't result in God's good.
 - d) Godliness is not a means of acquiring wealth nor can it be measured by what one has or does not have (1 Timothy 6:4-5).
 - e) Grace is to be a means of growth not an excuse for immorality (2 Peter 3:17-18; cf 2:18).

- I. Present your bodies (Romans 12:1-2). It can be safely said that the other aspects of God's will hinge on this statement. This is the larger picture, the other aspects are particulars.
1. Paul appealed to them through God's sweet compassion (12:1).
 - a) The word is *oiktirmos* [οἰκτιρισμός]. It refers to intense compassion.
 - b) The word is stronger than the normal word for mercy *eleos* [ελεος].
 - c) The word refers to benefits God has provided the believer.
 - (1) He has access to God (5:2).
 - (2) He has hope that does not leave him ashamed (5:5).
 - (3) He is reconciled to God (5:10).
 - (4) He is no longer dominated by the sin nature (6:14).
 - (5) He is under grace (6:14).
 - (6) He has received God's gracious gift, eternal life (6:23).
 - (7) He is not condemned (8:1).
 - (8) He can not be separated from God's love in Christ (8:35, 39).
 2. Paul appealed to them to present their bodies (12:1).
 - a) The word present is *paristemi/parastesai* [παριστημι/παραστησαι].
 - b) The word means to stand with or along side, to present for use, to make available.
 - (1) The Father could have presented a legion of angels to the Son (Matthew 26:53).
 - (2) Luke used it of the presentation of Jesus at the temple when He was eight days old (Luke 2:22).
 - c) The word is used in Romans 6.
 - (1) The believer is to logically count himself to be dead to the sin nature but living to God in Christ (Romans 6:11).
 - (2) This is the first step. It is followed by presenting one's self to God, for His purposes.
 - (3) The believer is to stop presenting his members as tools for unrighteousness (6:13).
- (4) The believer is to present himself as alive from the dead (6:13).
 - (5) The believer is to present his members as tools for righteousness (6:13).
 - (6) The believer is told that he would be a slave to whomever he presented himself (6:16).
 - (7) The believer once presented himself as a slave to uncleanness and lawless activity (6:19).
 - (8) The believer is now to present [imperative] himself as a slave to righteousness (6:19).
- d) The presentation is of their bodies.
 - (1) The body is the vehicle through which we act, either to do God's will or to act unrighteous.
 - (2) The body has been used by the sin nature (Romans 6:6, 12).
 - (3) The body can be made alive through the Spirit (Romans 8:10-13).
 - (4) The body can be used to glorify God (1 Corinthians 6:20).
 - e) The presentation is well pleasing to God (Romans 12:1).
 - f) The presentation is a logical [λογικός] priestly service [latreia λατρεία] to God (Romans 12:1). This word indicates service to God.
 - (1) If God has shown such compassion to us, it is logical that we present ourselves to Him.
 - (2) If God has liberated us from the sin nature through His Son's death and resurrection, it is logical that we present ourselves to Him.
 - (3) If God has made it possible for us to glorify Him through righteous service, it is logical that we present ourselves to Him for that service.

