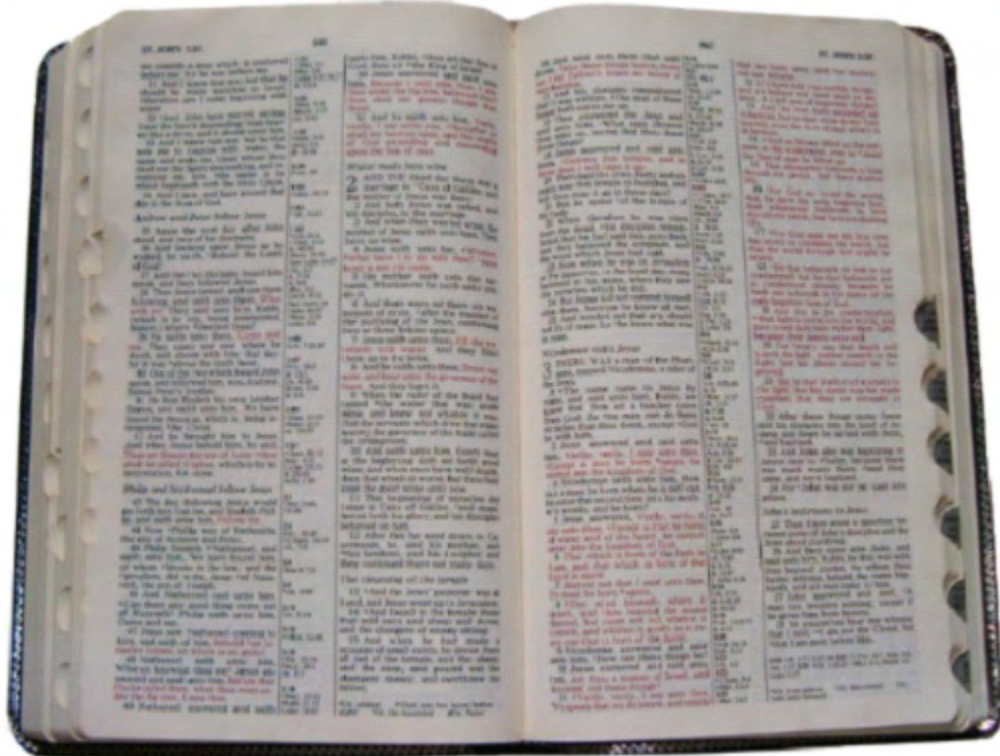

BASIC



CONCEPTS

Gene Taylor

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The Godhead

I. The Godhead Defined

- A. The term “Godhead” is a form of “Godhood.”
 1. It is defined as divinity, deity, the divine nature or essence.
 2. It denotes the quality or state of being God; the sum total of the attributes and characteristics that are common to deity. It is used in the same sense as “manhood,” “childhood,” etc.
- B. The term “Godhead” is found three times in the King James Version (Acts 17:29; Romans 1:20; Colossians 2:9).
- C. While three different Greek word forms are used in these passages, all of them are derivations of *theos*.
 1. *Theos* can be defined as deity, divinity, the divine nature, the divine majesty, that which pertains to God, godhead.
 2. These three terms define the quality or character of the essence, substance or being, of one who is God.
 - Therefore, the Godhead is made up of such Beings as are of divine nature and possess divine majesty.

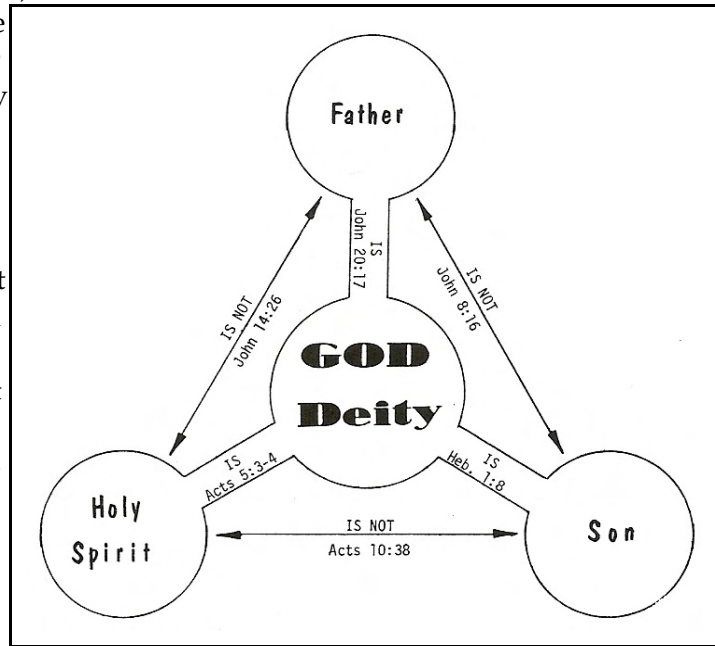
II. The Scriptures Reveal a Plurality of Beings in the Godhead (Genesis 1:1, 26)

- A. The Hebrew word for “God” in Genesis 1:1 is *Elohim*.
 1. It is the plural form of *El*.
 - a. Its plural meaning: “the gods.”
 - b. Its singular meaning: “the deity.”
 2. Its use denotes a plurality of Beings in the Godhead.
- B. The plurality of deity is seen in the statement, “Let **us** make man in **our** image, after **our** likeness” (Genesis 1:26; cf. John 1:1-3).
 1. The plural personal pronouns indicate more than one Being.
 2. Other statements in Genesis which indicate the plurality of deity are Genesis 3:22 and Genesis 11:7.
- C. An explanation of Deuteronomy 6:4: “Hear, O Israel: The LORD our God, the LORD is one!”
 1. “One” is the Hebrew word *echad* which means a collective, unified, or united one.
 2. “It is a numeral having the power of an adjective and means one, together, unitedly...the intensive reflexive form signifying to unite, to join oneself together, to collect oneself” (*Hebrew and English Lexicon*, Gesenius, p. 28).
 - a. Genesis 2:24: man and wife are one (*echad*).
 - b. Genesis 41:25-26: two dreams are one (*echad*).
 - c. 1 Samuel 22:13: Many speak with one mouth (*echad*).
 3. This is the same idea as stated in Zechariah 14:9; Malachi 2:10; and Ephesians 4:6.
 4. The term “God” is frequently used in the general sense of the Godhead or deity. Things attributed to God are often attributions made unto deity rather than to some particular personality.

III. The Three Persons of the Godhead

- A. The divine personalities constituting the plurality of the Godhead are the Father, the Son, and the Holy Spirit.
 1. The three were present in the beginning (Genesis 1:1, 2).
 2. The three were present at the baptism of Jesus (Matthew 3:16-17).
 3. Baptism is administered in the name of the three (Matthew 28:18-20).
 4. The apostle Paul’s entreaty to God involved the three (Romans 15:30).
 5. The benediction of the saints was in the name of the three (2 Corinthians 13:14).
- B. Each of these individual Beings possesses all the qualities and attributes of divinity and each is individually called “God.”
 1. The Father (Mark 14:36; John 6:27; 11:41; 20:17; 1 Corinthians 8:6; Galatians 1:1; Philippians 2:11).
 2. The Son (John 1:1,18; 10:30; 20:28; Romans 9:5; Philippians 2:6; Colossians 2:9; 1 John 5:20).
 3. The Holy Spirit (Matthew 28:19; Acts 5:3-4; Romans 8:9-11; 1 Corinthians 2:10-13; 2 Corinthians 3:17-18; 13:14).

- C. The Father is not the Son, and the Son is not the Father, and neither the Father nor the Son is the Holy Spirit. Each is a separate, distinct Being possessing all the qualities of deity.
- D. Each person of the Godhead has distinct works He does (though it is sometimes difficult to know all the distinctions).



1. The Father is the architect or planner of what has and will occur (Ephesians 1:5; 3:10). Though an equality exists between the Father and the Son in some respects (Philippians 2:5-11), the Father is supreme (1 Corinthians 15:27, 28).
2. The Son or “Word,” Jesus Christ, in the beginning was creator and today is the sacrificial Savior (John 1:1-3; Colossians 1:16; Hebrews 1:1-2).
3. The Holy Spirit’s work seems mainly to have been revelator both in the Old and New Testaments (2 Peter 1:21; Ephesians 3:5).

Conclusion

1. All of these divine Beings together constitute the one God, or the Godhead.
2. As there is one man (humanity or mankind), even so there is one God (divinity, deity, or Godkind).
3. As there are individual beings in the one humanity, so there are individual Beings in that one divinity.

