



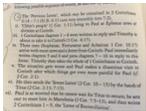
11/6th, 11/13th, 11/20th, 11/27th[Tday Service], 12/4th[Advent], 12/11th[WNV], 12/18th[VarietyShow], 12/25th, 1/1st

Welcome
Worship w/Prayer Board
Annc

Homework: S.E. Handout

Timeline:

We do not have access to the full story nor the full correspondence, so we study looking for clues and connections to fill in what is not said nor provided.



FIRST VISIT IS IN ACTS 18

Power Point: Slide #1

- i. The 'Previous Letter', which *may* be contained in 2 Corinthians 6:14 – 7:1 (N.B. 6:13 runs very smoothly into 7:2).
- ii. 'Chloe's people' (1 Cor. 1:11_ bring Paul at Ephesus news of divisions at Corinth).
- iii. 1 Corinthians chapters 1-4 were written in reply and Timothy is about to take it to Corinth (1 Cor. 4:17).
- iv. Three men (Stephanas, Fortunatus and Achaicus: 1 Cor. 16:17) arrive with more news and a letter from Corinth: Paul immediately writes chapters 5 and 6 and pens chapters 7-16 in reply to this letter. Timothy then takes the whole of 1 Corinthians to Corinth.
- v. The situation gets worse and Paul makes a disastrous visit to Corinth after which things get even more painful for Paul (cf. 2 Cor. 2:1).
- vi. He then sends the 'Severe Letter' (2 Cor. 10-13) by the hands of Titus (2 Cor. 2:13; 7:13).
- vii. Paul is so worried that he cannot wait for Titus to return; he sets out to meet him in Macedonia (2 Cor. 7:5-13), and then writes 2 Corinthians 1-9, the 'Letter of Reconciliation'.

("Message of 1 Corinthians", David Prior, pg. 18. The Bible Speaks Today, IVP 1985)

Begins to answer the letter that was written to him (Chloe):

Chpt 7 – Marriage

Chpt 8 – Idols (your freedom causing another to stumble)

Chpt 9 – Give Up your rights, run the race

Chpt 10 – ²³ You say, "I am allowed to do anything"^[d]—but not everything is good for you. You say, "I am allowed to do anything"—but not everything is beneficial. ²⁴ Don't be concerned for your own good but for the good of others.

Chpt 11 – Public Worship/Lord's Supper

Chpt 12 – Spiritual Gifts

Chpt 13 – Love

Chpt 14 – Tongues, Prophecy, Worship

Chpt 15 – Resurrection of Christ, The Dead, The Body [Teach on Last Things?]
Chpt 16 – Final Greetings

The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers) Conversion + Regeneration + Justification + Adoption → Sanctification

What happens when we pray the prayer of Salvation? Do you ever question your salvation? Can one lose their salvation?(June)

The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers) Conversion + Regeneration + Justification + Adoption → Sanctification

*“For you have been born again, not of perishable seed,
but of imperishable, through the living and enduring word of God.”*

1 Peter 1:23

Ordo Salutis (Latin) = **The order of Salvation**
(The study of the doctrines of salvation in terms of logical order)

DO: Large Group – Cards In Order

GRACE Salvation stems from God’s Grace

I. Two Questions

Question #1: Why did God create man?

a. Was He lonely?

Genesis 1:26

²⁶ Then God said, “Let us make human beings in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

b. Or was there some natural creative energy...an organic output, the need to CREATE?

c. Or a natural response to the Love that is Him? Something that could contain this transformation process:

2 Corinthians 3:17-18

¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And we all, who with unveiled faces contemplate (reflect) the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

We know this, He had relationship in mind.

Walk in the Garden of Eden in the cool of the day: **Genesis 3:8-9**

⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, “Where are you?”

Question #2: What does God want with man?

John 3:16 ¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in Him shall not perish but have eternal life.

Deduce from #1 & #2 = Wants relationship. Freely chosen.
He did not *have* to save anyone...not just this sense of duty..."I have to!"
Rather, He was motivated by love.

We call this inner motivation ...GRACE.

38X in OT. (hen) 128X in NT. (charis)

**Grace is the favor within God that bestows love onto sinners.
(Just His character. Good study: Names of God)**

II. We know that: Grace is in God's nature.

Jonah 4:2

He prayed to the LORD, "Isn't this what I said, LORD, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

Nehemiah 9:17

They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them,

Psalms 86:15 (103:8; Ex 34:6)

¹⁵ *But You, Lord, are a compassionate and gracious God, slow to anger and abundant in faithful love and truth.*

1.) Two kinds of Grace defined in scripture:

- a.) Common Grace: God's kindness toward all mankind in spite of sin.

Matthew 5:43-48

⁴³ "You have heard that it was said, 'Love your neighbor^[a] and hate your enemy.' ⁴⁴ But I tell you, love your enemies and pray for those who persecute you, ⁴⁵ that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ If you love those who love you, what reward will you get? Are not even the tax collectors doing that? ⁴⁷ And if you greet only your own people, what are you doing more than others? Do not even pagans do that? ⁴⁸ Be perfect, therefore, as your heavenly Father is perfect. **Job 25:3; Matthew 5:9; Acts 14:17**

Luke 6:35

³⁵ *But love your enemies, do [what is] good, and lend, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High. ^(A) For He is gracious to the ungrateful and evil.*

- b.) Special Grace: Saving Grace.

John 1:17

¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

Psalms 119:142

¹⁴² Your righteousness is an everlasting righteousness, and Your instruction is true.

John 14:6

⁶ Jesus told him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

Why two kinds?

- God's kindness towards ALL humans (common man) may lead sinners to Special Grace, God's saving grace.
- We live in a fallen world.

2 Peter 3:9

He desires that all be saved.

⁹ The Lord is not slow in keeping His promise, as some understand slowness. Instead He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

- If God is so filled with Grace, why couldn't He just save men w/o the death of His son?

(Hypothetical Necessity view of the atonement.)

This would make a 'nicer' God. He is not a big meany any way so this seems to fit His character more, right? (Kinda like not sending anyone to hell.)

- The death of Jesus Christ was necessary to satisfy God's Justice.

(Consequent Absolute Necessity view of the atonement.)

What if there is a supernatural law that governs this?

Like a supernatural reaction to even a spot of sin being in the presence of God.

Something to do with resurrected bodies and sin and blood covering.

Salvation (restoring fellowship with the lost) is a BY PRODUCT of Grace.

Grace made way for the Atoning Work of Christ...

ATONEMENT

*expiation, **satisfaction**, propitiation, amends, damages, indemnification, indemnity, redemption, redress, restitution, salvation*

Satisfaction or reparation for a wrong or injury

So what is the Atonement of Christ?

Define it in FIVE words:

- 1.) Obedience
- 2.) Sacrifice
- 3.) Propitiation
- 4.) Reconciliation
- 5.) Redemption

- 1.) Obedience

Philippians 2:7-8

⁷

*rather, he made himself nothing
by taking the very nature^{of a} of a servant,
being made in human likeness.
^s And being found in appearance as a man,*

*he humbled himself
by becoming obedient to death—
even death on a cross!*

Luke 2:51

^{s1} Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.

Hebrews 10:7

*⁷ Then I said, 'Here I am—it is written about me in the scroll—
I have come to do your will, my God.'"*

Active Obedience: JC obeyed the positive demands of the law. He submitted to the ceremonial, civil, moral law.

Passive Obedience: JC submitted to the penal sanctions of the law, to all the penalties attached to disobedience of the law of God.

2.) Sacrifice

(Could be the single biblical word that encompasses the full scope of Christ's work.)

Typological relation to the OT sacrifices:

- W/o blemish (sinless sacrifice).
- Laying on of Hands (Accept our guilt).
- Slain (He died).
- Given to priest and worshippers in (peace offering).
- A meal of fellowship (we fellowship with Him).

Ways it is unique:

- Expiatory: Covers man's sin. So sin is no longer. Focuses on us, sinners.
- Offered once for all.
- Offered in heaven (heavenly transaction).
- Inherent (not symbolic) quality to atone for our sins.
- Opened up free and unlimited access to God.
- Active (chosen by sacrifice) obedient sacrifice.

3.) Propitiation

Christ shields us from God's wrath. (Not covering like expiation)

Focuses on God and His *relationship* with us.

It appeases His righteous and just anger against sinful man.

Does it force God to be kind to us? (No. John 3:16)

Tension: God loves us but His righteousness calls for judgment on all sin.

"God in His love and wisdom and kindness provided the way by which He satisfied His own just anger."

4.) Reconciliation

The restoration of a right relationship after the relationship has been strained.

God is the active agent in bridging the gap between Him and us.

Be reconciled to God....

God has removed the enmity (John 19:30 'It is finished') WE CAN RESPOND: ACCEPT OR IGNORE

5.) Redemption

Set free from slavery.

Slavery to what: The curse of the law. The bondage of the law.

Keeping the law as a condition of acceptance with God. Sin.

Romans 8:20-22

²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that^u the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

Romans 6:6-8

⁶ For we know that our old self was crucified with him so that the body ruled by sin might be done away with,^u that we should no longer be slaves to sin—⁷ because anyone who has died has been set free from sin. ⁸ Now if we died with Christ, we believe that we will also live with him.

Romans 6:17-19

¹⁷ But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. ¹⁸ You have been set free from sin and have become slaves to righteousness. ¹⁹ I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness.

Romans 6:21-22

²¹ What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! ²² But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life.

S/G Share the first/one of the first times you knew God was real, the He existed.

REPENTANCE

In Hebrew the primary thought of the word to repent is “to pant, sigh, or groan” “to lament, to grieve”.
Greek “metaneo/metanoia = a person who has arrived at a different view of things.

I.E. Ezra plucked his hair (Ezra 9:3) Peter wept bitterly (Luke 22:62)

Remorse VS Repent (Contrition/Greif, Broken Spirit, Confession)

Three Aspects to the Act of Repentance:

- 1.) Intellectual – Recognizes state before God
Recognizes separation from God
Recognizes sin is an outrage before God

Acts 26:24-29

²⁴ At this point Festus interrupted Paul's defense. "You are out of your mind, Paul!" he shouted. "Your great learning is driving you insane."