3. Paul appealed to them to not conform to the age (Romans 12:2).
- a) Conform translates *suschematidzo* [συσχηματίζω], meaning an outer appearance or conformity.
 - b) The age is the legal age which Paul had been discussing in Romans 9-11. Conformity to the legal age would involve some form of legalism.
 - c) Legalism is the attitude and/or act which uses a system of rules to meet a standard for being accepted by others.
 - (1) Legalism is not a biblical word but is a biblical concept.
 - (2) Strict legalism is an attempt to establish one's own righteousness before God (cf. Romans 10:3).
 - (a) The Jews were very zealous, but they were not operating within God's plan, therefore it was ignorant zeal (10:2).
 - (b) The Jews had been pursuing a law consisting of righteousness (9:31).
 - (3) Legalism can consist of a Christian attempting to look like a Christian for the sake of others.
 - (4) Charles Ryrie defines legalism as, "a fleshly attitude which conforms to a code for the purpose of exalting self" [*Balancing the Christian Life*, Chicago: Moody Press, 1969, p. 159].
 - (5) Legalism is not the presence of rules or laws. The New Testament presents "rules."
 - (a) The Corinthians were to put out a brother who was living in an immoral relationship with his father's wife (1 Corinthians 5:1-5).
 - (b) The Thessalonians were told to not feed those believers who did not want to work (2 Thessalonians 3:10-12).
 - (c) Believers are to fulfill the "law of Christ" by bearing other believers' burdens, this is an expression of love (Galatians 6:2).
- (6) Legalism does this either to prove one's self to God or to others, or to provide the believer access to God. Yet, grace provides these.
 - (7) Legalism is about one's motives.
- d) God motivates the believer to live, by His grace. He has secured the believer's standing, His access to Him, and His future. Therefore, the believer is encouraged to live worthy of his calling (Ephesians 4:1).
- (1) Christ is the end of law for our righteousness: past and present (Romans 10:4).
 - (2) Moses explained righteousness based on the Law (Romans 10:5). A person was allowed to continue living by doing what was prescribed in the Law (cf. Leviticus 18:5, 29). "To cut off from among their people" meant they died. They knew the law, and it wasn't impossible for them to do (Deuteronomy 30:11-14).
 - (3) Paul reoriented Moses' words to express the new arrangement (Romans 10:6-8).
 - (a) We won't try to bring Christ down from heaven (v. 6).
 - (b) We won't try to bring Christ up from the abyss (v. 7).
 - (c) We already have the word in our mouth (i.e. what we verbally agreed to about Christ), Jesus is LORD (deity) (vv. 8-9).
 - (d) Simply, we can't do, what God has already done! That's grace! God already did it, and doesn't ask us to accomplish what He has finished. We only have to agree and believe.

- J. Paul appealed to them to be transformed (Romans 12:2).
1. Transform translates the Greek *metamorphao* [μεταμορφώω], which means to outwardly appear in keeping with what one genuinely is.
 - a) The word is used twice of Jesus' transfiguration (Matthew 17:2; Mark 9:2). In His transfiguration, Jesus showed outwardly what was veiled during most of His life, His glory.
 - b) The word is used in 2 Corinthians 3:18 of the Spirit's work of transforming us outwardly to reflect what we are because the Spirit and Christ indwell us.
 - (1) The Spirit of the Lord brings freedom in our lives (2 Corinthians 3:17).
 - (2) The Spirit transfigures us, i.e. He causes us to show outwardly who we are inwardly (2 Corinthians 3:18).
 - (3) The Spirit causes us to reflect the glory of the Lord like mirrors.
 - (4) The Spirit causes us to go from glory to glory, in contrast to Moses' face, the glory of which faded (2 Corinthians 3:7, 13).
 - (5) The Lord whose glory we reflect is God: Father, Son, Holy Spirit, for the word "Lord" is without the article in contrast to 3:17
 2. Transformation is accomplished by the renewed part of our mind (Romans 12:2).
 - a) "Renewing" in most English Bibles is a Dative/Instrumental/Locative form noun, not a verb, ἀνακαινώσει versus ἀνακαινώσις. Therefore, "renewed quality" is better.
 - b) Mind is in the Genitive/Ablative case indicating that the renewed quality pertains to the mind.
 - c) The believer has the mind of Christ (1 Corinthians 2:16).
 - d) The believer no longer has a mind unable to draw proper conclusions, but has a mind which is renewed in

the spirit part (the mind has spirit and soul Ephesians 4:17, 23).

- e) Paul served God's principle [law] with his mind (Romans 7:25).
 - f) The principle [law] of the Spirit freed Paul from the principle [law] of the sin *nature* and the death (Romans 8:2).
 - (1) The principle of the sin *nature* and the death was Paul's observation (recorded in Romans 7) that whenever Paul desired to do good, evil was present with him (Roman 7:21).
 - (2) The principle of the Spirit relates to our life in Christ Jesus (Romans 8:2). That principle involves walking by the Spirit, which means we frame our minds with truths from the Spirit (Romans 8:4-6). Those truths involve our life in Christ Jesus.
 - (3) Therefore, the principle is related to the transformation in Romans 12:2. The believer avoids the conformity of legalism, but is also transformed by framing his mind with His position in Christ.
 - (a) The Spirit makes alive our mortal bodies (Romans 8:11).
 - (b) The Spirit empowers us in our inner man (our spirit), so that Christ is settled down at home in our hearts, and we are able to grasp the love for the whole body (Ephesians 3:16-19).
- K. The transformation is God's will (Romans 12:1-2).
1. We are to present our bodies to God.
 2. We are to be transformed.
 3. We are doing God's will by presenting a body, while we are transformed.