Questions for Review

1. Define the term "Godhead."
2. How many times is the term "Godhead" found in the King James Version of the New Testament? List the passages where it is found.
3. What does the Greek word "*theos*" mean?
4. How do Genesis 1:1 and Genesis 1:26 reveal that there are a plurality of beings in the Godhead?
5. Does the statement in Deuteronomy 6:4 that says "The Lord our God, the Lord is one" contradict Genesis 1:26? If so, why? If not, why not?
6. Who are the three Beings in the Godhead?
7. Which of the three Beings in the Godhead were present at:
 - a. The creation? (Genesis 1:1, 2)
 - b. The baptism of Jesus? (Matthew 3:16-17)
8. What is the main role(s) of the Father in relation to mankind?
9. What is the main role(s) of the Son in relation to mankind?
10. What is the main role(s) of the Holy Spirit in relation to mankind?

Sin

Introduction

1. No subject has a greater bearing on any of our lives than sin for it is common to all of us (Romans 3:10; 3:23).
2. Therefore, it is important to be aware of the reality of sin, its nature and consequences, and how one can be free from it.

I. Identifying Sin and Its Causes

A. Sin is:

1. Transgression of the law (1 John 3:4).
2. All unrighteousness (1 John 5:17).
3. What is not of faith (Romans 14:23).
4. Not doing good (James 4:17).
5. Missing the mark.
 - a. The word "sin" is translated from the Greek word *hamartia* and literally means "to miss the mark."
 - b. Of *hamartia*, Joseph H. Thayer says, "In the N.T. to wander from the law of God, violate God's law, sin" (*Greek-English Lexicon*, p. 30).

B. Sin's causes.

1. Negatively.
 - a. One is not born a sinner (Deuteronomy 1:39; Matthew 18:1-3).
 - b. One does not inherit sin (Ezekiel 18:20).
2. Positively.
 - a. One sins because of his own lusts (James 1:13-15).
 - b. One's own sins separate him from God (Isaiah 59:1-2).

II. The Nature and Consequences of Sin

A. Nature.

1. It is deceitful (Hebrews 3:13).
2. It hardens the heart (Hebrews 3:8).
3. It is progressive (2 Timothy 3:13). This is illustrated by:
 - a. The brothers of Joseph (Genesis 37).
 - b. King David (2 Samuel 11).
 - c. The apostle Peter (Matthew 26:58-75).
4. It is short-lived in its pleasure (Hebrews 11:25).
5. It exacts exorbitant wages (Romans 6:23).
6. It deadens the conscience (1 Timothy 4:2).

B. Consequences.

1. It separates the sinner from God (Isaiah 59:1-2).
2. It causes spiritual death (Romans 6:23; Ephesians 2:1-2).
 - a. While one is still physically alive (1 Timothy 5:6).
 - b. This is the second death (Revelation 21:8).

3. It brings vengeance (2 Thessalonians 1:7-9).
4. It brings punishment (Matthew 25:46; 2 Thessalonians 1:9).
 - a. It is just (Romans 3:23-26; John 3:16; Matthew 10:28).
 - b. It is eternal (Matthew 25:46)

III. How to Deal with Sin

- A. Sins must be covered but in the proper way (Proverbs 28:13; Psalm 32:1).
- B. Sins are not to be covered by:
 1. Hiding them (Numbers 32:23).
 2. Denying they exist (1 John 1:8-10).
- C. Sins are properly covered by:
 1. Confessing them (1 John 1:9).
 2. Repenting of them (Acts 8:22).
 3. Forsaking them (Proverbs 28:13).
 4. Obeying the gospel of Christ and its commands so that His blood will wash away your sins (Ephesians 1:7).
 - c. The one who has never named Christ needs to be baptized to have his sins:
 - 1) Remitted (Acts 2:38).
 - 2) Washed away (Acts 22:16).
 - b. The one who has strayed after baptism needs to repent and pray for forgiveness (Acts 8:22-24).

Conclusion

1. Heed the command of the Lord to keep away from sin.
 - a. "Abhor what is evil. Cling to what is good" (Romans 12:9).
 - b. "Abstain from every form of evil" (1 Thessalonians 5:22).
2. Realize the danger sin poses to you and your soul.
3. Trust in the Lord and obey Him to rid your life of sin and receive the salvation of your soul.

Questions for Review

1. As revealed in the following passages, what is sin?
 - a. 1 John 3:4.
 - b. 1 John 5:17.
 - c. Romans 14:23.
 - d. James 4:17.

2. What does the Greek word that is translated “sin” in our English Bibles literally mean?

3. How does Matthew 18:1-3 show that children are not born in sin?

4. Is a son responsible for or guilty of the sins of his father? What passage of Scripture teaches that fact?

5. What causes a person to sin? (James 1:13-15)

6. What do the following passages teach about the nature of sin?
 - a. Hebrews 3:13.
 - b. Hebrews 3:8.
 - c. 2 Timothy 3:13.
 - d. Hebrews 11:25.
 - e. Romans 6:23.
 - f. 1 Timothy 4:2.

7. What do the following passages teach about the consequences of sin?
 - a. Isaiah 59:1-2.
 - b. Romans 6:23.
 - c. Ephesians 2:1-2.

Righteousness

I. Righteousness Defined

- A. Righteousness is:
 - 1. The quality of being right, or being in a state or condition acceptable to God
 - 2. Something one does to be accepted by God (Acts 10:34-35).
 - 3. Something for which one must hunger and thirst (Matthew 5:6).
- B. Two kinds of righteousness exist.
 - 1. Man's: that which results from man's mind (Titus 3:5; Romans 10:1-3; Isaiah 64:6; Philippians 3:9).
 - 2. God's: that which results from the mind of God (Acts 10:35; Romans 10:1-3; 1:16-17).
- C. Righteousness in relation to:
 - 1. God.
 - a. The justice of God toward our unrighteousness (Romans 3:5-18).
 - b. The scheme of redemption in Christ (Romans 3:21-26).
 - c. The law of God (Romans 10:1-3; Matthew 6:33; Acts 20:32).
 - 2. Christ.
 - a. His life and death for sin (Romans 5:17-19).
 - b. His resurrection and ascension to the Father (Acts 2:36; Hebrews 1:8-9).
 - c. The New Testament (Romans 1:16-17; Titus 2:11-12; Galatians 2:21; 3:21; Hebrews 5:13; 2 Peter 1:1; 2:21).

II. The Calvinistic Doctrine of Imputation Refuted

- A. The doctrine of Perseverance of the Saints is based upon the false assumption that the elect sinner is clothed in the personal righteousness of Jesus Christ.
 - 1. Therefore, when God looks at him, He does not see the sins of the elect one, rather He sees the perfection of Jesus.
 - 2. Thus, one does not have to be concerned with doing righteousness if he is one whom God has elected to save.
- B. To impute is to "credit to a person or a cause...to credit by transferral" (*Webster's Seventh New Collegiate Dictionary*, p. 421).
 - 1. Calvinists believe the guilt of Adam's sin was imputed to the whole human race—that all are sinners by virtue of the fact that being descendants of Adam they inherited the guilt of his sin.
 - 2. The remedy Calvinists offer for imputed sin is a second imputation.
 - a. The perfect life of Christ is imputed to the elect sinner.
 - b. God, in viewing that individual, only sees the personal righteousness of Jesus, not the sins of the sinner.
 - c. This allows the elect one to continue to sin because Christ lived a sinless life in his stead and the innocence of Christ now clothes him.
 - 1) He is relieved of any responsibility for living a godly life.
 - 2) He does not even have to correct his wrongs because he will not be judged by his own actions but by the perfect life Jesus lived.

C. **John Calvin** on imputation.

“... I answer, that the grace which they call accepting, is nothing else than the free goodness with which the Father embraces us in Christ when he clothes us with the innocence of Christ, and accepts it as ours, so that in consideration of it he regards us as holy, pure and innocent. For the righteousness of Christ (as it alone is perfect, so it alone can stand the scrutiny of God) must be sisted for us, and as a surety represent us judicially. ... Our imperfection and purity, covered with this purity, are not imputed, but are as it were buried, so as not to come under judgment until the hour arrive when the old man being destroyed, and plainly extinguished in us, the divine goodness shall receive us into beatific peace with the new Adam, there to await the day of the Lord, on which, being clothed with incorruptible bodies, we shall be translated to the glory of the heavenly kingdom” (*Institutes of the Christian Religion*, Book III, p. 82).

D. The word “*impute*” is found some seven times in the King James Version of the New Testament (Romans 4:6, 8, 11, 22, 23, 24; 2 Corinthians 5:19; Galatians 3:6).

1. Not a one of these passages teaches that Christ’s personal righteousness ever becomes the righteousness of another.
2. None of these verses states that God imputes Christ’s righteousness to anyone.

E. The Bible clearly states that one who is considered righteous by heaven is one who **practices** righteousness (1 John 3:7), not the one who has had the personal righteousness of Jesus imputed to him.