*²⁵ "I am not insane, most excellent Festus," Paul replied. "What I am saying is true and reasonable. ²⁶ The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner. ²⁷ King Agrippa, do you believe the prophets? I know you do."
(This is the King's intellect being engaged.)*

²⁸ *Then Agrippa said to Paul, “Do you think that in such a short time you can persuade me to be a Christian?”
(But his will was not)*

²⁹ *Paul replied, “Short time or long—I pray to God that not only you but all who are listening to me today may become what I am, except for these chains.”*

2.) Emotional – Feels shame/sorrow

Psalm 51

^{1a} *Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.*

² *Wash away all my iniquity
and cleanse me from my sin.*

³ *For I know my transgressions,
and my sin is always before me.*

⁴ *Against you, you only, have I sinned
and done what is evil in your sight;
so you are right in your verdict
and justified when you judge. **CONFESSION***

⁵ *Surely I was sinful at birth,
sinful from the time my mother conceived me.*

⁶ *Yet you desired faithfulness even in the womb;
you taught me wisdom in that secret place.*

⁷ *Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.*

⁸ *Let me hear joy and gladness;
let the bones you have crushed rejoice.*

⁹ *Hide your face from my sins
and blot out all my iniquity.*

¹⁰ *Create in me a pure heart, O God,
and renew a steadfast spirit within me.*

¹¹ *Do not cast me from your presence
or take your Holy Spirit from me.*

¹² *Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.*

¹³ *Then I will teach transgressors your ways,
and sinners will turn back to you.*

¹⁴ *Deliver me from bloodguilt, O God,
you who are God my Savior,
and my tongue will sing of your righteousness.*

¹⁵ *Open my lips, Lord,
and my mouth will declare your praise.*

¹⁶ *You do not delight in sacrifice, or I would bring it;
you do not take pleasure in burnt offerings.*

¹⁷ *My sacrifice, O God, is^b a broken spirit; **A BROKEN SPIRIT**
a broken and contrite heart
you, God, will not despise.*

¹⁸ *May it please you to prosper Zion,
to build up the walls of Jerusalem.*

¹⁹ *Then you will delight in the sacrifices of the righteous,
in burnt offerings offered whole;
then bulls will be offered on your altar.*

Luke 18:13

¹³ *“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’”*

3.) Volitional – Confession/Forsake/Turn (obedience)

Psalm 38:18 *I confess my iniquity; I am troubled by my sin*

Isaiah 55:7 ⁷ *Let the wicked forsake their ways
and the unrighteous their thoughts.*

*Let them turn to the LORD, and he will have mercy on them,
and to our God, for he will freely pardon.*

1 Thessalonians 1:9 ⁹ *for they themselves report what happened when we visited you. They tell how you turned to God from idols to serve the living and true God,*

I have come to call not those who think they are righteous, but those who know they are sinners.

Mark 2:17b

FAITH

“Faith is to believe, on the word of God, what we do not see, and its reward is to see and enjoy what we believe.”
St. Augustine

“Reason saw not, till Faith sprung the light.” John Dryden

“Faith goes up the stairs that love has made and looks out of the windows which hope has opened.” C.H. Spurgeon

“The principal part of faith is patience.” George Macdonald

“A little faith will bring your soul to heaven, but a lot of faith will bring heaven to your soul.” D.L. Moody

“All the scholastic scaffolding falls, as a ruined edifice, before one single word – faith.” Napoleon Bonaparte

“Faith is a refusal to panic.” D. Martyn Lloyd-Jones

Faith: Man trusting God.

- Faith alone does not save, but Faith in Christ: Non religious faith (trusting airplanes to fly).
- Intellectual or Historical faith (Believing something about Christ w/o ever really believing in Him.)

1.) Believing IN God is a matter of Faith:

Hebrews 11:6 (NAS)

⁶ *And without faith it is impossible to please Him, for he who ^(w)comes to God must believe that He is and that He is a rewarder of those who seek Him.*

2.) How is Faith produced:

Romans 10:17

Consequently, faith comes from hearing the message, and the message is heard through the word about Christ
[Gal 3:2, 5](#); [Col 3:16](#)

3.) What is saving Faith?

Acts 16:31

³¹ *They replied, "Believe in the Lord Jesus, and you will be saved—you and your household."*

John 3:16

¹⁶ *For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*

John 3:18

¹⁸ *Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.*

John 3:36

³⁶ *Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.*

4.) What is living Faith?

(Result of saving Faith. The continuous and obedient commitment of the life to God and His purposes.)

Galatians 2:20

²⁰ *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Cross references: [Rom 6:6](#); [Gal 5:24](#); [6:14](#); [Rom 8:10](#); [Matt 4:3](#); [Rom 8:37](#); [Gal 1:4](#)

How important: "A man's faith determines his ultimate destiny." Daniel B. Pecota

5.) How does Faith operate? (FOCUS ON THIS POINT. TOUCH ON 1-4)

- **Knowledge:** Of both whom and what we believe in.

Mark 12:28-35

²⁸ *One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"*

²⁹ *"The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one.'^[a] ³⁰ Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. ^[b] ³¹ The second is this: 'Love your neighbor as yourself.'^[c] There is no commandment greater than these."*

³² *"Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. ³³ To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices."*

³⁴ *When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions.*

- **Assent** : Accepting what and whom we believe in for ourselves.

John 3:16-21

¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son. ¹⁹ This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. ²⁰ All those who do evil hate the light, and will not come into the light for fear that their deeds will be exposed. ²¹ But those who live by the truth come into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

- **Trust**: Matching our actions with our belief.

Mark 10:17-31

¹⁷ As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"

¹⁸ "Why do you call me good?" Jesus answered. "No one is good—except God alone. ¹⁹ You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.'^[a]"

²⁰ "Teacher," he declared, "all these I have kept since I was a boy."

²¹ Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

²² At this the man's face fell. He went away sad, because he had great wealth.

²³ Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"

²⁴ The disciples were amazed at his words. But Jesus said again, "Children, how hard it is^[b] to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for the rich to enter the kingdom of God."

²⁶ The disciples were even more amazed, and said to each other, "Who then can be saved?"

²⁷ Jesus looked at them and said, "With human beings this is impossible, but not with God; all things are possible with God."

²⁸ Then Peter spoke up, "We have left everything to follow you!"

²⁹ "Truly I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel ³⁰ will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life. ³¹ But many who are first will be last, and the last first."

Rich young ruler got the Whom but not the What.

6.) Can one's Faith grow?

Faith is a living principle.

Luke 17:5

⁵ The apostles said to the Lord, "Increase our faith!"

Mark 9:24; (Help my unbelief)

Matthew 17:19-20 (Mustard seed)

1 Thessalonians 3:10; 2 Thessalonians 1:3; 2 Corinthians 10:15

“When is the first time you can remember trusting God?”

CONVERSION

1. What is Conversion? 2. How does it happen (What does it look like)? 3. An external evidences? 4. What is our response?

1.) What is conversion?

con-ver-sion/**kən'vərZHən/Noun**

1. The act or an instance of converting or the process of being converted.
2. The fact of changing one's religion or beliefs or the action of persuading someone else to change theirs.

What is converted?

converted past participle, past tense of **con-vert** (Verb)

1. Cause to change in form, character, or function.
2. Change or be able to change from one form to another.

It is not: Restoration. Cleaned up. Redone.

Preparation: Careful Introspective reflection on one's way.

Action: Decisive turning toward God.

Evidence: Continued Obedience.

Your Knowledge of Christ and Your Faith in Christ move you to Conversion:

God is the Originating cause of Conversion

Man is the Moving cause of Conversion

The Word is the Instrumental cause of Conversion.

2. How does it happen (What does it look like)?

Acts 16

- Lydia: Embraced what she knew of God and when she heard the truth about Christ, she knew it was true and accepted it. (Should motivate us to share our testimonies of Christ.)
- Fortune Telling Slave girl was delivered through their ministry. What happened to her?
- Her owners embraced their material life (\$\$\$) and did not see the power of Christ.
- Macedonian Jailer: Met God in the midst of a miracle. Seen the power of Christ and accepted Him.

Luke 24:25

Then He opened their mind to understand the Scriptures.

3. Are there any external evidences?

What are external evidences of conversion? (Galatians 6:14-16)

TNIV: ¹⁴ *May I never boast except in the cross of our Lord Jesus Christ, through which¹⁴ the world has been crucified to me, and I to the world.* ¹⁵ *Neither circumcision nor uncircumcision means anything; what counts is the new creation.* ¹⁶ *Peace and mercy to all who follow this rule—to¹⁶ the Israel of God.*

Fruit of the Spirit Galatians 5:22-23

4. What is our response to Conversion? Share our Testimony

Eight Facts of Salvation:

- 1) All have sinned.
- 2) Repent of personal sins.
- 3) Believes the death, burial, and resurrection of Christ provides deliverance from the consequences of those repented sins.
- 4) Received as an individual.
- 5) The deliverance offers inclusion for eternity in Heaven with Him.
- 6) The deliverance offers access to our Heavenly Father.
- 7) The inner witness or evidence of salvation is the direct witness of the Holy Spirit giving us the assurance that God has accepted us.
- 8) The outward witness (visible to others) is a change life.

REGENERATION

The Salvation Equation: {Grace > Atonement} (Man can now respond) + Repentance + Faith (and God answers) → Conversion + Regeneration + Justification + Adoption + Sanctification = SALVATION

1.) What is REGENERATION?

John 3:3 “Jesus replied, “Very truly I tell you, no one can see the kingdom of God without being born again(from above).” **Footnotes:** a. [John 3:3](#) The Greek for *again* also means *from above*; also in verse 7. {Nicodemus John 3:1-23}

Reformation: human work, external change, changes conduct, self-effort, human attainment (e.g. New Year’s resolution)

Regenerate: divine work, internal change, changes character, transforms, new life, requirement (born again)

An *inner* work in man’s *nature*.

“Regeneration is that supernatural and instantaneous change wrought by the Holy Spirit in the nature of the individual who receives the Lord Jesus Christ. It is not an evolutionary change, but a revolutionary one.” Harold M. Freligh

Old Testament Reference:

Ezekiel 11:19

¹⁹ I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh.

Ezekiel 36:26-27

²⁶ I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷ And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Ezekiel 37 :1-14 The Valley of Dry Bones

¹ The hand of the LORD was on me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones. ² He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. ³ He asked me, “Son of man, can these bones live?”

alone know.”

I said, “Sovereign LORD, you

⁴ Then he said

to me, “Prophecy to these bones and say to them, ‘Dry bones, hear the word of the LORD! ⁵ This is what the Sovereign LORD says to these bones: I will make breath[Ⓐ] enter you, and you will come to life. ⁶ I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD.’”

⁷ So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. ⁸ I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

⁹ Then he said to me, “Prophecy to the breath; prophecy, son of man, and say to it, ‘This is what the Sovereign LORD says: Come, breath, from the four winds and breathe into these slain, that they may live.’” ¹⁰ So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army.