- L. The transformation of Romans 12:1-2 should be expressed by one's attitude toward other believers in the body of Christ. Giving themselves to God and us (2 Corinthians 8:5).
1. Paul appealed to the believers through the grace given to Him (Romans 12:3).
 - a) The grace was given as the rule of life by grace (cf Ephesians 3:2).
 - b) That grace given to Paul was for all believers (cf Ephesians 3:2).
 - c) That grace involves how we live. It is tied to Paul's statement about not conforming to the age (Romans 12:2).
 2. Paul appealed for believers to not set their attitude (frame of mind) above what is necessary (Romans 12:3).
 - a) The word "think" is *hyperphroneo* [ὑπερφρονεῖν] to frame one's mind or have an attitude. The *hyper* prefix indicates "above."
 - b) A similar expression is translated "conceit" Romans 11:20 and 1 Timothy 6:17.
 - c) The NASB "ought" means "what is necessary." Paul warned against going beyond the necessary content of truth revealed in Scripture.
 - d) The warning in 12:16 "do not be wise in your own estimation" is literally a charge not to frame one's mind with one's self. You aren't the standard, e.g. measuring ourselves against ourselves (2 Corinthians 10:12), or measuring others against ourselves. This is legalism/conformity.
 - e) R.C. Trench states that *phronesis* is not wisdom, but rather the ability to apply one's *phren* (frame of mind) for the purpose of achieving one's desired ends, whether good or bad. [*Synonyms of the New Testament*, pp. 265-266].
 3. Paul appealed for believers to frame their minds with facts related to their salvation (Romans 12:3).
 - a) This is indicated by the verb *sophroneo* [σωφρονεῖν] built on the *sodzo* [save] and the verb *phroneo*. It was used of prudence, or an attitude regarding physical safety in daily living.
 - b) This verb is used of a man in his **right mind**, who was formerly demon-possessed (Mark 5:15).
 - c) Grace trains us to live with a mind framed on salvation (Titus 2:11-12).
 - d) We share this salvation in common. Therefore, every believer can boast in it (cf 1 Corinthians 1:31). Contrast this to conformity which allows one to boast in his flesh or that of others because of outward actions (cf Galatians 6:13).
 - e) We relate to this salvation in keeping with our being in one body made up of many members (Romans 12:4).
 - (1) The members do not all have the same activity (v. 4).
 - (2) The members all remain vitally part of the body (v. 5).
 4. Believers are able to relate to others properly by keeping their mind framed with the fact that we are all part of one body. Nothing changes that.
 5. This attitude affects our ability to love the whole body of Christ, not just those who conform to our standards.
 - a) Ephesians 3:16-19 delineates our need for empowerment so we can love the whole body. Love is a fulfillment of the new command (cf John 13:34-35). Since Christ gave us this command, we know it is His will for us.
 - b) The Macedonian believers gave themselves first to the Lord and then other believers, implying that they served from love (2 Corinthians 8:5). This involves God's will.
 - c) Only the believer who frames his mind with salvation can properly serve other believers from love in accordance with God's will.

M. The transformation of Romans 12:1-2 should be expressed in the use of one's spiritual gift for the benefit of other believers (12:6-8).