1. A sinner becomes righteous by pardon made possible by the atoning death of Jesus, not by imputation of His perfect life (Matthew 26:28; Romans 5:8-9).
2. The atoning death of Jesus provides for the sinner’s pardon if he will face up to his responsibility to repent and then obey God’s law of pardon (cf. Acts 2:38; 1 John 1:7-9).

III. The Example of the Righteousness of Abraham

A. Other Old Testament examples.

1. Abel (Hebrews 11:4; Matthew 23:35).
2. Noah (2 Peter 2:5; Genesis 6:8,22; 7:1, 5).
3. Lot (2 Peter 2:7-8).

B. How Abraham was righteous.

1. He believed God—His commandments and promises (Romans 4:3-9, 17-22).
2. Without circumcision—covenant (Romans 4:10-12).
3. His faith worked—but by grace (Galatians 3:6-9; James. 2:21-23).
4. Abraham’s faith in God was imputed, reckoned, to him for righteousness, not the perfect life and obedience of Jesus.

IV. How People Become Righteous Today

A. People are not righteous from:

1. The righteousness of others (Ezekiel 18:5, 9, 20; 2 Corinthians 5:10).
2. The personal righteousness of Jesus (1 John 2:29; 3:7).
3. Their own standard of righteousness (Romans 10:1-3; 1:16-17; Philippians 3:9).

- B. Sinful man becomes righteous, not by any works of merit he can do, but by his faith in God.
 - 1. This obedient faith is imputed, reckoned, to that believer for righteousness. He is a justified, sanctified, righteous man by the grace of God who freely gives him remission of sins.
 - 2. It is not the goodness of any person, living or dead, imputed to him for righteousness. It is the believer's own righteousness, freely given to him by God upon his obedient faith in God.

Questions for Review

1. Define righteousness.
2. According to Acts 10:34-35, what must a person do to be accepted by God?
3. For what, according to Matthew 5:6, must a person hunger and thirst?
4. What two kinds of righteousness exist?
5. What does “impute” mean? Is the perfect life of Christ imputed to a sinner?
6. Who does the Bible consider as righteous? (1 John 3:7)
7. How was Abraham righteous? List both positive and negative aspects by which he was made righteous.
8. Why can a person not be made righteous by his/her own standard of righteousness? (cf. Romans 10:1-3)
9. What is the proper standard for righteousness? (Romans 1:16-17)
10. Instead of becoming righteous by works of merit, by what is one made righteous?

Redemption

Introduction

1. The grand theme of the Bible is human redemption
2. The purpose behind all God has done through Christ is to redeem mankind from sin.
3. Therefore, if one is going to have a good understanding of God and His word, one must understand the concept of redemption.

I. Redemption Defined

- A. As presented in Scripture, the concept of redemption is an illustration from Roman society.
 1. Since over half of the population of the Roman world was in bondage, slavery was a very real and everyday fact of life.
 2. Every slave longed for the day when he could be redeemed from his master and set free. Yet, it was usually only through the kindness and generosity of some benefactor that a slave's price was paid and he could be set free.
- B. Every person is enslaved to sin with no way to free himself (John 8:34).
 1. God, through Christ, redeemed man (1 Corinthians 6:20; 1 Peter 1:18-19).
 2. During periods of slavery in our country, wealthy people who opposed the practice often bought slaves and gave them their freedom. Others bought slaves in order to get their service.
 - a. Jesus purchases sinners for both purposes.
 - b. Christ frees sinners from the devil that they may serve Him.

II. The Key to Understanding Redemption: Ephesians 1:7 (In context: Ephesians 1:3-10)

- A. The meaning of redemption: "the forgiveness of sins."
 1. The sinner is a slave in bondage to sin and Satan (Rom. 6:17-18).
 2. Ransom is necessary if the sinner is to be freed from this bondage.
 3. Our text explains that "redemption" is that which occurs when there is "the forgiveness of sins."
- B. The cause of redemption: "grace."
 1. Man was hopeless and helpless in and of himself to escape sin.
 - a. Man's desperate condition is described in Jeremiah 10:23: "O Lord, I know the way of man is not in himself; it is not in man who walks to direct his own steps."
 - b. Ephesians 2:12: "...that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."
 2. Seeing man's hopelessness, God stepped in and provided a way for man to escape spiritual death (John 3:16).
 3. Grace summarizes God's actions for the salvation of mankind (Ephesians 2:1-8).
 - a. Several terms in this text explain the cause of God's actions in behalf of sinners.
 - 1) Mercy (v. 4).
 - 2) Great love (v. 4).

- 3) Grace (vv. 5, 8).
 - 4) Kindness (v. 7).
 - b. Out of this attitude came the “gift” of salvation (v. 8) showing the cause of God’s action to be His grace.
 4. Grace, however, is not the only factor in redemption.
 - a. Grace has appeared to all men (Titus 2:11-12) and God loves all (John 3:16).
 - b. Not all are going to be saved (Matthew 7:13-14, 21-27).
- C. The cost of redemption: “His blood.”
1. A ransom had to be paid that only God could arrange.
 2. Only one thing could satisfy the demands of the situation: the blood of Christ (Hebrews 9:11-14, 21-22; 10:4; 1 Peter 1:18-19; Colossians 1:13-14).
 3. It is the blood of Christ which cleanses one’s sins.
 - a. His blood was shed for the remission of sins (Matthew 26:28).
 - b. Jesus is a propitiation for sins by His blood (Romans 3:25).
 - c. People are justified by His blood (Romans 5:9).
 - d. Those who were once alienated because of their sins are made near by the blood of Christ (Ephesians 2:13).
 - e. Redemption, the forgiveness of sins, is through His blood (Colossians 1:14).
 - f. People have boldness to enter the Holiest by the blood of Christ (Hebrews 10:19).
 - g. His blood cleanses from all sin (1 John 1:7).
 - h. Sinners are washed of their sins by His blood (Revelation 1:5).
 4. The benefits of the blood of Christ can only be received when one obeys Christ (Hebrews 5:8-9; Romans 6:3-4).
- D. The location of redemption: “in Him.”
1. Redemption can be found in no other person or place than Jesus Christ.
 - a. No one can come to the Father without going through Jesus (John 14:6).
 - b. In no one else other than Jesus is there salvation (Acts 4:12).
 - c. Redemption, the forgiveness of sins, is in Christ (Colossians 1:14).
 2. For one to be redeemed, he must be in Christ.
 - a. In Him are all spiritual blessings (Ephesians 1:3), including the blessing of redemption.
 - b. Obedience to the gospel and its commands for the salvation of the soul, including the command to be baptized, puts one into Christ (Galatians 3:26-27).

Conclusion

1. Redemption takes place in Jesus Christ (Romans 3:24).
 - a. One gets into Christ by baptism (Romans 6:3; Galatians 3:27).
 - b. Therefore, redemption from sins does not take place until one is baptized into Christ.
2. The sinner is not redeemed with silver or gold but with the precious blood of Christ (1 Peter 1:19).

Questions for Review

1. What is the grand theme of the Bible?
2. What is the purpose behind all that God has done through Christ?
3. Define redemption.
4. Once he is enslaved by sin, can a person, in and of himself, free himself from it? (John 8:34)
5. To whom is the sinner in bondage?
6. Why can it be said that grace summarizes all God has done to effect man's salvation?
7. What was the cost of man's redemption from sin?
8. What does Colossians 1:14 say of redemption?
9. Where is redemption found?
10. How does a person get "into Christ?" (Galatians 3:26-27)

Atonement

Introduction

1. Among scholars the atonement was not a subject of intense investigation and theological discussion until the close of the eleventh century.
2. Anselm (d. 1109) was the first to expound the doctrine thoroughly. He viewed the atonement as a "satisfaction" paid to Divine Justice.

I. Atonement Defined

- A. The English word "atonement" occurs only once in the King James Version in Romans 5:11. However, the word occurs many times in the Old Testament (Leviticus 16:11, 16, 17; 17:11; etc.).
- B. The Hebrew and Greek terms.
 1. In the English OT the word "atonement" is the usual rendering of the Hebrew terms "kipper" and "kippurim" in the sense of "propitiation" or "expiation."
 2. The corresponding Greek terms are *hilasmos*, "propitiation" (1 John 2:2; 4:10) and *hilasterion*, "mercy seat" (Romans 3:25; Hebrews 9:5.)
 3. "Atonement" in Romans 5:11 is from the Greek *katallage* and is more properly "reconciliation."