¹¹ Then he said to me: “Son of man, these bones are the whole house of Israel. They say, ‘Our bones are dried up and our hope is gone; we are cut off.’ ¹² Therefore prophecy and say to them: ‘This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. ¹³ Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. ¹⁴ I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD.’”

1 Peter 1:23

since you have been born again [Ⓐ]—not of perishable seed [Ⓑ] but of imperishable—through the living and enduring word of God. [Ⓒ]

1 Peter 1:3

³ Blessed be the God and Father of our Lord Jesus Christ. [Ⓐ] According to His great mercy, [Ⓑ] He has given us a new birth [Ⓒ] into a living hope [Ⓓ] through the resurrection of Jesus Christ from the dead, [Ⓔ]

James 1:18

¹⁸ By His own choice, He gave us a new birth by the message of truth [Ⓐ] so that we would be the firstfruits of His creatures

2 Corinthians 5:17

¹⁷ Therefore if anyone is [Ⓐ]in Christ, [Ⓑ]he is [Ⓒ]a new creature; [Ⓓ]the old things passed away; behold, new things have come.

Romans 6:4

⁴ Therefore we have been [Ⓐ]buried with Him through baptism into death, so that as Christ was [Ⓑ]raised from the dead through the [Ⓒ]glory of the Father, so we too might walk in [Ⓓ]newness of life.

Galatians 6:15

¹⁵ For [Ⓐ]neither is circumcision anything, nor uncircumcision, but a [Ⓑ]new[Ⓐ]creation.

Words used to describe Regeneration: John 1:13, 3:5, 3:7, 3:8, 5:24; 2 Corinthians 5:17; Galatians 6:15; Ephesians 2:10, 4:24; 1 John 2:20, 3:9, 4:7, 5:1, 5:18

What Regeneration is NOT: Does not happen during water or HS baptism. Not immediate perfection.

2.) Who is the agent of Regeneration? The Holy Spirit

Titus 3:5

*⁵ he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and **renewal** by the Holy Spirit,*

John 3:6; 1 Corinthians 15:45; James 1:8; 1 Peter 1:23

Matthew 19:28

*²⁸ Jesus said to them, “Truly I tell you, at the **renewal** of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.*

3.) Why do we need it?

John 1:13; 3:3, 3:5, 3:8; 1 John 2:29, 3:9, 5:18, 4:7, 5:1

1 Peter 1

¹ Peter, an apostle of Jesus Christ,

To God’s elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, ² who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood:

Grace and peace be yours in abundance.

Praise to God for a Living Hope

*³ Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴ and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, ⁵ who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time. ⁶ In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. ⁷ These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. ⁸ Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, ⁹ for you are receiving the end result of your faith, **the salvation of your souls.***

¹⁰ Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, ¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. ¹² It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

4.) What is our response?

Be Holy

¹³ Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. ¹⁴ As obedient children, do not conform to the evil desires you had when you lived in ignorance. ¹⁵ **But just as he who called you is holy, so be holy in all you do;** ¹⁶ for it is written: “Be holy, because I am holy.”^[a]

¹⁷ Since you call on a Father who judges each person’s work impartially, live out your time as foreigners here in reverent fear. ¹⁸ For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹ but with the precious blood of Christ, a lamb without blemish or defect. ²⁰ He was chosen before the creation of the world, but was revealed in these last times for your sake. ²¹ Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

²² Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart.^[b] ²³ For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. ²⁴ For,

“All people are like grass,
and all their glory is like the flowers of the field;
the grass withers and the flowers fall,
²⁵ but the word of the Lord endures forever.”^[c]
And this is the word that was preached to you.

JUSTIFICATION

The Salvation Equation: {Grace > Atonement} (Man can now respond) + Repentance + Faith (and God answers) → Conversion + Regeneration + Justification

1.) What is Justification: Reasonable, LEGAL grounds for an action.

DO: Go hit someone. Have them hit me back. Tell mom. You were justified in your actions because I hit you first.

Start with Justified:

1. To demonstrate or prove to be just, right, or valid: *justified each budgetary expense as necessary; anger that is justified by the circumstances.*
2. To declare free of blame; absolve.
3. To free (a human) of the guilt and penalty attached to grievous sin. Used of God.
4. **Law** a. To demonstrate sufficient legal reason for (an action taken).

Justification is the act that justifies us.

2.) So how can we, sinful humans, stand legally just, right, or valid before a Holy God?
(Like we have a RIGHT to be there?)(Question of all mankind)

Job 9:2

“Indeed, I know that this is true. But how can mere mortals prove their innocence before God?”

- Accepted Fallacies (complicate our understanding of Justification):
My good works will grant me access to a righteous God.
Sincere belief will grant me access before a righteous God.
Family belief system will grant me access before a righteous God.
God's common grace is enough, there is nothing else needed and moral law does not apply to me any longer. (Antinomianism)

a.) Begins with God being righteous and Him being infallibly consistent in His own nature.

James 1:17

¹⁷ Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. (No variation or shifting shadow. No shadow of turning.)

Malachi 3:6

⁶ "I the LORD do not change. So you, the descendants of Jacob, are not destroyed.

Deuteronomy 32:4

⁴ He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

NASB

⁴ "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

b.) This righteousness both judges and saves.

His righteousness shines and illuminates every piece of unrighteousness just due to the nature of righteousness.

Romans 3:23

²³ for all have sinned and fall short of the glory of God,

And due to this righteousness in His being, He has provided a way for us, the condemned, to be declared:

NOT GUILTY OF SIN. JUST.

Salvation =

Christ's work is expiatory...in that it covers our sin so it is no more.

AND

Christ's work is propitiatory...it shields us from God's wrath towards sin. (I believe this is a spiritual law. God's presence cannot be near sin or sinful as it would 'incinerate' the vessel.)

This shielding is where Justification comes in.

We have earned incineration.

Romans 3:21-26

²¹ But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. ²² This righteousness is given through faith in^u Jesus Christ to all who believe. There is no difference between Jew and Gentile, ²³ for all have sinned and fall short of the glory of God, ²⁴ and all are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented Christ as a sacrifice of atonement,^u through the shedding of his blood—to be received by faith. He did this to demonstrate his justice, because in his forbearance he had left

the sins committed beforehand unpunished—²⁶ he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

2 Corinthians 5:21

²¹ God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

This is Justification...to make righteous.

c.) It satisfies a legal spiritual law. It meets an eternal requirement. (Forensic Justification.)

Galatians 3:24-25

²⁴ So the law was put in charge of us until Christ came that we might be justified by faith. ²⁵ Now that this faith has come, we are no longer under the supervision of the law.

(The Law cannot remove sin only illuminate it. It is a measuring tool. It cannot show any mercy. Therefore, if we think our good behavior can by good favor w/God we are mistaken. It is like asking a measuring tape to be kind to us.)

JUSTIFICATION: It is an objective word. This takes place outside of us.

JUSTIFICATION: Instantaneous.

JUSTIFICATION: Simultaneous with Regeneration.

JUSTIFICATION: Is complete. Once and for all.

Through Salvation in Christ we are found to be *in conformity with the requirements of the Law.*

God does not look at us *like* we have never sinned. He looks at us as sin-free.

We can not only *declare* we are forgiven, we can *live* like we are sin free.

Romans 3:21-26

²¹ But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. ²² This righteousness is given through faith in^u Jesus Christ to all who believe. There is no difference between Jew and Gentile, ²³ for all have sinned and fall short of the glory of God, ²⁴ and all are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented Christ as a sacrifice of atonement,^u through the shedding of his blood—to be received by faith. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—²⁶ he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

1 Corinthians 1:26-30

²⁶ Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. ²⁷ But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. ²⁸ God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, ²⁹ so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.

3.) What is our response?

Justification by Faith alone removes two erroneous stumbling blocks of Faith:

A.) Pride in our own self righteousness and self effort.

Galatians 2:21

²¹ I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!

Galatians 3:1-3

¹ You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. ² I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? ³ Are you so foolish? After beginning with the Spirit, are you now trying to finish by human effort?

Galatians 5:4

⁴ You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.

B.) Fear we are too weak and sinful to bring salvation to completion.

Romans 5:1

¹ Therefore, since we have been justified through faith, we^u have peace with God through our Lord Jesus Christ,

Footnotes: a. [Romans 5:1](#) Many manuscripts let us

Romans 5:10

*¹⁰ For if, **while** we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

This verse presents an argument that is A FORTIORI.

A Fortiori:

All the more certainly; with greater reason; marked by a certainty inferred from and taken to be even more conclusive than another reasoned conclusion or recognized fact.

Which means all the more certain.

If the greater truth is true, how much more so is the lesser.

A.) Pride in our own self righteousness and self effort.

Oh, I need to be a better person before I can ask Christ for salvation.

I can't let others know the real me or they will think less of me.

I can't let others know the real me or they will walk away from me.

B.) Fear we are too weak and sinful to bring salvation to completion.
God cannot forgive me of everything I have ever done, there's too much.
God does not want to bless me because I have such a dark past.
I don't belong here.

Removal of **guilt**.
Removal of **condemnation**.
Removal of **separation**.

Christ's righteousness is imputed to us. Attributed to us.
Our sins are charged to Him. The consequences of our sin is imputed to Him.

Imputed:

1. To relate to a particular cause or source; **attribute the fault or responsibility to impute** v. 1) to attach to a person responsibility (and therefore financial liability) for acts or injuries to another, because of a particular relationship, such as mother to child, guardian to ward, employer to employee, or business associates. Example: a 16-year-old boy drives his father's car without a license and runs someone down. The child's negligence may be imputed to the parent, or, in the reverse, a mother drives her car and collides with a truck driven over the speed limit, and her baby in the front seat of the car is badly injured, in part due to not being put in a safety seat with a seat belt. The mother's negligence can be imputed to the child in any claim on behalf of the child against the truck driver. 2) to attribute knowledge and/or notice to a person only because of his/her relationship to the one actually possessing the information. Example: if a partner in a business is informed of something, that knowledge is imputed to his/her partner, and the partner is expected to have the information also

Because of Justification these sins are declared no more. **When you wonder if you can be saved, or if you are good enough, or if.....you are picking these back up.**

Justification means:

Acts 13:39	Freedom from the law.
Romans 5:1	Peace with God.
Romans 5:9	Salvation from wrath.
Romans 5:10-11	Reconciliation with God.
Romans 8:30	Assurance of glorification.
Romans 8:33-34	Freedom from condemnation.
Titus 3:7	Becoming heirs of God.

The Holy Spirit's role in: (use what wording? Use where?)