1. Serving other believers is the result of having a proper attitude toward fellow believers as outlined in verses 3-5.
2. Serving others can be done through the practice or exercise of one's gift (12:6-8).
3. Using one's gift should be part of one's attitude or frame mind.
 - a) Verses 6-8 have no verb.
 - b) The NASB has added "*each of us is to exercise them accordingly.*", the AV, ASV, and Darby "*let us prophesy*", the NET "*that individual must use it*", the ESV "*let us use them*", the NIV "*let him use it*". Almost all agree that Paul meant "use your gift" as the main idea.
 - c) The context provides a verb in verse 3, "but to think." This is an infinitive verb combined with a second infinitive, and can be translated, "but frame your mind for a saved kind of attitude." In the context, Paul urged this proper attitude based upon God's grace, and the gifts are call "grace gifts" or "results of grace" [*charismata - charis grace and -ma result of*].
 - d) That attitude has two spheres of thinking.
 - (1) Your salvation involves being part of one body, and having the proper attitude toward that body.
 - (2) Your salvation involves having a gift you are to use for the body.
 - e) That attitude means that one is thinking about opportunities to exercise his gift. He is looking for places to serve in the assembly.
4. Paul attributes these gifts to God's grace, hence grace gifts (12:6).
5. Paul reiterates the idea that the body is diverse, and that diversity is expressed by the differing gifts (12:6).
6. Paul lists seven results of grace, which are given for special service, i.e. gifts (12:6-8).
 - a) Prophecy is to be exercised in accord the measure of faith given by God

(12:6). Prophecy is the ability to announce new revelation regarding God's plans. Faith is necessary because God's plans are future, and may not have evidence in the present.

- b) Service is the done in the realm of service (12:7). Service is the ability to attend to common work. Tychicus was delivering letters to churches and passing information on to them (Ephesians 6:21; Colossians 4:7).
 - c) Teaching is done in the realm of doctrine not intended for practice (12:7). In this way it is distinguished from the shepherd-teacher who focuses on truth for practice.
 - d) Exhortation is done in the realm of exhortation/encouragement (12:8). Exhortation is the ability to challenge people to action or attitude in keeping with what they have been taught.
 - e) Giving is to be done in simplicity (12:8). Giving is the ability to impart to material needs of others. Simplicity is sincere and involved generosity.
 - f) Leading is to be done in diligence (12:8). Leading is the ability to organize believers, matching gifts and natural abilities to other's needs. It also involved organizing believers in their position in Christ (cf 16:1).
 - g) Mercy is to be done in happiness (12:8). Mercy aims to relieve others' suffering. It does so with a goal to cheer them.
7. Paul lists other gifts.
- a) Evangelists communicate the good news (Ephesians 4:11).
 - b) Shepherd-teachers care for a group of believers by teaching them God's Word (Ephesians 4:11).
 - c) Administration (piloting) watches to assure the local church does become stranded by issues contrary to God's teaching (1 Corinthians 12:28).
 - d) Helps attends to individual believers who struggle in their christian life (1 Corinthians 12:28).

N. The Transformation of Romans 12:2 makes possible many responses to others in the body of Christ (Romans 12:9-). The following verses have no verbs. They consist of a nominative noun (the subject) and other nouns or participles which describe the relationship of the words. The first phrase "love..." (v. 9) is a singular noun. The rest are plurals referring to the Romans believers.

1. Love *is to be* unhypocritical (v. 9).
 - a) We love by doing (1 John 3:18; Galatians 6:1-2).
 - b) If we don't act, saying, "... love" is just words, and not love.
 - c) The following verses show what people who exercise that kind of unhypocritical love look like.
2. They are ones abhorring that which lacks the character [evil] God desires (v. 9). In the context, having an improper attitude toward fellow believers is evil
 - a) God desires believers to abstain from immorality, especially with other believers (1 Thessalonians 4:3).
 - b) God desires believers to live our time in His will not in that of our flesh (1 Peter 4:2).
3. Ones cleaving to good (v. 9). Goodness provides for a sense of well being, perhaps even happiness.
 - a) This is the kind of good believers are to do to all men (Galatians 6:10).
 - b) Doing good silences men's false accusations (1 Peter 2:15).
4. Ones having a family fondness in fondness for one another (v. 10).
 - a) This word combines a noun for fondness *philos* [φιλός] and a noun for family affection *storgos* [στοργός].
 - b) You are to be fond of your fellow believers in the same manner you would be affectionate of family. Fellow believers are family.
5. Ones leading their minds to consider one another in honor (v. 10).
 - a) The nominative participle means to take the lead. In this context, they are

taking the lead of their minds to consider other believers in honor.