II. An Historical Type: The Day of Atonement in the Old Law

- A. The day of Atonement was a day of national humiliation and the only one commanded in the Law of Moses.
 1. The mode of its observance is described in Leviticus 16.
 2. The desired conduct of the people is commanded in Leviticus 23:26-32.
- B. Its time of observance.
 1. It was kept on the tenth day of Tisri five days before the feast of tabernacles.
 2. Tisri corresponds to our September-October so the 10th of Tisri would be about the first of October.
- C. Its manner of observance.
 1. It was kept by the people as a high solemn sabbath.
 2. The high priest was permitted to enter into the holy of holies after he first bathed himself and dressed in the holy white linen garments.
 3. The high priest brought forward a young bullock which he had purchased at his own cost for a sin offering for himself and his family.
 4. He also took two young goats for a sin offering with a ram for a burnt offering which were paid for out of the public treasury for these were for the people.
 5. The high priest presented the two goats before the Lord at the door of the tabernacle and cast lots upon them.
 - a. On one lot "For Jehovah" was inscribed.
 - b. On the other "For Azazel" was inscribed.
 - 1) Though the meaning of the phrase is difficult to arrive at, it probably designated the personal being to whom the goat was sent, most likely Satan.
 - 2) This goat was called the "scapegoat."

6. After various sacrifices and ceremonies the goat upon which the lot "For Jehovah" had fallen was slain and the high priest sprinkled its blood before the mercy seat in the same manner as he had done with that of the bullock.
 - a. Going out from the holy of holies he purified the holy place, sprinkling some of the blood of both the sacrifices on the altar of incense.
 - b. No one else was permitted in the holy place at this time but the high priest.
 7. The high priest then laid his hands upon the head of the goat on which the lot "For Azazel" had fallen and confessed over it all the sins of the people.
 - a. The goat was then led into the wilderness and was there let loose.
 - b. It was released into "a land not inhabited."
 8. After this, the high priest returned to the holy place, bathed himself again, put on his usual garments of his office, and offered the two rams as burnt offerings, one for himself and one for the people.
- D. Its significance. Three points seem to be of distinctive typology.
1. The white garments of the high priest (Hebrews 9:23-27).
 2. The entrance of the high priest into the holy of holies (Hebrews 9:23-27).
 3. The scapegoat.
 - a. It was seemingly released to signify the carrying away of the sins of the people, as it were, out of the sight of Jehovah.
 - b. If we view the two goats as parts of one and the same sin offering, together they form one symbolical expression—the slain goat setting forth the act of sacrifice in giving up its own life for others and the scapegoat signifying the cleansing influence of faith in that sacrifice.

III. The Bible Doctrine of Atonement

- A. The ideal situation (a primary assumption).
 1. According to Genesis 1 and 2, man was created upon a plane of justification with God. Man was truly at home with God.
 2. Between God and man there existed no animosity or enmity.
- B. The problem of atonement.
 1. The perfect unity between God and man was impaired by sin, a deliberate transgression of divine will (Genesis 2:17; 3:23, 24; Isaiah 59:1-2; 1 John 3:4).
 2. Hence, the problem of atonement is to restore the unity or peace between God and man.
- C. Requirements of the problem.
 1. Whatever atones for sin must be in harmony with God's holiness, justice, and love.
 - a. His holiness makes Him regard sin.
 - b. His justice makes Him punish sin.
 - c. His love prompts Him to punish sin but save the sinner.
 2. Whatever atones for sin must involve the shedding of blood, or death (Hebrews 9:22, Leviticus 17:14).
 3. Since perfect, divine will was flagrantly violated by man, there must be perfect obedience to divine law.

- D. The solution to the problem.
1. The solution to the problem of the atonement consists in the remedial system appointed by God Himself, involving the sacrificial system beginning in and continuing through the Old Testament and culminating or climaxing in the voluntary death of Christ.
 - a. The sacrificial system of the Old Testament was typical, hence, not actually efficacious, effective (Hebrews 10:1-4).
 - b. The sacrificial system of the Old Testament intervened between the actual separation of God and man in the beginning and the actual atonement for sin for several reasons:
 - 1) To show the sinfulness of sin.
 - 2) To show the necessity of blood sacrifices.
 - 3) To show the inability of animal blood to actually atone for sin.
 2. The death of Christ meets all the requirements of the problem of the atonement. It was:
 - a. Voluntary (John 10:18).
 - b. Substitutionary (2 Corinthians 5:21; Galatians 3:13; 1 Corinthians 15:3; 1 Peter 2:24).
 - c. Propitiatory (Romans 3:25; 1 John 2:2; 4:10).
- E. The effect of the solution. The effect of the atonement of Christ is described by several NT terms.
1. "Reconciliation," from *katallage*, denoting primarily an exchange, hence, a change from enmity to friendship.
 2. "Salvation," from *soteria*, denoting deliverance, preservation.
 3. "Redemption," from *lutrosis* and *apolutrosis*, denoting a releasing on payment of a ransom.
 4. "Justification," from *dikaiosis* and *dikaion*, denoting a sentence of acquittal.
- F. The extent of the atonement.
1. A pertinent question: "Is the atonement of Christ limited to the "elect" only, or is it universally provided for all the sinful race of Adam?"
 2. In studying this question it is necessary to consider the extent of the atonement from a provisional standpoint and from an actual standpoint.
 - a. From a provisional standpoint, the death of Christ is universal—for all mankind (Hebrews 2:9; 1 John 2:2).
 - b. From an actual standpoint, the death of Christ benefits only those who by faith obey Christ, the propitiation (Romans 3:25; Acts 2:38; 3:19; etc.).

IV. A Summary of the Atonement of Christ

- A. The possibility of our atonement is the result of God's loving initiative (2 Cor. 5:18-19).
- B. The God of love and the God of justice is one and the same God (Isaiah 54:7-8).
- C. In providing our atonement, God did not overlook or excuse our sin and guilt (Isaiah 53:5).
- D. The atonement that Christ provides reveals to us a God who came into our midst and involved Himself in our lives (John 1:4; Philippians 2:5; Hebrews 4:15). He came to us when we could not come to Him because of sin's power over us (1 John 4:9-10).
- E. Nowhere is the love of God and the willingness of God to participate in our lives seen more clearly than at the cross (2 Corinthians 5:19).
- F. Today we can participate in God's atonement and in His provision for us through Christ (Romans 6:1-4).

Questions for Review

1. How many times does the word “atonement” occur in the King James Version of the New Testament? List the passages in which it occurs.
2. What is the meaning of the word “atonement” in Romans 5:11?
3. What was the purpose of the Day of Atonement commanded of Israel in the Law of Moses?
4. What is the problem of atonement?
5. What are some requirements of the problem of atonement?
6. What did the sacrificial system of the Law of Moses show?
7. What meets all requirements of the problem of atonement?
8. List and define the terms found in the New Testament which express the effect of the atonement of Christ.
9. What is the extent of the atonement of Christ from:
 - a. A provisional standpoint?
 - b. An actual standpoint?
10. What made the atonement for sin possible?

Conversion

I. Conversion Defined

- A. "...absol. To turn back morally, *to reform*: Mt. xiii. 15; Mk. iv. 12; Li. xxii. 32; Acts iii. 19; xxviii. 27" (J.H. Thayer, *Thayer's Greek-English Lexicon of the NT*, pp.243-244).
- B. "epistrophe... 'a turning about, or round, conversion,' is found in Acts 15:3. The word implies 'a turning from and a turning to'; corresponding to these are repentance and faith; cf. 'turned to God from idols' 1 Thes. 1:9. Divine grace is the efficient cause, human agency the responding effect." (*Vine's Expository Dictionary of Biblical Words*).

II. An Erroneous, Though Popular, View of Conversion

- A. According to most of the denominational world which have embraced the teachings of John Calvin, conversion is a miraculous change brought about by the operation of the Holy Spirit in a person for, they say, the person himself is utterly incapable of any initiative in conversion.
 1. According to Calvinists, an individual's salvation lies entirely at the discretion of God. Nothing a person does can effect his salvation because no unregenerate person can do good—his every act is sinful.
 2. They believe God must take direct, miraculous action to save a person's soul.
 3. Thus, the false concept of the direct operation of the Holy Spirit in the conversion of the sinner necessarily arises from the Calvinistic principle of Total Hereditary Depravity.
- B. Matthew 13:15 (KJV) is a refutation of this erroneous view.
 1. From this passage it is immediately apparent that the change Jesus stressed comes about as a result of hearing, seeing, and understanding the will of God.
 2. Furthermore, it is not, as some would say, a sign that God has pardoned sins but, rather, an act on man's part which will gain him pardon from God, called healing in this text.

III. Conversion: An Act of Man

- A. Matthew 18:3 (KJV).
 1. This text makes it clear that conversion is a responsibility enjoined upon man, not an act performed on him.
 2. Jesus was showing His disciples what they needed to do, or whom they needed to become like, in order to be greatest in the kingdom of heaven (note verse 4), He was not showing what God does for men to make them great in the kingdom.
- B. Acts 3:19 (KJV).
 1. Because remission of sins or blotting out of sins is the blessing promised in this verse and in Acts 2:38, it would seem reasonable that the apostle Peter would give the same instructions.
 - a. In one he said, "to repent and be baptized" (2:38) and in the other he commanded the people, "to repent and be converted" (3:19).
 - b. While repentance is common to both verses, the other requirement appears to vary until one realizes that baptism is surely involved in bringing about the conversion of a person.