Seal	Ephesians 1:13
Pledge of more to come.	Ephesians 1:14
Sanctifier	1 Peter 1:2
Giver of Gifts	1 Corinthians 12:4-11
Producer of Fruits	Galatians 5:22-23

ADOPTION

The Salvation Equation: {Grace > Atonement} (Man can now respond) + Repentance + Faith (and God answers) → Conversion + Regeneration + Justification + Adoption

Jesus is God's Son by Nature. We are His children by Adoption.

1. What Adoption Is:

- Act of grace whereby God places as sons those who receive Christ Jesus, bestowing on them all the rights and privileges of sonship.
- Regeneration brings about a change in our nature.
- Adoption brings about a change of our position. It is a legal, judicial act.

A.) Cultural Adoption:

GREEK:

The Greek word for adoption means "being placed as a son": Greek *huiothesia*, a word composed of *huios* 'a son' and *thesis* 'to place, or constitute'.

ROMAN: (referencing Barclay's Daily Bible Study)

<http://www.olivebranchministries.us/The%20Sons%20of%20God.htm>

"we must understand how serious and complicated a step Roman adoption was that we really understand the depth of meaning in this passage.

Roman adoption was always rendered more serious and more difficult by the Roman patria potestas. This was the father's power over his family; it was the power of absolute disposal and control, and in the early days was actually the power of life and death.

In regard to his father, a Roman son never came of age. No matter how old he was, he was still under the patria potestas, in the absolute possession and under the absolute control, of his father. Obviously this made adoption into another family a very difficult and serious step. In adoption a person had to pass from one patria potestas to another.

There were two steps.

1: The first was known as mancipatio, and was carried out by a symbolic sale, in which copper and scales were symbolically used. Three times the symbolism of sale was carried out. Twice the father symbolically sold his son, and twice he bought him back; but the third time he did not buy him back and thus the patria potestas was held to be broken.

2: There followed a ceremony called vindictio. The adopting father went to the praetor, one of the Roman magistrates, and presented a legal case for the transference of the person to be adopted into his patria potestas. When all this was completed, the adoption was complete. Clearly this was a serious and an impressive step.

But it is the consequences of adoption which are most significant for the picture that is in Paul's mind.

There were four main ones.

- (i) *The adopted person lost all rights in his old family and gained all the rights of a legitimate son in his new family. In the most binding legal way, he got a new father.*
- (ii) *It followed that he became heir to his new father's estate. Even if other sons were afterwards born, it did not affect his rights. He was inalienably co-heir with them.*

- (iii) *In law, the old life of the adopted person was completely wiped out; for instance, all debts were cancelled. He was regarded as a new person entering into a new life with which the past had nothing to do.*
- (iv) *In the eyes of the law he was absolutely the son of his new father. Roman history provides an outstanding case of how completely this was held to be true. The Emperor Claudius adopted Nero in order that he might succeed him on the throne; they were not in any sense blood relations. Claudius already had a daughter, Octavia.*

To cement the alliance Nero wished to marry her. Nero and Octavia were in no sense blood relations; yet, in the eyes of the law, they were brother and sister; and before they could marry, the Roman senate had to pass special legislation.

Witness:

That is what Paul is thinking of. He uses still another picture from Roman adoption. He says that God's spirit witnesses with our spirit that we really are his children.

The adoption ceremony was carried out in the presence of seven witnesses. Now, suppose the adopting father died and there was some dispute about the right of the adopted son to inherit, one or more of the seven witnesses stepped forward and swore that the adoption was genuine. Thus the right of the adopted person was guaranteed and he entered into his inheritance.

So, Paul is saying, it is the Holy Spirit himself who is the witness to our adoption into the family of God.

Romans 8:16

*The Spirit himself testifies with **our spirit** that we are God's children.*

It was Paul's picture that when a man became a Christian he entered into the very family of God. He did nothing to deserve it; God, the great Father, in his amazing love and mercy, has taken the lost, helpless, poverty-stricken, debt-laden sinner and adopted him into his own family, so that the debts are cancelled and the glory inherited "

B.) Pauline Concept:

Pauline concept mentioned 5X. Note in each reference adoption is contrasted with something :

Rom. 8:15-17 ¹⁵ *The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.^[a] And by him we cry, "Abba,^[b] Father."* ¹⁶ *The Spirit himself testifies with our spirit that we are God's children.* ¹⁷ *Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

Footnotes: a. [Romans 8:15](#) The Greek word for *adoption to sonship* is a term referring to the full legal standing of an adopted male heir in Roman culture. B. [Romans 8:15](#) Aramaic for *Father*

Contrasted with: Spirit of slavery and fear. A former attitude. We become HEIRS of God.

Heir: **-noun**

1.a person who inherits or has a right of inheritance inthe property of another following the latter's death.

2.a.(in common law) a person who inherits all the property of a deceased person, as by descent, relationship, will, or legal process.

b.*Civil Law* . a person who legally succeeds to the place of a deceased person and assumes the rights and obligations of the deceased, as the liabilities for debts or the possessory rights to property.

3.a person who inherits or is entitled to inherit the rank, title, position, etc., of another.

Origin:

1225–75; Middle English *eir, heir* < Old French < Latin *hērēd-* (stem of *hērēs*); akin to Greek *chēros* bereaved

Rom. 8:20-23: ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that^[a] the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption, the redemption of our bodies.

Contrasted with: Groaning (anticipation, desire) of creation and our own in expectation of the future or SELF fulfillment. A former expression.

Rom. 9:3-12 ³ For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, ⁴ the people of Israel. *Theirs is the adoption; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.* ⁵ *Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised!*^[a] Amen. ⁶ *It is not as though God's word had failed. For not all who are descended from Israel are Israel.* ⁷ *Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."*^[a] ⁸ *In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.* ⁹ *For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."*^[a] ¹⁰ *Not only that, but Rebekah's children were conceived at the same time by our father Isaac.* ¹¹ *Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: ¹² not by works but by him who calls—she was told, "The older will serve the younger."*^[a]

Contrasted: Those who are not God's adopted people. A former allegiance to our Family of origin, lineage.

Gal. 4:3-7

³ *So also, when we were underage, we were in slavery under the elemental spiritual forces*^[a] ⁴ *But when the set time had fully come, God sent his Son, born of a woman, born under the law, ⁵ to redeem those under the law, that we might receive adoption to sonship.*^[a] ⁶ *Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba,"^[a] Father.* ⁷ *So you are no longer slaves, but God's children; and since you are his children, he has made you also heirs.*

Contrasted: Bondage under the law, we were enslaved. A former position. We become members of God's family.

Eph. 1:5-7 ⁵ *he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will— ⁶ to the praise of his glorious grace, which he has freely given us in the One he loves. ⁷ In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace*

Contrasted with: Our former life of trespasses. A former behavior.

Hebrews 2:10-13 (We become siblings of JC says LUKE or APOLLOS)

¹⁰ *In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he*

suffered. ¹¹ Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. ¹² He says, "I will declare your name to my brothers and sisters;

in the assembly I will sing your praises."^{1a} ¹³ And again, "I will put my trust in him."^{1b} And again he says, "Here am I, and the children God has given me."^{1c} **Footnotes:** a. [Hebrews 2:12](#) Psalm 22:22
b. [Hebrews 2:13](#) Isaiah 8:17 c. [Hebrews 2:13](#) Isaiah 8:18

- God is the adopter.
- We are the adopted.
- Jesus Christ is the agent, made it possible.

1 John 3:2

² Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears,^{1a} we shall be like him, for we shall see him as he is.

Adoption is past, present, and future.

I was saved, I am being saved, and I will be saved.

2. My response to Adoption:

Do I live like God's kid? Am I confident or wondering?

Do I embrace all that **Adoption brings:**

Luke 11:11-13; John 17:23	We receive a Father's compassion and care.
Psalm 23:1	He provides our needs.
Psalm 144:1-2	He protects us.
John 14:26	He instructs us.
Hebrews 12:7	He corrects us.
Hebrews 4:14-16	We have bold access to God.
1 John 3:1-2	We become more and more like Christ.
Romans 8:17; 1 Peter 1:3-5	We become heirs of God with Christ.

Do I portray **Evidences of adoption:**

Romans 8:4; Galatians 5:18	Led by the Spirit.
Galatians 4:5-6	Childlike confidence in God.
Ephesians 3:12	Confident access to God.
1 John 2:9-11; 5:1	Love for the brethren.
1 John 5:1-3	Obedience to God.

Is slavery/addiction/fear a former attitude?

Is self fulfillment a former expression?

Is my natural family of origin a former allegiance? (*I can't because my family would not understand or I have always been treated like dirt so dirt I must be.*)

Is my esteem based on my accomplishments(a former position) or on God's accomplishments?

Do I live like God's kid or do I embrace my former behavior?

WHOSE KID AM I? One can tell by how I live my life.

3. What Adoption Is Not:

ASK: Does Adoption make us just like Jesus? How much like?

If we are born again into God's family, why would we need to be adopted?

- It is not the same as the relationship between God the Father and God the Son.
- It is not the same relationship between God and all His people and creation.

Adoptionism:

- Christ was originally a man, though born of a virgin by a special decree of God. After being tested (40 days in wilderness), He was given supernatural powers at His baptism. God rewarded Him for his character and achievements by raising Him from the dead and adopting Him into the Godhead. HE WAS A MAN WHO BECAME GOD. (Denies the trinity. Form of Unitarianism. Similarities to Mormonism that teaches all true Mormons will become Gods.)

- Can you see any threads of eschatological thought in this heresy?

Man who can become a God. Possibility of man earning his way to deification.

Man being man's answer to all the world's problems. Jesus, being the first man to attain this level with God, so now other men, who live righteous, can also follow this path. Self aggrandizement all over again.

New Testament never uses the word adoption concerning Jesus Christ. He is called the "Only Begotten" meaning unique... begotten is used in NKJV and NASB. One and only in NIV.

1. **John 1:14 New American Standard Bible**

[*The Word Made Flesh*] And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the **only begotten** from the Father, full of grace and truth.

2. **John 1:18 New American Standard Bible**

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

3. **John 3:16 New American Standard Bible**

"For God so loved the world, that He gave His **only begotten** Son, that whoever believes in Him shall not perish, but have eternal life.

4. **John 3:18 New American Standard Bible**

He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the **only begotten** Son of God.

5. **1 John 4:9 New American Standard Bible**

By this the love of God was manifested in us, that God has sent His **only begotten** Son into the world so that we might live through Him.

Jesus is God, part of the Triune God, the Trinity.

We must own this biblically. It will be denounced in the endtimes.