- b) Honor means one considers others to be of value and importance. One who doesn't hold others in honor, is unlikely to serve him.
6. Ones not hesitant in diligence (v. 11).
 - a) Diligence is persistent attentiveness.
 - b) The idea of hesitance is that the believer is lazy about being attentive. He needs to always be watching for opportunities to serve.
7. Ones boiling in spirit (v. 11).
 - a) Boiling indicates activity.
 - b) The spirit is the saved part of the believer which makes transformation through means of the mind possible.
 - c) The believer actively uses the saved part of his mind regarding others.
8. Ones slaving to the Lord (v. 11).
 - a) The verb serve is the verb "to slave."
 - b) The Lord is the object of our service.
 - c) This type of service is expressly God's will (Ephesians 6:6, 7).
9. Ones rejoicing in the hope (v. 12).
 - a) Joy (noun/ rejoice - verb) is the attitude which appreciates God's plan in any circumstance.
 - b) It is God's will for the believer to always rejoice (1 Thessalonians 5:16).
10. Ones being patient in adversity (v. 12).
 - a) Patience is maintaining God-desired character while under adversity.
 - b) Peter identified this kind of suffering, even while doing good to be God's will (1 Peter 3:17).
11. Ones holding firm in the worship (v. 12).
 - a) Worship focuses on the character of God without regard to circumstances.
 - b) Paul identified unceasing worship as the Lord's will (1 Thessalonians 5:17). It is unceasing, because we never say, "I've worshipped, now I'm done."
12. Ones sharing with the needs of the saints (v. 13).
 - a) Sharing is fellowship.
 - b) The needs are undefined, being both spiritual and material.

13. Ones pursuing hospitality (v. 13).
- a) Showing hospitality provides believers opportunities to serve others.
 - b) Showing hospitality provides believers opportunities use his gift, which he was to be looking for opportunities to use.
- O. The Transformation of Romans 12:2 has logical responses if one wishes to continue presenting himself to God. These responses are to both believers and unbelievers.
1. The believer is to bless those who persecute him (v. 14).
 - a) "Bless" means that he has a good word for him.
 - b) That good word might involve a promise, or speaking a good news for his benefit. This is illustrated when Jacob blessed his sons. He spoke of their future.
 - c) He is not to payback in kind: evil for evil, or insult for insult, but he is to payback a blessing (1 Peter 3:9).
 2. The believer is not to curse the one who persecutes him (v. 14).
 - a) W.E. Vine defines curse, "primarily signifies to pray against, to wish evil against a person or thing; hence to curse" [*Expository Dictionary of New Testament Words*, 264].
 - b) The believer is not to wish or ask any evil against those who mistreat him.
 3. The idea of blessing versus cursing is the main thought for verses 14-16.
 - a) The following are a series of present tense infinitives and participles (verbs). The emphasis following verse 14 is to continue in these activities.
 - b) How we respond in verse 14 affects our ongoing attitudes and actions. It affects whether we continue present our bodies to God (v. 1).
 - c) We bless so we can rejoice with those rejoicing. We joining with believers who are rejoicing.
 - d) We bless so we can weep with those weeping. We join with believers who are weeping.
 - e) We don't avoid believers based upon circumstances: good or bad.
 - f) We bless so we can maintain the same frame of mind or attitude toward one another (v. 16).
 - g) We bless so we can continue avoiding an attitude which is higher than is necessary, i.e. thinking of ourselves as superior to other believers (v. 16).
 - h) We bless so we continue being those who are carried away with humble things. We continue seeing ourselves as others' slaves, as in verse 11.
 4. The believer is not to become one who has an attitude based on himself, i.e. he makes himself the measure of others (v. 16). This is an imperative verb which sets the tenor for the following statements.
 - a) We have a proper attitude so we don't repay evil for evil (v. 17). One who makes himself the standard easily justifies treating others as they treat him.
 - b) We are to be planning for good things before all (v. 17).
 - (1) This good is that which is appreciated and beautiful.
 - (2) This is good that others ("all men") will recognize as good.
 - c) We have a proper attitude, being at peace with others as far as we are the source of peace (v. 18). We can't make others get along with us, but we can avoid being the cause of animosity.
 - d) We have a proper attitude, not avenging ourselves (v. 19). To avenge is to act to make thing right. One perceives an inequity and attempts to balance the scales for himself.
 - e) We give a place for God to exercise wrath (v. 19).
 - (1) If we avenge ourselves, we are taking God's place.