- c. Baptism is a part of that change because baptism into Jesus and His death is what one does to become free from sin and to rise to walk in newness of life (Romans 6:3-4, 17).
2. Conversion requires a person's obedience because the change effected in conversion involves man's will. The only alternative is to say that God converts an unwilling participant and that idea stands in opposition to the teaching of the entire Bible.

IV. Requirements of Conversion

- A. The free agency of man.
 1. Conversion requires the free agency of man otherwise it would not be conversion but compulsion.
 2. The American Standard Version's translation of Matthew 13:15; Matthew 18:3; and Acts 3:19 makes this clear.
 - a. Conversion is a willing act on man's part by its use of the verb "turn."
 - b. A person has a choice as to whether or not he turns. His turning or failure to turn is not a predestined act of God.
- B. The understanding of the individual.
 1. Unless one understands his sinful condition and the divine remedy for it, he cannot be converted.
 2. As already noted, Matthew 13:15 shows that an understanding of God's will is a requirement for conversion to take place.
- C. The word of God.
 1. Without the word of God, there can be no understanding of God's will.
 2. "The law of the Lord is perfect, converting the soul" (Psalm 19:7).
 3. A study of the word of God reveals the person's sinful condition and the remedy for it and then gives the necessary understanding so that there will be sufficient incentive for turning and the knowledge of how to turn.
 4. In every case of conversion in the book of Acts there was gospel preaching. God converts people in the same way He draws them — through the word (John 6:44-45).
- D. Obedience to the word of God.
 1. Mere knowledge of the word and belief in what it teaches are not enough to save.
 2. Obedience brings conversion and salvation (Romans 6:17-18; Hebrews 5:8-9; Matthew 7:21)

V. Changes in Conversion

- A. Guide in life.
 1. The initial change is that of principle or guide in life brought about by the word of God.
 2. When one allows the word to guide him, the rule of sin is canceled.
 3. The word of God must become one's permanent guide.
 - a. Hearing the word produces faith which changes the heart and thereby cancels the love of sin.
 - b. The believer is then moved to repent of his sin and alter his conduct thereby canceling the practice of sin.

B. Relationship.

1. This change of relationship is brought about by baptism into Christ.
2. Baptism into Christ cancels the guilt of sin (Romans 6:3-4; Galatians 3:26-27; Ephesians 1:3, 7).

Conclusion

1. There are consequences of conversion, demands the Lord makes of those who have been converted. The converted need to look to God's word to learn their obligations as converted people and then perform them.
2. The unconverted need to give attention to the word of God to see what they must do to be converted.

Questions for Review

1. What is conversion?
2. What does most of the denominational world believe conversion to be? What New Testament passage shows this view to be in error?
3. Of whom does Matthew 18:3 show conversion to be a responsibility?
4. With what is conversion linked in Acts 3:19?
5. Why does conversion require man's free agency?
6. Why does conversion require understanding on the part of the one who is converted?
7. Why does conversion require the word of God?
8. Why does conversion require obedience to the word of God?
9. Why is it necessary for the word of God to be the permanent guide in the life of the converted person?
10. What change of relationship is brought about by conversion?

Justification and Sanctification

I. Justification

- A. "1. dikaiosin denotes the act of pronouncing righteous, justification, acquittal; its precise meaning is determined by that of the verb dikaiōo, 'to justify' (see B); it is used twice in the Ep. to the Romans, and there alone in the NT, signifying the establishment of a person as just by acquittal from guilt." (W.E. Vine, *Expository Word Studies of Biblical Words*).
- B. Justification is a legal term.
1. It pictures the "spiritual courtroom."
 - a. Satan is the accuser, God is the judge, Jesus is the intercessor for all who obey Him (Romans 8:33-34).
 - b. The sinner is before God, the judge, as a guilty, condemned law-breaker who, because of his guilt, can only look forward to an awful punishment in hell.
 - c. When all hope is gone, Jesus Christ, the innocent one, steps forward to pay the penalty of death for the sinner (Romans 5:6-9; 2 Corinthians 5:21).
 2. All people stand in need of acquittal (Romans 7:18, 22-24).
 - a. None are innocent (Romans 3:10, 23).
 - b. All can be acquitted because Jesus took our place and died for us paying the penalty of our sins so that God might be just and the justifier of all who have faith in Jesus (Romans 3:24-26).
- C. The condemned sinner is "justified by faith" in Christ (Romans 5:1).
1. Justification by faith means more than simply believing that Jesus is the Son of God.
 2. The faith which justifies is the one that spurs the believer on to works of obedience which put him into Christ (Galatians 3:26-27).
 3. Being in Christ, he is no longer condemned (Romans 8:1).
- D. Justification is composed of two things.
1. Forgiveness of every sin one has committed before his baptism for remission of sins (Acts 2:38; 22:16).
 2. God now treats the justified one as if he had never sinned.
 - a. Because of Christ, and the sinner's obedience to Christ's truth, God deals with him as if there were never any separation (Hebrews 10:16-17).
 - b. When asked how he would "reward" the South for their rebellion, Abraham Lincoln said, "I am going to treat them as though they had never left."
 - c. This is illustrated in the way the loving father received his prodigal son (Luke 15:20-24).

II. Sanctification

- A. Definitions.
1. To sanctify is to:
 - a. Set apart to a special, holy, or religious purpose or service.
 - b. Set apart for a special purpose; to dedicate to Jehovah; to consecrate; to make holy; to separate from other things or persons.

2. "Noun. 'hagiasmos,' sanctification,' is used of (a) separation to God, 1 Cor. 1:30; 2 Thes. 2:13; 1 Pet. 1:2; (b) the course of life befitting those so separated, 1 Thes. 4:3,4, 7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14...Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, 1 Thes. 4:3, and His purpose in calling him by the gospel, v. 7; it must be learned from God, v. 4, as He teaches it by His Word, John 17:17,19, cf. Ps. 17:4; 119:9, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim. 2:15; Heb. 12:14." (Vine)
- B. Numerous things in the New Testament spoken of as being sanctified.
1. The gold adorning the temple and of the gift laid on the altar (Matthew 23:17, 19).
 2. Meats (for every creature of God is good) for they are sanctified by the word of God and prayer (1 Timothy 4:4-5).
 3. The unbelieving spouse of a believer (1 Corinthians 7:14).
 4. The ceremonial cleansing of the Israelites (Hebrews 9:13).
 5. The Father's name (Luke 11:2).
 6. The consecration of the Son by the Father (John 10:36).
 7. Jesus devoting Himself to the redemption of His people (John 17:19).
 8. The setting apart of the believer for God (Acts 20:32; Romans 15:16).
 - a. A common New Testament designation of all believers is "saints," "sanctified" or "holy ones" (1 Corinthians 1:2; Hebrews 10:10).
 - b. Since literally, in the Greek, a thing which is sanctified is set apart for God, Christians are set apart in such a way that God can use them for His service.
 - c. The result is that the Christian's life no longer belongs to him to do with it as he pleases but rather it belongs to God to use it as He likes.
 9. The effect on the believer of the death of Christ (Hebrews 10:10).
 10. The believer who turns away from those things which dishonor God and His Gospel (2 Timothy 2:21).
 11. The separation of the believer from the world in respect to his behavior (by the Father through His word) (John 17:17, 19).
 12. The acknowledgment of the Lordship of Jesus (1 Peter 3:15).
 13. The church of Christ (Ephesians 5:25-27; 1 Corinthians 1:2).
- C. When a thing or person is set apart for God, it is always called "holy" (Exodus 13:2, 12; Luke 3:22-23).
1. Ezra set apart 12 men in Babylon who were referred to as "holy" to carry the vessels and gifts to Jerusalem (Ezra 8:24, 28).
 2. Biblical examples.
 - a. Things: Mt. Sinai (Exodus 19:23; 24:13); the tabernacle and all its vessels and furnishings (Exodus 40:9-10; 2 Chronicles 5:5); one's house (Leviticus 27:14); one's field (27:16-17,21); fasts (Joel 1:14); the Sabbath (Nehemiah 9:14; Exodus 20:8).
 - b. Animals: Under the Law of Moses, all the animals used as sacrifices were sanctified before they were used as offerings.
 - c. People: The firstborn of males (Exodus 13:12); all of Israel (Exodus 19:10; Leviticus 11:44); the Levites from the other tribes (Numbers 8:14, 17-18); Jeremiah, before he was even born (Jeremiah 1:5).