Look for the establishment of a fact about Jesus' nature at the beginning of this passage:

READ: Philippians 2:5-11

⁵ *In your relationships with one another, have the same attitude of mind Christ Jesus had:*

- ⁶ Who, being in very nature ^[a] God,
did not consider equality with God something to be used to his own advantage;
⁷ rather, he made himself nothing
by taking the very nature ^[b] of a servant,
being made in human likeness.
⁸ And being found in appearance as a human being,
he humbled himself
by becoming obedient to death—
even death on a cross!
⁹ Therefore God exalted him to the highest place
and gave him the name that is above every name,
¹⁰ that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
¹¹ and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

Luke 1:31-35 (Annunciation)

³¹ You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over the house of Jacob forever; his kingdom will never end."

³⁴ "How will this be," Mary asked the angel, "since I am a virgin?"

³⁵ The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called ^[a] the Son of God. **Footnotes:** a. [Luke 1:35](#) Or So the child to be born will be called holy,

The Name "Jesus Christ"

Fill in the blank: The name Jesus means 'Savior'.

As the name given to God's Son at His birth, Jesus speaks of His human nature.

The name Christ is the Greek word for the Hebrew Messiah and means 'the Anointed One.' Pointing to His divinity. His Father is our Heavenly Father; His mother was Mary. With this parentage, Jesus is truly human and truly divine. We can identify with Him as a human who experiences life as we do, only without sinning. We can also look to Him as a member of the divine Godhead, knowing He has made us children of God.

The Holy Spirit's role in: (use what wording? Use where?)

Seal	Ephesians 1:13
Pledge of more to come.	Ephesians 1:14
Sanctifier	1 Peter 1:2
Giver of Gifts	1 Corinthians 12:4-11
Producer of Fruits	Galatians 5:22-23

New Testament references to the concept of adoption:

Sons:

Romans 8:14, 19

2 Corinthians 6:18

Galatians 3:26; 4:6-7

Hebrews 2:10; 12:5-8

Children:

Romans 8:16-17, 21; 9:8

Galatians 4:28

Ephesians 5:1
1 John 3:10; 5:2

Homework:

Old Testament adoption:

Exodus 2:10 Moses
1 Kings 11:20 Genubath
Esther 2:7, 15 Esther

Sons of God:

Exodus 4:22-23
Deuteronomy 14:1-2, 32:18-20
Jeremiah 31:9
Hosea 1:10, 11:1
Malachi 1:6, 3:17

Who are the 'sons' of God in these references?
Which passages speak of someone being a son by birth?
Which verses imply adoption as sons?

- Who initiated Jesus' setting aside His divine privileges? What does this say about the authenticity of His humanity? (Vs. 7)

{Jesus initiated the surrender of His divine prerogatives. He was not just God in all His glory walking around in a human suit. Jesus' humanity was not a trick: He actually gave up powers so that He could experience life like we do.}

- To what extent was Jesus human? (Vs. 7, 8)

{Jesus took up 'the very nature of a servant', placing himself under the Father's authority(7). He was made in 'human likeness' bodily form. But Jesus was not just a humbled divine being walking around in a human body. He also died physically(8), an experience that is strictly earthly.}

- What does verse 9 reveal about Jesus' divine nature?

{Jesus has been exalted to the highest place – at the right hand of the Father – a place where no created being can sit. He has the highest name of all; since no one's name can be higher than God's, this is also confirmation of Jesus' divinity.}

- What rewards have been given to Jesus for His obedience? (Vs. 9-11)

{Because of Jesus' obedience in taking on a human nature so that He could accomplish salvation through the Cross, God has exalted Him, has given Him His name, and will cause all humanity to acknowledge Jesus' lordship. If Jesus had never given up His divine privileges and become human, He would not have needed to be exalted.}

- What hope does Jesus' full obedience to become human prove to us today?

{Jesus' obedience provides hope for our salvation, for it could not have been achieved by any other means. His obedience shows that we, too, can be obedient and be confident that we will be rewarded for our faithfulness.}

- What announcement is made in verse 31? What does this indicate about the nature of Jesus?

{Gabriel announced that Mary would become pregnant and give birth to a son. This indicates that Jesus is fully human, born as a physical being.}

- What promise are made in verses 32 & 33? What do these promises indicate about the nature of Jesus?

{Jesus would be called the Son of the Most High and be given the throne of David, indicating that Jesus is the Messiah and as such is fully divine.}

- What is important about the way Mary became pregnant?

{Jesus did not have a human father, but He did have a human mother. Mary was not just a host for the divine being: Jesus was very literally her Son, developing in her womb like any other child. But He also was not the product of human conception, but the uniquely begotten Son of God (John3:16 ¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.)}

SANCTIFICATION

Separation from evil, Dedication to God

Matthew 5:48 *"Be perfect, therefore, as your heavenly Father is perfect."*

ASK:

- What does Matthew encourage us to do? *{BE perfect.}*

Does Salvation make us perfect?

Baptism in water?

Baptism in the Holy Spirit w/evidence of speaking in tongues?

So what is this 'Perfect'????

James 1:3-4 (NLT)

³ For you know that when your faith is tested, your endurance has a chance to grow. ⁴ So let it grow, for when your endurance is fully developed, you will be **perfect** and complete, needing nothing. (NKJV)

³ knowing that the testing of your faith produces patience. ⁴ But let patience have its perfect work, that you may be **perfect** and complete, lacking nothing.

In other words:

(TNIV) ³ because you know that the testing of your faith produces perseverance. ⁴ Let perseverance finish its work so that you may be **mature** and complete, not lacking anything.

- What other word does James use for 'Perfect'? *{Mature}*
- What two things come before this maturity? *{Perseverance which is honed through trials}*

Mature in Greek: Teleios. Reflects the biblical idea of maturity, defined as a right relationship with God that bears fruit in a sincere endeavor to love him with all one's heart in undivided devotion, obedience and blamelessness.

Other areas in Scripture it is found:

Dt. 6:5 (TNIV)

⁵ Love the LORD your God with all your heart and with all your soul and with all your strength.

Mt 22:37 (TNIV)

³⁷ Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.

Dt. 18:13 (TNIV)

¹³ You must be blameless before the LORD your God.

1 Th 2:10 (TNIV)

¹⁰ You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.

ASK:

- When do we reach this state of maturity? This perfection?
{IF ever humanly possible, why would Christ ever have had to die?}

Oposing ideas:

- **Perfection/Maturity** happens as a 2nd, distinct experience after salvation and totally cleanses you from and releases you from the influence of sin.
- **Others** believe it happens at the baptism of the Holy Spirit.

Believe scripture instructs human nature will always contain a tendency to sin. *(Verses listed below)*
This perfection/maturity is a progression, a journey, a direction.

Otherwise known as...

Sanctification: Separation from that which is evil. Dedication to God.

2 Corinthians 3:16-18 (TNIV)

According to verse 16, what is taken away? {The veil...which is what?}

According to verse 18, what happens when we contemplate the Lord's glory? {transformation}

Who does this process come from? {The Lord in Spirit}

¹⁶ But whenever anyone turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And we all, who with unveiled faces contemplate (reflect) the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit

Romans 5:2-5 (NLT)

² Because of our faith, Christ has brought us into this place of undeserved privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory. ³ We can rejoice, too, when we run into problems and trials, for we know that they help us develop endurance. ⁴ And endurance develops strength of character, and character strengthens our confident hope of salvation. ⁵ And this hope will not lead to disappointment. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love.

So how does Sanctification work:

Romans 6:1-13 (TNIV)

How is it possible for believers to be victorious over sin (vs. 1-5)?

- Vs. 1&2 – {Do not live in sin.}
- Vs. 3&4 – {Realize you buried that part of yourself in baptism.}
- {We have rose up to a new life that reflects Jesus' character and nature.}
- Vs. 5 – {We shall be united with Christ in resurrection.}

¹ What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We are those who have died to sin; how can we live in it any longer?

{As believers, we have died to sin in order to obtain that grace, so it make no sense for us to keep on living the sinful life we have purposely abandoned.}

³ Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

{When we accept Jesus, our old life died and we were raised up to new life that reflects Jesus' character and nature.}

⁵ *If we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his.*

What declaration does Paul make in verse 6?

⁶ *For we know that our old self was crucified with him so that the body ruled by sin might be done away with (rendered powerless), that we should no longer be **slaves** to sin—*

{Believers are no longer slaves to sin. Habitual repetition.}

⁷ *because anyone who has died has been set free from sin.*

⁸ *Now if we died with Christ, we believe that we will*

also live with him.

⁹ *For we know that since Christ was raised from*

the dead, he cannot die again; death no longer has mastery over him.

¹⁰ *The death he died, he died to sin once for all; but the life he lives, he lives to God.*

¹¹ *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

What role do we, as believers, play in the sanctification role (Vs. 12)?

¹² *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

(Do not give into sin, lustful thoughts or desires.)

- **THE BELIEVER AND ADDICTION: Realistic Expectations**

ASK: How does one break a destructive behavioral cycle?

- {Prayer
- Fasting
- Meditation, Memorization, drinking in of Scripture
- Consistency
- Support by fellow Believers}
- Etc.

NOTE: Reaching Recovery. (Only one step deals with the cessation of using, the other eleven deal with how to live.)

What is the basic requirement for us as Believers who wish to be sanctified (Vs. 13)?

¹³ *Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness.*

{Give ourselves totally to God and use our entire selves as instruments for His Glory.}

John 16:7-11

What is the Holy Spirit's role in the process of Sanctification?

{Convicts us of sin and helps us to overcome them.}

⁷ *But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.* ⁸ *When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: ⁹ about sin, because people do not believe in me; ¹⁰ about righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and about judgment, because the prince of this world now stands condemned.*

Philippians 2:12-13 (TNIV)

What does fear have to do with Sanctification?

What does verse 12 mean when it states to 'work out' your salvation?

{Does it mean you have to work FOR your salvation? NO!}

{What does fear and trembling have to do with sanctified living?}

{Ideally, we would obey out of complete love. However, due to our human nature and not being yet perfect, we should obey out of awe and respect for His power and wrath.}

¹² *Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³ for it is God who works in you to will and to act in order to fulfill his good purpose.*

Vs. 13

How is God involved in our sanctified lives? What does this say about our need for help in being holy?
{The Holy Spirit will give us strength and ability to live as Christ.}

1 Peter 1:13-17 (TNIV)

What does the Second Coming have to do with Sanctification?

{2nd Coming: Peter connects motivation for sanctified living to focusing on what is our inheritance through the 2nd Coming. Once again, be mindful of all of God's character that produces His standards.}

¹³ Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. ¹⁴ As obedient children, do not conform to the evil desires you had when you lived in ignorance. ¹⁵ But just as he who called you is holy, so be holy in all you do; ¹⁶ for it is written: "Be holy, because I am holy." [Lev. 11:44,45; 19:2]

¹⁷ Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear.