- (2) Paul quoted Deuteronomy 32:35 and Proverbs 25:21-22 in support of this attitude.
- f) We are not to overcome ourselves by evil (v. 21).
 - (1) The middle voice [ourselves] indicates that if we avenge ourselves, we resort to evil and we defeat ourselves.
 - (2) We overcome evil with good. What a better way to live, being presented to God.

P. The transformation of the presented body in Romans 12:1-2 can be expressed by love which is not hypocritical and this in turn by submission to governing authorities (Romans 13:1-10).

1. Believers are to submit to authorities because they are placed by God (13:1).
 - a) Those who oppose or resist authorities are resisting God's order (13:2). How can the believer present himself to God, and resist Him at the same time?
 - b) Those who oppose or resist authorities will receive judgment (v. 13:2).
 - c) Those who do good don't need to fear the authorities (13:3).
 - d) Those who do evil (they lack in character of what God expects of a presented transformed believer) should fear (13:4). The authorities bear the sword to inflict punishment on those who practice evil.
2. Believers are to submit to authorities also because of the conscience (13:5).
 - a) This may be another's conscience. This is the conscience issue from 2:15 in which the conscience either accuses or excuses. They watch the believer's behavior and accuse him if there is a conflict between what they know and what he does.
 - b) This is may be the individual's conscience in which his actions are in conflict with his knowledge.
 - c) Because of the conscience, the believer is to pay what he owes the government, not being in debt with unpaid tribute, taxes, etc. (13:6).
 - d) The government officials are servants of God (13:6). This word is also used of priestly service done to people.
3. Believers should not be in debt in the above case to anyone (13:8).
4. Believers should be indebted to love other believers (13:8).
 - a) The one who loves his brother has fulfilled law (13:8).

- (1) Law is anarthrous (no definite article) and emphasizes law as a quality, i.e. whatever is law.
- (2) Law is illustrated by quoting commandments from the Mosaic Law (13:9).
- (3) The Mosaic Law is summed up by the command "love your neighbor as yourself" (13:9).
 - (a) This was for the Mosaic Law.
 - (b) Our command is to "love one another" as Christ loved us (cf John 13:34-35). This is different in degree but similar in quality.
 - (c) Love fulfills law because it doesn't do anything evil to its neighbor (13:10). Therefore, by loving others, one protects himself from doing evil, and he fulfills the law without focusing on it.
- b) This submission illustrated in Jeremiah 21:8-10; 27:16-17.
 - (1) Babylon was God's agent of punishment for Judah (Jeremiah 21:1-7, 11-14).
 - (2) When they were taken to Babylon, they were to seek the peace of Babylon (Jeremiah 29:4-7). They were not to work for its overthrow or undermine it.
 - (3) For believers, they ought to seek the peace of the nation where God has placed them, for peace for the nation often means peace for the individual.
 - (4) The believer can obey that government in love for his fellow believers. By seeking the peace of the nation where God has placed him, other believers can also experience this peace.