- D. Sanctification in the New Testament has the same meaning as it did in the Old—devoted to God, holy.
1. Jesus was sanctified (John 10:36).
 - a. He sanctified himself (John 17:19).
 - b. Christians sanctify Him (1 Peter 3:15).
 - c. Christians are sanctified in Him (1 Corinthians 1:2, 30).
 2. The church has been sanctified (Ephesians 5:25-26).
 - a. It is holy (Ephesians 5:27).
 - b. The brethren who constitute it are holy (Hebrews 3:1).
 - c. It is a holy temple (1 Corinthians 3:17).
 - d. It is a holy nation (1 Peter 2:9).
 - e. It is a holy priesthood (1 Peter 2:9).
- E. An erroneous view.
1. Those of the “holiness” persuasion believe and teach that sanctification involves a state of sinless perfection which can be reached or obtained in this life.
 2. The believer can sin (1 John 1:8-10).
 3. Grievous sins can be committed in the church as they were in the church at Corinth (1 Corinthians 1:10-13; 5:1; 6:1f; 11:17f; 15:12f).
 - a. The members of the church at Corinth were sanctified (1 Corinthians 1:2; 6:9-11).
 - b. If sanctification is sinless perfection, then, according to 1 Corinthians 7:14, wouldn't a believer's unbelieving wife or husband be perfect?
- F. How sanctification is achieved.
1. Through (of) the Spirit (1 Peter 1:2); by the Spirit (2 Thessalonians 2:13); and in the Spirit (1 Corinthians 6:11).
 2. By God (1 Thessalonians 5:23).
 3. By Christ (Hebrews 13:12) and in Christ (1 Corinthians 1:2).
 4. Through the Truth, the word of God and one's obedience to it (John 17:17; 1 Corinthians 6:11; Acts 18:8).
 5. By the washing of water by the word (Ephesians 5:26).
 6. By the blood of the covenant (Hebrews 10:29).
 7. By the gospel (2 Thessalonians 2:13-14).

Questions for Review

1. What is justification?
2. Who, in relation to God, stands in need of acquittal? Why?
3. According to Romans 5:1, by what is one justified?
4. What two things compose justification?
5. What does the father's treatment of his prodigal son in the parable of Luke 15:20-24 illustrate?
6. What does "sanctify" mean?
7. What is spoken of as being sanctified to God in Acts 20:32 and Romans 15:16?
8. Once a person is sanctified, to whom does his life belong?
9. When a person or thing is set apart for God, what is it always called?
10. List those beings and things by which sanctification is achieved.

Faith

I. Faith Defined

- A. Faith, *pistos*, is conviction of the truth of anything, trust or confidence springing from that conviction.
- B. Faith is "...used especially of the faith by which a man embraces Jesus, i.e., a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ" (J.H. Thayer, *Thayer's Greek-English Lexicon*, p. 511).
- C. The Biblical definition: "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).
 1. Since hope is desire with expectation (Romans 8:24-25), there must be some basis or reason to expect a desire to be realized. This basis is faith.
 2. Faith is the "substance," *hupostasis*, i.e. the "thing put under, substructure, foundation" (*Thayer's Greek-English Lexicon*, p. 645).
 3. Since the things hoped for are not seen, yet the proof or evidence, *elenchos*, that they exist is faith.
 4. We are convinced of the reality of things unseen by the truth or by the confidence we have in God.
 - a. Consider, someone we love, respect, and trust promises us something—a gift, trip, etc.
 - 1) We have not seen the promised thing but we desire and expect it. Why?
 - 2) We believe that promise because of the confidence we have in the integrity and honesty of the person who promised it.
 - b. What evidence is there that there is a Paris or London, that George Washington or Abraham Lincoln really lived?
 - 1) Have you seen these places or men?
 - 2) The fact that they are, or were, is accepted by faith. You trust those who informed you.
 - c. There is a heaven, etc., and as faithful Christians we expect to go there. The evidence? The basis for hope? God, who cannot lie, has told us (Hebrews 6:18). We *believe* Him.

II. The Necessity of Faith

- A. "But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (Hebrews 11:6).
- B. Since by faith one obeys God in entering into an approved relationship with Him, and by faith lives the approved life (Galatians 5:6; 3:11), it follows that faith is necessary to please God (Hebrews 11:6; John 8:24).
- C. Faith must be in one's heart in becoming a Christian and it must be retained and even augmented throughout his life as a Christian (Romans 5:1; 2 Corinthians 5:7).
 1. There is no sin more devastating than the sin of unbelief because it eliminates every phase of usefulness before the Lord (John 3:18).
 2. Unbelief, which so easily besets a person (Hebrews 12:1), keeps him from fellowship with the living God (Hebrews 3:12).

- D. Trust and confidence comes through a knowledge of God—His character, love, dependability, sovereignty, etc.—revealed in Scripture, thus, faith comes by hearing the word of God (Romans 10:17).

III. The Saving Faith

- A. Degrees of faith.
1. Great (Matthew 8:10).
 2. Strong (Romans 4:20).
 3. Little (Matthew 14:30).
 4. Weak (Romans 14:1).
 5. Dead (James 2:17).
- B. For a faith to be a saving faith, it must be strong enough to cause one to obey God (Hebrews 5:9; 2 Thessalonians 1:7-9).
1. A mere conviction is not enough to save (James 2:19; John 12:42).
 2. Faith must include obedience in order for it to be a saving faith. Consider the example of Moses in Numbers 20:1-13.
 3. In every reference to “faith” as a means of salvation, the saving faith is an obedient faith. Consider John 3:16 with 3:36.
 - a. In v. 36 the word “believe” occurs twice in the KJV but not from the same original word.
 - b. The first “believe” is from the Greek word *pisteuo*, the latter from the Greek *peitho*.
 - c. *Pisteuo* means “to be persuaded, to place confidence in, to trust” (W.E. Vine, *Vine’s Expository Dictionary of NT Words*), while *peitho* is to “obey” (Vine). The latter implies the obedience that is produced by the former.
 4. “Faith is of the heart, invisible to men: obedience is of the conduct and may be observed. When a man obeys God, he gives the only possible evidence that in his heart he believes God” (Vine).
- C. Salvation is by faith but not by “faith only.”
1. Faith alone is dead, while an obedient faith is living (James 2:17, 20, 26).
 2. Faith alone is imperfect, while an obedient faith is perfect (James 2:22).
 3. Faith alone does not save or justify but an obedient faith saves or justifies (James 2:14, 24).
 4. Faith alone characterizes the demons (James 2:19-20), while an obedient faith characterized Abraham (James 2:21-23; Hebrews 11:8-10).
 5. Faith alone characterized many of the Jewish rulers (John 12:42-43), while an obedient faith characterized Noah (Hebrews 11:7).
 6. The only occasion in which the phrase “faith only” is used in Scripture is to show that it is not enough to justify anyone (James 2:24).

IV. A Comparison and Contrast of Faith to Sight

- A. The Christian is to walk by faith and not by sight (2 Corinthians 5:7).
- B. Faith and sight compared. Both require:
1. An organ.
 - d. Sight: an eye.
 - e. Faith: the capacity to believe.

2. A medium. Sight: light. Faith: the word of God.
 - a. Faith comes to rational people by rational means. There is no faith without evidence to substantiate it (Romans 10:14-15, 17; John 20:30-31; John 17:20).
 - b. Even Satan realizes how faith comes (Luke 8:12).
 3. An object—something upon which to rest (John 3:16; 14:1; Acts 16:30).
- C. The superiority of faith over sight (2 Corinthians 5:7).
1. Faith has a more extended view than sight (2 Corinthians 4:17-18).
 2. Faith is more truthful than sight (Hebrews 11:30; Joshua 6).
 3. Faith is more powerful than sight (Hebrews 11:32-40).

V. The Evidence of Faith

- A. Many things are accepted and acted upon by faith.
1. Before we were born the pyramids of Egypt were built.
 - a. We were not present and so we have no immediate knowledge.
 - b. Yet, we believe that intelligent beings erected them because they show evidence of intelligent design and construction.
 2. Before we were born the universe was created by God.
 - a. It is this God who reveals Himself in the Bible.
 - b. As we come to know Him, His character, power, and wisdom, we have faith in Him that He is able to do all that He promises (Ephesians 3:20; Romans 4:20-21).
- B. The evidence of one's faith in God, as already noted, is obedience to His will (James 2:17-20, 24).
1. Faith enables one to obey in the absence of understanding the why and how of the thing commanded.
 2. Faith is a trust that assures one that he will receive a promise, though the means of fulfillment is not obvious because he has confidence in the one who revealed it.
- C. The evidence of faith is seen in the actions of the faithful as seen in Hebrews 11.

VI. The Results of a Strong, Obedient Faith

- A. The cleansing or purifying of the heart (Acts 15:7-9).
- B. Justification before God (Romans 5:1; 3:28).
- C. Salvation (Ephesians 2:8-9; Romans 13:11; 1 Peter 1:4-5).
- D. Great boldness and confidence (2 Corinthians 1:24).
- E. Life (Romans 1:17; Galatians 2:20; 3:11).
- F. Fellowship (Romans 1:12; 2 Peter 1:1; 1 John 1:7).
- G. Protection from the darts of the wicked one (Ephesians 6:16).
- H. Triumph over the world (1 John 5:4).