ASK: What is backsliding?

- The process opposite of sanctification.
- Step-by-step movement toward God = sanctification
- Step-by-step movement away from God = backsliding
- Subtle, deceptive
- How to live in check: Daily quite times, small group accountability, real, intimate Christian friendships.

HOMEWORK:

What do the following say about the process of Sanctification. Make special note of any activity or belief you can apply to your everyday life or thought life:

2nd Coming: 1 Thessalonians 3:13

2nd Coming: 1 Thessalonians 5:23

Be Holy: Leviticus 19:2

Overcome: 1 John 5:4

Present Your Body: 2 Corinthians 7:1

Present Your Body: Romans 12:1

Perseverance: James 1:3-4

Love: Philippians 1:9-10

Sanctify: John 17:15-19

It is a Process: 2 Corinthians 5:17

New Person: Galatians 6:15

New Person: Romans 8:14

Renewed Knowledge: Colossians 3:9-10

Renewed Understanding: Romans 12:2

Living a Life of Holiness: Ephesians 4:22-24

Renewed After God's Image: 1 Corinthians 15:49

It is a Process: Galatians 5:16-26

Renewed After God's Image: 2 Corinthians 4:16

New Person: Ephesians 2:10

PERSERVERANCE

**The Salvation Equation: {Grace > Atonement} (Man can now respond) + Repentance + Faith (and God answers)
→ Conversion + Regeneration + Justification + Adoption » Sanctification**

Philippians 1:4-6

*⁴ In all my prayers for all of you, I always pray with joy ⁵ because of your partnership in the gospel from the first day until now, ⁶ being confident of this, that he who began a good work in you will carry it on to **completion** until the day of Christ Jesus.*

Perseverance: That continuous operation of the Holy Spirit by which the work of divine grace that was begun in the heart is continued and brought to **completion**.

Different than sanctification as we work with HS in sanctification: Dedication to God, Separation from the world.

Sanctification is a process.

Perseverance is an end.

Eternal security. What makes us know, beyond any shadow of doubt, eternity is our end?

Perseverance is on God's part. ..does he ever walk away?

THE DISCUSSION FROM THIS POINT ON IS BETWEEN SIBLINGS. WE ARE IN THE SAME FAMILY, WORKING TOWARDS THE SAME GOAL. NO ROOM FOR RANCOR.

Dangers:

#1.) Overemphasis on One Side of Biblical Teaching

#2.) Characterization of the Opposite View

#3.) Uncertainty and Presumption

Calvinism:

- Even though God uses means in preserving us (us committing our lives to Him), preservation is unconditional.
- It teaches that our final salvation is inevitable.
- We may fall away for a time but will never finally be lost. God will preserve us.
- *Calvinism does not teach that once a person is saved they can do anything they want and still be saved.*
- They also believe we are to live in obedience to what God's Word commands. Continued disobedience is sufficient reason to question if we have really been saved.

(No mention of the responsibility of man.)

Arminianism:

- Perseverance is conditional.
- In the entire process of salvation man is not totally passive. He is actively involved in and through it all. Just as we have willed to receive Christ, we can will to turn away from Christ.
- His final salvation is assured but not inevitable.
- A person who is truly saved today may choose to walk away and denounce Christ.
- *This does not mean Arminianism states that a person can be saved and lost many times in their life. There is no saved today, lost tomorrow syndrome.*
- There is drift and time and decisions before one walks away from their faith.

Do all who profess to be a Christian know Christ?

Galatians 5:5&6 *But by faith we eagerly await through the Spirit the righteousness for which we hope. ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*

Galatians 6:15

¹⁵ Neither circumcision nor uncircumcision means anything; what counts is the new creation.

1 John 2:3-6

³ We know that we have come to know him if we keep his commands. ⁴ Those who say, "I know him," but do not do what he commands are liars, and the truth is not in them. ⁵ But if anyone obeys his word, love for God^[a] is truly made complete in them. This is how we know we are in him: ⁶ Whoever claims to live in him must live as Jesus did.

The example of Simon the Sorcerer: **Acts 8:9-25**

Moved by emotion but not saved?

(Belief Gnosticism grew from Simon. He did leave Samaria and (Simon Magus [Magician]) begin a cult – Simonians.

Simony: paying for a position of authority in the church.

Justin Martyr (in his *Apologies*, and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (*Adversus Haereses*) record that after being cast out by the Apostles he came to [Rome](#) where, having joined to himself a profligate woman of the name of Helen, he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit.

⁹ Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, ¹⁰ and all the people, both high and low, gave him their attention and exclaimed, "This man is rightly called the Great Power of God." ¹¹ They followed him because he had amazed them for a long time with his sorcery. ¹² But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

¹⁴ When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. ¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptized into^[b] the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

¹⁸ When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money ¹⁹ and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."

²⁰ Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money! ²¹ You have no part or share in this ministry, because your heart is not right before God. ²² Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. ²³ For I see that you are full of bitterness and captive to sin."

²⁴ Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."

²⁵ After they had further proclaimed the word of the Lord and testified about Jesus, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.

Who is the Judge of the heart? **1 Samuel 16:7**

⁷ But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things human beings look at. People look at the outward appearance, but the LORD looks at the heart."

{Read verse and put under "**C**" or "**A**".}

ARMINIANISM

Matt 18:21-35

Matt 24:4, 5, 11-13, 23-26

Matt 25:1-13

Luke 8:11-15

Luke 11:24-28

Luke 12:42-46

John 6:66-71

John 8:31-32

John 8:51

John 13:8

John 15:1-6

Acts 11:21-23

Acts 14:21,22

Rom 6:11-23

Rom 8:12-14, 17

Rom 11:20-22

Rom 14:15-23

1 Cor 9:23-27

1 Cor 10:1-21

1Cor 11:29-32

1 Cor 15:1, 2

2 Cor 1:24

2 Cor 11:2-4

2 Cor 12:21-13:5

Gal 5:1-4

Gal 6:7-9

Eph 3:17

Phil 2:12-16

Phil 3:4-4:1

Col 1:21-23
 Col 2:4-8
 Col 2:18, 19
 1 Thess 3:1-8
 1 Tim 1:3-7, 18-20
 1 Tim 2:11-15
 1 Tim 4:1-16
 1 Tim 5:8
 1 Tim 5:11-15, 5, 6
 1 Tim 6:9-12
 1Tim 6:17-19
 1 Tim 6:20, 21
 2 Tim 2:11-18
 2 Tim 2:22-26
 2 Tim 3:13-15
 Heb 2:1-3
 Heb 3:6-19
 Heb 4:1-16
 Heb 5:8,9
 Heb 6:4-9
 Heb 6:10-20
 Heb 10:19-31
 Heb 10:32-39
 Heb 11:13-16
 Heb 12:1-17
 Heb 12:25-29
 Heb 13:9-14
 Heb 13: 17, 7
 James 1:12-16
 James 1:21, 22
 James 2:14-16
 James 4:4-10
 James 5:19, 20
 1 Pet 1:5-9, 13
 2 Pet 1:5-11
 2 Pet 2:1-22
 2 Pet 3:16,17
 1 John 1:5-2:11
 1 John 2:15-28
 1 John 2:29-3:10
 1 John 5:4, 5
 1 John 5:16
 2 John 6-9
 Jude 5-12
 Jude 20, 21
 Rev 2:7
 Rev 2:10, 11
 Rev 2:17
 Rev 2:18-26
 Rev 3: 4,5
 Rev 3:8-12
 Rev 3:14-22
 Rev 12:11

Rev 17:14
 Rev 21:7, 8
 Rev 22:18, 19

In Your Face:

Matthew 13:22
 Matthew 24:12
 Luke 9:62
 Luke 17:31
 John 15:6
 Galatians 5:4
 1 Timothy 1:19
 1 Timothy 4:1-3
 2 Timothy 2:12
 Hebrews 3:6
 Hebrews 3:12
 Hebrews 3:14
 Hebrews 10:35
 2 Peter 2:22

CALVINISM

Matt 5:13 (with 1 Jn 3:10)
 Matt 6:23 (“)
 Matt 7:16-19 (“)
 Matt 18:23-35
 Matt 24:13
 Matt 25:1-13 (Matt 13:1-8)
 Luke 11:24-26 (must include 27, 28.
 Cf Jn8:51)
 John 6:39-40
 John 8:31
 John 10:27-30
 John 13:8
 John 15:2
 John 15:6
 John 17:11, 42
 Acts 5:32
 Acts 13:43 (with 1 Jn 3:10)
 Acts 14:22 (“)
 Rom 8:6, 13 (with 1Cor 11:29-32)
 Rom 8:17 (with 1 Cor 9:27)
 Romans 8:35-39
 Rom 11:21
 1 Cor 9:27
 1 Cor 11:29-32
 1 Cor 15:1, 2
 2 Cor 1:22 (Ephesians 1:13, 4:30)
 2 Cor 5:5 (Eph 1:14)
 Gal 5:4
 Phil 1:6
 Phil 2:12
 Col 1:21-23

1Thess 3:5 (w/ 1 Jn 3:10)
 1 Tim 1:19 (w/ 1 Jn 3:10)
 1 Tim 2:14, 15 (w/ 1 Jn 3:10)
 1 Tim 4:1, 2 (w/1 Jn 3:10)
 1 Tim 5:8
 1 Tim 5:12
 1 Tim 6:10
 2 Tim 1:12
 2 Tim 2:12 (w/ 1 Jn 3:10)
 2 Tim 2:18
 Heb 3:6, 14
 Heb 6:4-9
 Heb 7:24-25
 Heb 10:26-29
 James 2:17, 18, 24, 26
 1 Peter 1:5
 1 Peter 5:10
 2 Pet 1:10, 11
 2 Pet 2:1-22
 1 John 3:9-10
 1 John 4:4
 1 John 5:4, 5
 1 John 5:16-18
 Jude 3-19

Matthew 13:1-23

¹ That same day Jesus went out of the house and sat by the lake. ² Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. ³ Then he told them many things in parables, saying: "A farmer went out to sow his seed. ⁴ As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵ Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶ But when the sun came up, the plants were scorched, and they withered because they had no root. ⁷ Other seed fell among thorns, which grew up and choked the plants. ⁸ Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. ⁹ Whoever has ears, let them hear."

¹⁰ The disciples came to him and asked, "Why do you speak to the people in parables?"

¹¹ He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. ¹² Those who have will be given more, and they will have an abundance. As for those who do not have, even what they have will be taken from them. ¹³ This is why I speak to them in parables:

"Though seeing, they do not see;
though hearing, they do not hear or understand.