Q. The transformation of the presented body should take place now (Romans 13:11-14).

1. The believer can and should recognize the timeframe in which we live (vv. 11-12).
 - a) The "time" is *kairos* [καίρος], a season or a larger portion of time.
 - b) The time is characterized by the advance of the night (v. 12).
 - (1) Night is when people sleep and are drunk (1 Thessalonians 5:6).
 - (2) Night is characterized by mental laxity or numbness when people think all is fine (1 Thessalonians 5: 3) "peace and safety."
 - c) The time is characterized by the advance of men who mislead others (2 Timothy 3:13).
 - (1) The men are evil.
 - (2) The men are deceivers who juggle, wail, and cry out chants to distract from the deception.
 - (3) The men lead astray.
 - (4) The men lead themselves astray. They believe their own lies.
 - d) The time involves the nearness of the day (Romans 13:12).
 - (1) The day is when our salvation is completed (v. 11). Our salvation is nearer than when we believed.
 - (2) The day is when our mortal bodies will be fully redeemed (Romans 8:23-24).
 - (3) The day is when we are fully released from the sin nature (Romans 8:14-15, 18 -Sufferings).
 - (4) The day reminds us to hope on our future (Titus 2:13; 1 John 3:2).
 - e) The time is to be used well in light of the evil days (Ephesians 5:16).
2. The believer is to respond to knowing the time (Romans 13:11-14).
 - a) The believer should wake out of his slumber (v. 11).
 - (1) The word slumber is used of Eutychus and Lazarus.
 - (2) The slumber in this context is not presenting one's body, not being transformed, not consider-

ing the body, not using one's gift, not loving the saints, obsessing over vengeance, and refusing to submit to secular government.

- (3) The slumber involves living like the unsaved, like sleeping among corpses (cf Ephesians 5:14).
- b) The believer should put off (like clothing) the works of darkness (Romans 13:12).
 - (1) Men love darkness instead of light, because of their evil works (John 3:19).
 - (2) Believers were darkness before salvation (Ephesians 5:8).
 - (3) Believers are to not to share in the unfruitful (i.e. not displaying the fruit of light v. 9) works of darkness: obscene talk, stupid talk, talk which turns everything into a joke (makes any statement a dirty joke) immorality, uncleanness, covetousness (Ephesians 5:11, 4-5).
 - (4) Believers shouldn't engage in wild parties and drunkenness, sleeping around and immorality, argumentativeness and zeal (Romans 13:13).
- c) The believer is to put on the tools/ weapons of light (Romans 13:12).
 - (1) These are our members presented to God for righteous works (Romans 6:13).
 - (2) These are used to serve through our gifts and in love for others.
- d) The believer is to walk in proper behavior (Romans 13:14).
 - (1) In the day one's actions can be easily seen, and one's lifestyle should reflect this.
- e) The believer is to put on the Lord Jesus Christ (Romans 13:14). He lives in his position.
- f) The believer should make no plans to carry out the lusts of the flesh (Romans 13:14).

- R. The believer can ask God in accordance with God's will (1 John 5:14-15).
1. Jesus promised His disciples that they would receive whatever they asked (John 14:13, 14; 15:7, 16; 16:23, 24).
 2. God is capable of doing things beyond what we ask or think (Ephesians 3:20).
 3. God's will is the standard or measurement of our asking (1 John 5:14-15).
 - a) We have boldness to face God and ask Him for things (v. 14).
 - b) He hears us when we ask in accord with His will (v. 14).
 - (1) "Hears" means more than knowing that sound is made.
 - (2) "Hears" means God acknowledges our address to Him.
 - (3) In accord means that God's will is the standard of the kind of asking which God acknowledges.
 - (4) "Will" is *thelema*, God's desirous will, that which God wants.
 - (5) Summarized, when we ask for the things God wants, God listens to our communication.
 - (6) This implies that when we ask for things God doesn't want, God does not listen to us.
 - c) We are assured that we will receive when we ask like this (v. 15).
 4. So how do we know if what we are asking is in accord with His will?
 - a) Jesus said we are to ask in His name, which means, His character, or "ask like He would ask." You have to relate to your position in Christ.
 - b) It will be consistent with presenting your body as a living sacrifice (Romans 12:1).
 - c) It will be consistent with being transformed rather than conformed (legalistic living) (Romans 12:2).
 - d) It will be consistent with being mindful of the body of Christ (Romans 12:3-5).
 - e) It will be consistent with using your spiritual gift for the benefit of others (Romans 12:6-8).
 - f) It will be consistent with directing love to others in the body of Christ (Romans 12:9-13).
 - g) It will be consistent with submitting to government (Romans 13:1-10).
 - h) It will be consistent with making good use of the time (Romans 13:11-14).
 - i) All these agree with John's instructions in 1 John.
 - (1) They were to walk in the light not in darkness (1 John 2:9-11). This is akin to being transformed rather than conformed in Romans.
 - (2) They were to love their brothers not the world (1 John 2:3-8, 15). This is akin to Paul's charge to love unhyprocritically in Romans.
 - j) It will be consistent with always rejoicing (1 Thessalonians 5:16).
 - k) It will be consistent with worshipping unceasingly (1 Thessalonians 5:17).
 - l) It will be consistent with giving thanks in everything (1 Thessalonians 5:18).
 5. The opposite of asking in accord with God's will is seen in James 4:1-4.
 - a) These believers were fighting (v. 1).
 - b) These believers were fighting because of the hedonistic pleasures in them. *The Oxford English Dictionary* defines hedonism, "the pursuit of pleasure; sensual self-indulgence. • the ethical theory that pleasure (in the sense of the satisfaction of desires) is the highest good and proper aim of human life."
 - c) These believer wanted things (v. 2).
 - d) These believers didn't have things because they didn't ask (v. 2).
 - e) These believers asked in an evil manner so they could simply satisfy their pleasures.
 - f) This is the opposite of Christ who did not attempt to please himself (Romans 15:3). He served in love and this is God's will for us. Asking in God's will means we are serving in love.