Questions for Review

1. How does the Bible define faith? (Hebrews 11:1)
2. What causes a believer to be convinced of the reality of things unseen?
3. Why, according to Hebrews 11:6, is faith necessary?
4. Why is the sin of unbelief so devastating?
5. According to Romans 10:17, how does faith come?
6. What degrees of faith are found in the following passages?
 - a. Matthew 8:10.
 - b. Romans 4:20.
 - c. Matthew 14:30.
 - d. Romans 14:1.
 - e. James 2:17
7. For it to be a saving faith, what does faith have to be strong enough to do?
8. What, according to James 2:26, is faith without works?
9. List those things which make faith superior to sight.
10. What do the following passages reveal to be the results of a strong, obedient faith?
 - a. Acts 15:7-9.
 - b. Romans 5:1.
 - c. Ephesians 2:8-9.
 - d. Romans 1:17.
 - e. 1 John 5:4.

Grace

I. Grace Defined

- A. The usual definition, “unmerited favor,” is not broad enough in scope to fully define all that is meant by the term (see Luke 2:40; Colossians 4:6).
- B. “That which bestows or occasions pleasure, delight, or causes favorable regard;...on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, lovingkindness, goodwill generally...especially with reference to the Divine favour or grace, e.g., Acts 14:26;” (W.E. Vine, *Expository Dictionary of NT Words*, pp. 509-510).
- C. The Biblical definition.
 1. Grace, in respect to salvation, is a summary of all God has done to effect the salvation of man. It includes all of His acts which show favor to undeserving mankind.
 2. God’s grace is more than mere passive pity. It expresses itself in real, concrete acts of love (Romans 5:8).
 3. His grace runs through all God has done for man’s salvation. By grace:
 - a. God sacrificed His Son (Hebrews 5:8-9).
 - b. God revealed His plan of salvation (1 Corinthians 2:9-12; Galatians 1:11-12; Ephesians 3:1-5; Titus 2:11-12).
 - c. God raises sinners to a new life in Christ (Ephesians 2:4-7; cf. Romans 6:4-5).
 - d. The Lord built the church (Matthew 16:18; Acts 20:28; Ephesians 5:25-27).
 4. Grace excludes salvation by meritorious works (Romans 4:4; 11:6).
 - a. Salvation of works of this nature would demand a life of perfect obedience to divine law, hence, it would be of debt.
 - b. Salvation by grace bridges the gap between our imperfection and God’s perfect law by means of pardon and forgiveness (1 John 2:1).

II. The Necessity of Grace

- A. The reason for needing grace is sin: all have sinned (Romans 3:10, 23).
 1. The spiritual state of man is seen in many passages (1 Kings 8:46; Proverbs 20:9; Ecclesiastes 7:20; Psalm 14:2-3).
 - Man sold himself into the bondage of sin (John 8:34).
 2. Therefore, since all sinned, all are under the sentence of death (Ezekiel 18:20; Romans 6:23).
- B. God, in His matchless love, provided the ransom price: His Son to die in man’s place (2 Corinthians 5:21; 1 Peter 1:18-19).
 1. While the grace of God is demonstrated in many ways, none is greater than its manifestation in His Son (Romans 3:23-24).
 2. Salvation is not merited.
 - f. Man has sinned and deserves hell and no works he could do would earn or merit his salvation.
 - g. Therefore, salvation is that which is given by God’s grace—a favor man has not merited.
 - h. Hence, salvation is the gift of God (Ephesians 2:8-9).

III. The Relationship of Grace to Law

- A. Some have erroneously concluded from the statement in Romans 6:14-15 that we are “not under law but under grace” that law and grace are mutually exclusive—that if you have one you cannot have the other. However, the fact that we are under grace does not mean that we are not subject to law and that it is not essential for us to keep divine law.
- B. We are subject to law.
 - 1. The teaching of Christ is called “law” (1 Corinthians 9:21; Galatians 6:2; James 1:25; 1 John 3:4; Isaiah 2:1-3).
 - 2. We are required to adhere to that law (1 John 3:4; 2 Timothy 3:16-17; John 4:24; 1 Peter 4:11; Matthew 28:18-20; 2 John 9; John 8:31).
 - 3. Whenever God has spoken to man or given a law He has expected strict obedience and the utmost respect for His word (Deuteronomy 4:2; Leviticus 10:1-2; Revelation 22:18-19).
- C. Grace does not mean we are not subject to law; rather, it means that we have a means of forgiveness when we violate that law, if we meet the divine conditions.
- D. Paul’s teaching is that we are not under a system of *mere* law without grace as a means of justification.
 - 1. Depending on mere law would require perfect law-keeping for justification. Such would make one a legalist.
 - 2. Our justification is on the basis of faith—salvation by grace through faith.

IV. Salvation by Grace

- A. Though salvation is by grace, it is not by grace alone.
 - 1. Some teach otherwise: “We believe the scriptures teach that the salvation of sinners is wholly by grace” (*Standard Manual for Baptist Churches*, ch. 8, art. 4).
 - 2. Actually, one is saved by nothing *alone*. The many factors of salvation include:
 - a. Faith (Romans 5:1; Acts 16:31).
 - b. Repentance (Acts 11:18).
 - c. Blood (Romans 5:9-10).
 - d. Works (James 2:24).
 - e. Baptism (1 Peter 3:21).
 - f. Gospel (Romans 1:16).
 - g. Confession (1 John 4:2).
 - h. Grace (Ephesians 2:8).
 - 3. Ephesians 2:8-9 shows salvation is not by grace alone—grace through faith.
- B. Salvation by grace is through the teaching of the gospel.
 - 1. The gospel, God’s “power unto salvation” (Romans 1:16), is called:
 - a. “The word of His grace” (Acts 14:3).
 - b. “The gospel of the grace of God” (Acts 20:24).
 - 2. It is by the gospel that the kindness of God redeems man and provides him all spiritual blessings—the word is the medium of His grace (Titus 2:11-12).
 - 3. The word of His grace is able to build up and strengthen the Christian so that he might grow in Christ, grow unto salvation (Acts 20:32; 1 Peter 2:1-2).
- C. God’s grace is conditional.
 - 1. It is conditioned upon faith (Ephesians 2:8-9; Romans 5:1-2).
 - 2. It is conditioned upon an *obedient* faith—faith made perfect by works (James 2:17-26; Matthew 7:21).

3. The works of obedience upon which salvation is conditioned do not nullify grace for they do not merit salvation. The examples of Jericho (Joshua 6), Naaman (2 Kings 5), and the blind man (John 9:6-7) show that all these gifts were given by grace but conditions had to be met.

V. Salvation by Grace: An Example

- A. The Ephesians were saved by grace (Ephesians 2:8-9).
 - If we can determine from Scripture how they were saved, we can then understand how people are saved by grace.
- B. The saved in Ephesus:
 1. Heard the word of truth (Ephesians 1:13).
 2. Believed the truth (Ephesians 1:13).
 - a. They had to hear in order to believe (Romans 10:17).
 - b. Believing the truth is essential to salvation (John 8:24; Hebrews 11:6; Mark 16:16).
 3. Repented (Acts 19:17-20).
 - a. Repentance is “to change one’s mind or purpose, always in the NT, involving a change for the better, an amendment, and always, except in Luke 17: 3, 4, of repentance from sin” (Vine, p. 962).
 - b. The gospel changed the lives of many in Ephesus: they turned completely in their way of life: though they had once practiced magical arts, witchcraft, etc., they show repentance in a bonfire that cost 50,000 pieces of silver.
 4. Were baptized (Acts 19:1-5).
 5. Had to overcome (Revelation 2:7).
 - They had to live faithful lives in which they continued to overcome the world and Satan (2 Timothy. 4:7-8; Revelation 2:10).

Questions for Review

1. Why is “unmerited favor” an inadequate definition of grace?
2. What is grace in relation to salvation?
3. What would salvation by meritorious works require?
4. Between what does salvation by grace “bridge the gap?”
5. Why is grace needed?
6. Since man is under grace, does that mean he is not under law?
7. What factors of salvation are found in the following passages?
 - a. Romans 5:1.
 - b. Acts 11:18.
 - c. Romans 5:9-10.
 - d. James 2:24.
 - e. 1 Peter 3:21.
 - f. Romans 1:16.
 - g. 1 John 4:2.
 - h. Ephesians 2:8.
8. Upon what conditions is God’s grace based?
9. By what were the Ephesians saved? (Ephesians 2:8-9)
10. What do the following passages state in relation to what the saved in Ephesus did in respect to their salvation?
 - a. Ephesians 1:13.
 - b. Acts 19:17-20.
 - c. Acts 19:1-5.
 - d. Revelation 2:7.