¹⁴ In them is fulfilled the prophecy of Isaiah:

"You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.

¹⁵ For this people's heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.

Otherwise they might see with their eyes,

hear with their ears,
understand with their hearts

and turn, and I would heal them. ¹⁶

¹⁶ But blessed are your eyes because they see, and your ears because they hear. ¹⁷ Truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

¹⁸ "Listen then to what the parable of the sower means: ¹⁹ When people hear the message about the kingdom and do not understand it, the evil one comes and snatches away what was sown in their hearts. This is the seed sown along the path. ²⁰ The seed falling on rocky ground refers to people who hear the word and at once receive it with joy. ²¹ But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. ²² The seed falling among the thorns refers to people who hear the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. ²³ But the seed falling on good soil refers to people who hear the word and understand it. They produce a crop, yielding a hundred, sixty or thirty times what was sown."

1 Timothy 4:1

¹ The Spirit clearly says that in later times some will **abandon** the faith and follow deceiving spirits and things taught by demons.

Cross references:

- A. [1 Timothy 4:1](#) : [Jn 14:17](#); [16:13](#); [Ac 20:23](#); [21:11](#); [1Co 2:10-11](#);
- B. [1 Timothy 4:1](#) : [2Th 2:3-9](#); [2Tm 3:1](#); [2Pt 3:3](#); [Jude 18](#);
- C. [1 Timothy 4:1](#) : [Php 1:27](#); [1Tm 1:2](#); [Jude 3](#);
- D. [1 Timothy 4:1](#) : [Mt 7:15](#); [1Jn 4:6](#);
- E. [1 Timothy 4:1](#) : [Jms 3:15](#);
- F.

Apostasy: "Does not denote a loss of salvation. Instead, it is a deliberate, decisive, rejection of the gospel on the part of one who has known it but never committed himself to the Christ of whom in witnesses..." Horne

The Greek word for apostasy implies the idea of moving or standing away from a place where a person once stood.

Mark 10:4 (Mt 5:31; Dt 24:1,3)

⁴ They said, "Moses permitted a man to write a **certificate of divorce** and send her away."

Similar Greek word used in this verse. Deliberate severing of a relationship that once existed.

APOSTASY

Compilation and commentary by Stella Paterson

www.ekklesia4him.net

June 2007

(Revised May 2011)

New Testament study of the word "apostasy"

The word "apostasy" is not found in the Bible, but the Greek word from which it is taken was translated as found in this study. It is a short study because of so few references to "falling away" or its synonyms. In spite of that fact, massive apostasy has infiltrated the Church. As Paul the Apostle said, this apostasy would occur before the second coming of Christ.

As with previous studies, the Greek words and their meanings are listed, followed by the verses in which they occur. And the quotations are from what is known as the Revised KJV. The reasons for this can be found in the articles on Bible versions. Personally, I am not a "Authorized KJV-only" adherent. Over the years I have learned much about the history of various versions. You will find it interesting to read about Bible versions and how they relate to apostasy.

This study will be a good reference tool to be used with the article "What is Apostasy?"

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Greek #646

apostasia (ap-os-tas-ee'-ah) Feminine of the same as G647

Definition: "defection from truth (properly the state), ("apostasy")"

Translated: "falling away, forsake"

Greek #647

apostasion (ap-os-tas'-ee-on) Neuter of a (presumed) adjective from a derivative of G868

Definition: "properly something separative, that is, (specifically) divorce"

Translated: - (writing of) divorcement. Greek #868

aphistēmi (af-is'-tay-mee) From G575 and G2476

Definition: "to remove, that is, (actively) instigate to revolt; usually (reflexively) to desist, desert, etc."

Translated: "depart, draw (fall) away, refrain, withdraw self"

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Greek #646

apostasia (ap-os-tas-ee'-ah) Feminine of the same as G647

Definition: "defection from truth (properly the state), ("apostasy")"

Translated: "falling away, forsake"

- The words "falling away" and "forsake" were used in both the Revised KJV and the "authorized" KJV in the verses below.

2 Thessalonians 2:3(&4): "Let no man beguile you in any wise: for it will not be, except the falling away first, and the man of sin be revealed, the son of perdition; he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God."

Acts 21: (20&)21: "And they, when they heard it, glorified God; and they said unto him, Thou seest brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs."

Greek #647

apostasion (ap-os-tas'-ee-on) Neuter of a (presumed) adjective from a derivative of G868

Definition: "properly something separative, that is, (specifically) divorce"

Translated: - (writing of) divorcement.

- The word "divorcement" was used in both Revised KJV and the "authorized" KJV in these next verses: Matthew 5:31: "It was said also, Whosoever shall put away his wife, let him give her a

writing of divorcement:"

Matthew 19:7: "They said unto him, Why then did Moses command to give a bill of divorcement, and to put her away?"

Mark 10:4: "And they said, Moses suffered to write a bill of divorcement, and to put her away."

Greek #868

aphistēmi (af-is'-tay-mee)

Definition: "to remove, that is, (actively) instigate to revolt; usually (reflexively) to desist, desert, etc."

Translated: "depart, draw (fall) away, refrain, withdraw self"

- Various verb tenses of the word "depart" were used in the "authorized" KJV. See the following verses for its use in the Revised Version.

Luke 13:27: "And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity."

2 Corinthians 12:8: "Concerning this thing I besought the Lord thrice, that it might depart from me."

1 Timothy 4:1: "But the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;"

2 Timothy 2:19: "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of the Lord depart from unrighteousness."

Luke 2:37: "And she had been a widow even for fourscore and four years, which departed not from the temple, worshipping with fastings and supplications night and day."

Luke 4:13: "And when the devil had completed every temptation, he departed from him for a season."

Acts 12:10: "And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him."

Acts 15:38: "But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work."

Acts 19:9: "But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus."

Acts 22:29: "They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him."

Hebrews 3:12: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God."

- The words "drew away" and "refrain" were used in both the Revised KJV and the "authorized" version in these next verses:

Acts 5:37-38(&39): "After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it be of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

- The words "fall away" were used in both the Revised KJV and the "authorized" version in this verse:

Luke 8:13: "And these on the rock are they, which, when they have heard receive the word with joy; and these have no root, which for a while believe, and in the time of temptations fall away."

1 Timothy 6:5: “Wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.” [The phrase “from such withdraw thyself” is found in the “Authorized” KJV]

www.ekkleisia4him.net http://www.ekkleisia4him.net/Apostasy_study.pdf

CLOSE:

God’s love is so strong, His power so great, and His work so sure that we can rest securely in our salvation – for both the present and the future.

Romans 8:35-39

2 Corinthians 1:22

Ephesians 1:13

Ephesians 4:30

2 Corinthians 5:5

Ephesians 1:14

2 Timothy 1:12

Hebrews 7:24-25

1 Peter 1:5

1 John 4:4

Misconception #3: True regeneration seals you as a Christian regardless of post conversion decisions, beliefs, and behaviors. In other words, full assurance or eternal security. Does this discussion belong under sanctification? No. The paraphrase of if you were *really* saved, you would never walk away brings the discussion to the beginning of the *ordo salutis*. “⁸ For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—⁹ not by works, so that no one can boast.” Ephesians 2:8-9

We do not earn salvation, if that was possible there would be no need for the death, burial, and resurrection of Christ. However, does regeneration remove the ability for a human to choose to walk away from the salvation they once embraced? The discussion centers on whether there can be a nominal Christian conversion that really is not belief or whether backsliding can happen but never enter non-belief state again . “It must be of the right content and of the right quality to be acceptable to God for salvation” (Amato 2009).

I see it as an inoculation against sanctification, turning from evil and dedication towards God. Why bother once you are in? Refutation verses: Luke 8; Matthew 5:13; 1 Timothy 1:18-20; 1 Timothy 6:21; 2 Timothy 2:18.

Misconception #2: Justification as a lightning bolt out of nowhere. This is related to Free Grace, Full Assurance, and some Calvinistic beliefs. To quote Matthew Mason “There is, therefore, never a time when an elect person is an object of God’s wrath, for unbelief does not hinder the elect from having a part in Christ, although everyone who is elect and therefore justified will eventually come to faith” (2005, 28).

Of course unbelief hinders. Acts 16:31; Mark 9:24; Hebrews 3:19; Romans 11:19-23:

¹⁹ You will say then, “Branches were broken off so that I could be grafted in.” ²⁰ Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. ²¹ For if God did not spare the natural branches, he will not spare you either. ²² Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. ²³ And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.

Misconception #3: Eternal Justification. Defined by Fred G. Zaspel (Zaspel, under Biblical Studies) in his article as “affirms that God pronounces elect sinners righteous from eternity, that their justification is not made actual or complete in time but in eternity past.” This would also negate the redemptive work of Christ on the cross. Our legal standing of being condemned by our sin which demands payment would not exist as it was dealt with before creation. Christ’s death would not need to be substitutionary.

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<http://www.gotquestions.org/Simon-the-Sorcerer.html>

Question: "Who was Simon the Sorcerer?"

Answer: Simon the Sorcerer, sometimes referred to as Simon Magus or Simon of Gitta, is mentioned by Luke in [Acts 8:9-24](#). He appeared in the wake of the newly established Christian church. A minor figure in New Testament history, Simon also appears in [Gnostic texts](#) in which his character and biography are expanded upon, but these accounts are unlikely to be historically reliable due to the nature of these writings and their anonymous authors.

It is not clear where Simon was born. In the book of Acts it is stated that he "amazed all the people of Samaria" ([Acts 8:9](#)), but the account does not identify him as a Samaritan himself. Christian apologist Justin Martyr is believed to have propagated the idea that Simon was a Samaritan from the city of Gitta, and this has been accepted in early church tradition and today by some church historians. The Jew called Simon who

"pretended to be a magician" referred to by historian Josephus ("Antiquities of the Jews," book 20, chapter 7), appears to be a different historical figure, as he was born in Cyprus.

Sorcery, which is strongly condemned by God ([Deuteronomy 18:9-13](#)), was common in the ancient world and, while some acts and demonstrations were no more than illusions of the mind, others were empowered by Satan in an attempt to discredit the power of God ([Matthew 24:24](#); [2 Thessalonians 2:9](#)). It appears Simon was the latter, as Luke states that he had amazed the Samaritans "for a long time with his sorcery" ([Acts 8:11](#)), some even declaring that he was "the great Power of God" ([Acts 8:10](#)), a messianic title. Interestingly, however, Simon's empowerment by Satan did not include loyalty to the demonic. In the wake of hearing and seeing the disciple Philip "as he proclaimed the good news of the kingdom of God and the name of Jesus Christ" ([Acts 9:12](#)), Simon no longer performed his sorcery and was baptized into the early church and "followed Philip everywhere" ([Acts 9:13](#)).