- S. God's will is expressed in God's Books. This is an overview of God's sovereign plan and its relationship to your life.
1. God has written books which are kept in heaven. We assume that these books are not for God, but that His creation can see that the things which come to be were planned long ago.
 - a) "Book" is *saphir* a writing.
 - b) "Scroll" is *miglah* a thing rolled.
 - c) "Writing" is *kethivb* a thing written.
 2. God wrote a book of the living. This book either tells who is alive at a given time, i.e. who is alive today.
 - a) Moses asked to be blotted from God's book if God would not forgive Israel (Exodus 32:32).
 - b) God said He blots out those who sin (Exodus 32:33). This means God would kill them for their sin (cf. v. 10).
 - c) David asked God to blot out of the book of living his enemies (Psalm 69:28, cf v. 4, 23-24).
 - d) God has written down those Israelis who will live or survive to enter their future kingdom.
 - (1) They will enter Zion (Psalm 87:6; Isaiah 4:3).
 - (2) They will be saved during the time of unprecedented trouble Daniel 12:1).
 3. God wrote a book of our members.
 - a) It describes what each of is like, how each is put together (Psalm 139:16).
 - b) It may also contain the length of our days, unless this is part of the book of the living.
 - c) The number of Job's days and months were carved in stone (Job 14:5).
 4. God wrote a book which records our tears (Psalm 56:8). This may be the book of our members, describing not only what we are like, and our days, but also the events of our lives, even our tears.
 5. God wrote a book which records who is saved among the Gentiles.
 - a) This is the book of life (Philippians 4:3; 17:8).
 6. God wrote a book which records who is saved among Israel.
 - a) This is called the Lamb's book of life (Revelation 13:8; 21:27).
 - b) This book is tied to Israelis.
 7. God wrote a book of the nations.
 - a) It includes the wars of the Lord, as God has engaged nations (Numbers 21:14).
 - b) It includes details of the nations' activities and which nations are dominant (Daniel 7:10).
 - (1) This context pictures nations as wild animals (vv. 3-8).
 - (2) The Son of Man will eventually rule over all (vv. 13-14).
 - c) This agrees with Paul's statement regarding God's determination of the times and boundaries of the nations (Acts 17:26).
 - d) It includes Israel's history under the dominion of the nations (Daniel 10:21). Chapter eleven records that history.
 8. God wrote a book in which Christ was described coming in a body (Psalm 40:7).
 9. God wrote a book of His judgments in the first half of the Tribulation (Revelation 5:1-5, 7-9).
 10. God wrote a book of seven judgments in the last half of the Tribulation (Revelation 10:2, 8-10).
 11. God has written records of the acts of men (Isaiah 65:6; Malachi 3:16).
- T. God's books challenge us that God has already planned many events. God's desirous will for us involves how we respond.
1. What God has planned does not change.
 2. How we respond to His plan can.