Love

I. Love Defined

- A. Two basic Greek words are translated “love” in the New Testament—*phileo* and *agapao*.
 1. *Phileo*. Generally speaking, it is the love of emotion, as for a companion or sweetheart; an impulsive, instinctive affection; a strong attachment.
 2. *Agapao*. It is generally the love of devotion, as for a benefactor.
- B. 1 Corinthians 13:1-13 defines the Biblical definition of “love” (*agapao*) by the qualities it manifests. Love:
 1. “Suffers long.” Patiently endures.
 2. “Is kind.” Gentle, tender, sympathetic.
 3. “Does not envy.” Not jealous or resentful.
 4. “Does not parade itself.” Not a braggart.
 5. Is “not puffed up.” Not proud.
 6. “Does not behave itself rudely.” Has manners.
 7. “Does not seek its own.” Not selfish.
 8. “Is not provoked.” Not easily offended.
 9. “Thinks no evil.” Does not dwell on offenses.
 10. “Does not rejoice in iniquity.” Finds no pleasure in sin.
 11. “Rejoices in truth.” Loves righteousness.
 12. “Bears all things.” Endures wrongs, troubles, afflictions, etc.
 13. “Believes all things.” Trusting and confident of others.
 14. “Hopes all things.” Knows no pessimism.
 15. “Endures all things.” Perseveres.

II. The Necessity of Love

- A. To be like God (1 John 4:8).
- B. To do the will of God for love undergirds all of God’s revelation to man (Matthew 22:34-40).
- C. To give meaning to obedience (1 Corinthians 13:1-3).
 1. One can go through the form of obedience but if it is not from the heart (Romans 6:17-18), it has no meaning.
 2. It is possible to engage in all the acts of worship—singing, praying, giving, etc.—but if there is no love, true worship is impossible.

III. Some Objects of Love

- A. Some improper objects of love.
 1. Self (2 Timothy 3:2).
 2. Pleasure (2 Timothy 3:4).
 3. Money (1 Timothy 6:10).
 4. World (2 Timothy 4:10; 1 John 2:15-17).
 5. Preeminence (3 John 9; Matthew 23:6).
 6. Praise of men (John 12:43; Galatians 1:10).

- B. Some proper objects of love.
1. God (Matthew 22:37).
 2. Jesus Christ (1 Corinthians 16:22; John 14:15).
 3. The brethren (John 13:34-35). It is manifest:
 - a. In forgiveness (Ephesians 4:32).
 - b. In response to their needs (James 2:14-17).
 - c. Continually (Hebrews 13:1) with sincerity (1 Peter 1:22).
 4. Neighbor (Matthew 22:39)
 - a. The good Samaritan (Luke 10:25-37). "Go and do likewise" (v. 37).
 - b. "Love does no harm to a neighbor; therefore love is the fulfillment of the law" (Romans 13:10).
 5. Enemies (Matthew 5:43-48).
 - a. A most difficult command.
 - b. One, out of love, should pray for his enemy and do good unto him. If he can ever be won to Christ, this is the way (Romans 12:20-21).

IV. The Greatest Is Love: 1 Corinthians 13:13

- A. "Greatest" defined.
1. "Of great moment, of great weight, important...A thing to be highly esteemed for its excellence" (Joseph H. Thayer, *Greek-English Lexicon of the New Testament*, p. 395).
 2. "Excellent...lit., a throwing beyond, hence, a surpassing..." (W.E. Vine, *Expository Dictionary of NT Words*, p. 395).
- B. Why love is "greatest."
1. Love will exist in heaven whereas faith and hope will cease to exist at the second coming.
 - a. Faith will end with sight (Hebrews 11:1).
 - b. Hope will stop with realization.
 - c. Love will only be perfected in the state of glory when we shall see Christ as He is and be like Him (1 John 3:2) and it will be eternal.
 2. Love is the one thing from which faith and hope spring (1 Corinthians 13:7).
 - a. "Faith is not an end; it is faith in a Divine Deliverer and in his promise of salvation; it is the means toward eternal life. Hope is not an end; it is hope of final and eternal fellowship with God; it is the means to steadfastness and to heaven. But love is an end in itself. It is the bond of perfectness; beyond this even Christianity cannot carry us. As faith and hope realize their purpose when they produce love, it is obvious that the virtue which is their final purpose is greater than they" (David Lipscomb, *Gospel Advocate Commentary on I Corinthians*, pp. 203-204).
 - b. Faith comes from hearing the word (Rom. 10:17) which is based on love.
 3. Love is the great underlying principle of the universe.
 - a. God, the greatest being, is love (1 John 4:8) and the laws of the universe are the manifestations and outgrowths of His love.
 - 1) The "golden rule" (Matthew 7:12).
 - 2) Love your enemy (Matthew 5:43-48).
 - 3) We are most like God, the greatest being, when we love.

- b. God's word is undergirded by love (Matthew 22:35-40).
 - 1) We love because He first loved us (1 John 4:19).
 - 2) To love is to conform to the laws of God (John 14:15).
4. Love moves us to action with an almost irresistible power.
 - a. "Love is as strong as death" (Song of Solomon 8:6) and "many waters cannot quench love" (Song of Solomon 8:7).
 - b. "Love never fails" (1 Corinthians 13:8) in the Goodspeed translation reads, "Love will never die out."
 - c. "Greater love has no one than this..." (John 15:13).
 - d. This principle is demonstrated by the women who came to the tomb of Jesus.
 - 1) They had watched Jesus die on the cross and had seen His body laid to rest in the tomb.
 - 2) They were moved toward the tomb early Sunday morning with the intention of anointing His dead body (Mark 16:1; Luke 24:1). Why?
 - aa. Faith? If they had believed what He had repeatedly said, they would have been going out to meet the risen Christ instead of going to anoint His dead body (Matt. 16:21).
 - bb. Hope? Theirs was probably as dead as that of the two men with whom Jesus talked on the road to Emmaus—it was nearly dead (Luke 24:21).
 - cc. It must have been love.
 - e. These women loved Jesus.
 - 1) They did not know how the great stone they thought was still on the door could be removed but they moved on in spite of this tremendous hindrance.
 - 2) They did not know how they could get the soldiers they thought were still guarding the tomb to let them inside to anoint His body, but they moved on.
 - f. Love never fails, if it is strong enough. When faith is weak and hope is almost dead, love will move us on.
- C. **"But the greatest of these is charity (*meizon de touton he agape*).** Why is *agape* greater than faith and hope? Paul does not say. Some have conjectured that it is greater because it will exist in heaven whereas faith and hope will cease to exist at the second coming. A more likely reason is that love is the one thing from which faith and hope spring (cf. v. 7). Too, Jesus said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets' (Mt. 22:37-40). Thus, the superiority of love is seen in its permanence as well as by its characteristics and by the fact that the gifts are worthless without love. Love, therefore, is the most excellent way which the Corinthians should be most concerned with seeking" (Mike Willis, *A Commentary On Paul's First Epistle to the Corinthians*, p. 470).

V. Results of the Love of God

- A. One will obey whether it makes sense or not.
- B. One will follow Jesus and cleave to Him in times of doubt and trial.
- C. One will do what the Lord wants him to do in spite of hindrances and obstacles which may seem insurmountable. He will not be turned aside.
- D. One will make the Lord, His will, and His body the most important things in his life.
- E. One will have the proper attitude toward God, Christ, their word, his brother/sister in Christ, his family, his neighbor, the lost, his enemy, etc.
- F. One will make being with the Lord his primary goal.
- G. One will realize what the religion of Christ is all about.

Conclusion

Since love's superiority is easily seen and since the more we love the more we are like God, follow the advice of the apostle Paul in 1 Corinthians 14:1, "pursue (follow after) love."

Questions for Review

1. What type of love is "*phileo*" love? What type of love is "*agapeo*" love?
2. What New Testament passage defines love by listing its qualities?
3. List three things that cause love to be essential in a person's life.
4. How does love give meaning to obedience?
5. What improper objects of love are found in the following passages? Tell why each one is not to be loved.
 - a. 2 Timothy 3:2.
 - b. 2 Timothy 3:4.
 - c. 1 Timothy 6:10
 - d. 1 John 2:15-17.
 - e. 3 John 9.
 - f. John 12:43.
6. What proper objects of love are found in the following passages? Tell why each one is to be loved.
 - a. Matthew 22:37.
 - b. 1 Corinthians 16:22.
 - c. John 13:34-35.
 - d. Matthew 22:39.
 - e. Matthew 5:43-48.
7. Why will faith not continue to exist in heaven? Why will hope not continue to exist in heaven? Why will love continue to exist in heaven?
8. Why can love be considered to be the great underlying principle of the universe?
9. What does Song of Solomon 8:6 say about love?
10. List some things which will result if one has a proper love for God.

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