At this time, even though he had been baptized, Simon appears to have not confessed Jesus Christ as Lord and Savior, as usually when people believe in Christ as their Savior, they immediately receive the Holy Spirit ([1 Corinthians 12:13](#); [Romans 8:9](#); [Ephesians 1:13-14](#)). However, "the Holy Spirit had not yet come" ([Acts 8:16](#)) into Simon by the laying of hands. When Simon witnessed this act by visiting apostles Peter and John, he sinfully "offered them money and said, 'Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit'" ([Acts 8:19-20](#)). At this point, Peter strongly reprimands Simon for his greed and states that he needs to "repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart" ([Acts 8:22](#)). Fearful of the apostle's words, Simon pleads with Peter to pray to the Lord on his behalf that he may be a part of the ministry, that his heart be right with God, and that he may not be a captive to his sin.

After this event, the Bible never again refers to Simon the Sorcerer. It would appear, contrary to apocryphal and Gnostic texts that seek to glorify his role as sorcerer and his previous satanic abilities, that Simon was repentant and may have continued to be a member of the local church in Samaria. However, Justin Martyr and other Christian apologists like Irenaeus insist he was an antichrist and continued his sorcery, even founding Gnosticism itself.

Regardless, contemporary Christians should take from the account of Simon that the Christian church, even today, must be careful of those claiming to possess supernatural abilities, in addition to those claiming to be Christians who desire to "buy the gift of God with money," for their "heart is not right before God" ([Acts 8:20-21](#)).

1 John 2:18-19

¹ My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. ² He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Love and Hatred for Fellow Believers

³ We know that we have come to know him if we keep his commands. ⁴ Those who say, "I know him," but do not do what he commands are liars, and the truth is not in them. ⁵ But if anyone obeys his word, love for God^[a] is truly made complete in them. This is how we know we are in him: ⁶ Whoever claims to live in him must live as Jesus did.

⁷ Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. ⁸ Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing and the true light is already shining.

⁹ Those who claim to be in the light but hate a fellow believer are still in the darkness. ¹⁰ Those who love their fellow believers live in the light, and there is nothing in them to make them stumble. ¹¹ But those who hate a fellow believer are in the darkness and walk around in the darkness; they do not know where they are going, because the darkness has blinded them.

Reasons for Writing

¹² I am writing to you, dear children, because your sins have been forgiven on account of his name.

¹³ I am writing to you, fathers, because you know him who is from the beginning.

I am writing to you, young people, because you have overcome the evil one.

¹⁴ I write to you, dear children, because you know the Father.

I write to you, fathers, because you know him who is from the beginning.

I write to you, young people, because you are strong, and the word of God lives in you, and you have overcome the evil one.

On Not Loving the World

¹⁵ Do not love the world or anything in the world. If you love the world, love for the Father^[b] is not in you. ¹⁶ For everything in the world—the cravings of sinful people, the lust of their eyes and their boasting about what they have and do—comes not from the Father but from the world. ¹⁷ The world and its desires pass away, but whoever does the will of God lives forever.

Warnings Against Denying the Son

¹⁸ Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. ¹⁹ They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

²⁰ But you have an anointing from the Holy One, and all of you know the truth.^[c] ²¹ I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. ²² Who is the liar? It is whoever denies that Jesus is the Messiah.^[d] Such a person is the antichrist—denying the Father and the Son. ²³ No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

²⁴ As for you, see that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. ²⁵ And this is what he promised us—eternal life.

²⁶ I am writing these things to you about those who are trying to lead you astray. ²⁷ As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

God's Children and Sin

²⁸ And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

²⁹ If you know that he is righteous, you know that everyone who does what is right has been born of him.

Footnotes:

- a. [1 John 2:5](#) Or word, God's love
- b. [1 John 2:15](#) Or world, the Father's love
- c. [1 John 2:20](#) Some manuscripts and you know all things
- d. [1 John 2:22](#) Greek Christ

Cross references:

- | | |
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| A. 1 John 2:1 : Jn 14:26 ; | V. 1 John 2:14 : 1Jn 1:10 ; |
| B. 1 John 2:2 : Rm 3:25 ; Heb 2:17 ; 1Jn 4:10 ; | W. 1 John 2:15 : Jn 15:19 ; 17:16 ; Rm 12:2 ; Jms 1:27 ; 4:4 ; |
| C. 1 John 2:2 : Mt 26:13 ; 28:19-20 ; Mk 14:9 ; Rm 1:8 ; | X. 1 John 2:16 : Rm 13:14 ; Eph 2:3 ; 1Pt 4:2 ; 2Pt 2:18 ; |
| D. 1 John 2:3 : Jn 13:35 ; 1Jn 2:5 ; 3:19 ; 24:4:2 ; 6 ; 13 ; 5:2 ; | Y. 1 John 2:16 : Gn 3:6 ; Pr 27:20 ; |
| E. 1 John 2:3 : Jn 14:15 ; 15:10 ; | Z. 1 John 2:16 : Jms 4:16 ; |
| F. 1 John 2:5 : Jn 14:23 ; | AA. 1 John 2:17 : 1Jn 2:8 ; |
| G. 1 John 2:5 : Jn 6:56 ; 14:20 ; 15:1-7 ; Rm 8:1 ; 2Co 5:17 ; Eph 2:10 ; | BB. 1 John 2:17 : Mk 3:35 ; Eph 6:6 ; 1Th 4:3 ; 1Pt 2:15 ; |
| Php 1:1 ; | CC. 1 John 2:17 : Jn 8:35 ; 12:34 ; 2Co 9:9 ; 1Pt 1:25 ; |
| H. 1 John 2:6 : Jn 15:4-7 ; 1Jn 2:24 ; 27-28 ; 3:6 ; 24 ; 4:13 ; 15-16 ; | DD. 1 John 2:18 : Jn 2:4 ; 1Pt 4:7 ; |
| I. 1 John 2:7 : Mk 7:8 ; Jn 13:34 ; 2Jn 5 ; | EE. 1 John 2:18 : Mt 24:5 ; 24 ; 1Jn 2:22 ; 4:3 ; 2Jn 7 ; |
| J. 1 John 2:7 : Lk 6:47 ; Jn 1:1 ; | FF. 1 John 2:20 : 2 Co 1:21 ; |
| K. 1 John 2:8 : Rm 13:12 ; 1Co 7:31 ; 1Jn 2:17 ; | GG. 1 John 2:20 : Ps 89:18 ; Mk 1:24 ; Ac 10:38 ; |
| L. 1 John 2:8 : Jn 1:9 ; 3:19-21 ; 8:12 ; 12:46 ; | HH. 1 John 2:22 : Jn 20:31 ; Ac 18:5 ; Eph 5:2 ; 1Jn 5:1 ; |
| M. 1 John 2:8 : Jn 1:5 ; 12:35-36 ; Rv 22:5 ; | II. 1 John 2:23 : Jn 5:23 ; |
| N. 1 John 2:9 : 1Jn 2:11 ; 3:15 ; 4:20 ; | JJ. 1 John 2:23 : Jn 8:19 ; 16:3 ; 17:3 ; 1Jn 4:15 ; 5:1 ; 2Jn 9 ; |
| O. 1 John 2:10 : Rm 12:10 ; 1Th 4:9 ; Heb 13:1 ; 1Pt 1:22 ; 1Jn 3:10 ; | KK. 1 John 2:24 : Jn 15:4-7 ; 1Jn 2:6 ; 27-28 ; 3:6 ; 24 ; 4:13 ; 15-16 ; |
| 14-17 ; 4:20-21 ; | LL. 1 John 2:24 : Jn 10:38 ; Col 3:3 ; 1Th 1:1 ; 1Jn 4:15-16 ; |
| P. 1 John 2:11 : Lv 19:17 ; 1Jn 3:15 ; 4:20 ; | MM. 1 John 2:25 : Jn 4:14 ; 1Tm 4:8 ; 2Tm 1:1 ; Ti 1:2 ; |
| Q. 1 John 2:11 : 1Jn 1:6 ; | NN. 1 John 2:27 : Jn 14:26 ; |
| R. 1 John 2:11 : Jn 14:6 ; | OO. 1 John 2:27 : Jn 15:4-7 ; 1Jn 2:6 ; 3:6 ; 24 ; 4:13 ; 15-16 ; |
| S. 1 John 2:12 : Ps 25:11 ; Lk 24:47 ; Ac 2:38 ; 10:43 ; | PP. 1 John 2:28 : Lk 17:30 ; Col 3:4 ; 1Jn 3:2 ; |
| T. 1 John 2:13 : 1Jn 1:1 ; | QQ. 1 John 2:28 : 1Th 2:19 ; |
| U. 1 John 2:13 : Jn 16:33 ; 17:15 ; Eph 6:10 ; 1Jn 2:14 ; 4:4 ; 5:4-5 ; Rv 2:7 ; | RR. 1 John 2:29 : Gn 18:19 ; Dt 6:18 ; 1Jn 3:7 ; 10 ; |
| | SS. 1 John 2:29 : Jn 1:12-13 ; 3:3-7 ; 8:41 ; 1Jn 3:9 ; 4:7 ; 5:1 ; 4 ; 18 ; |

Verses that emphasize our freedom:

Matthew 3:2 and saying, “Repent, for the kingdom of heaven has come near.”

Matthew 18:3 And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.

Mark 1:15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

John 6:29 Jesus answered, “The work of God is this: to believe in the one he has sent.”

John 14:1 “Do not let your hearts be troubled. You believe in God^a; believe also in me.

Acts 2:38 ³⁸ Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

Acts 3:19 ¹⁹ Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

1 John 3:23 ²³ And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

Philippians 2:12-13

¹² Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³ for it is God who works in you to will and to act in order to fulfill his good purpose.

God was and is and always will be greater than our theology.

- Calvinist: Sees election and foreordination and seeks to adjust them to man's freedom. God elects unconditionally, He sees nothing that sways His decision to elect us unto salvation.
- Barthian: Election is 1st of all and primarily the election of Christ.
- Arminian: Sees man's free will and attempts to relate it to election and foreordination. God elects on the basis of foreknown faith (or foreseen faith).

Conversion:

The answer to What is Conversion will answer the following:

- Can it happen more than once?
- Does it need to happen more than once?
- Can you walk away from it (the Lord)? (Can you walk away from another covenant called a marriage?)
- In other words, can you change back to unconverted?

{Warning: Sowing discord

Galatians 5:19-21

¹⁹ *The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; ²⁰ idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions ²¹ and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.*

Proverbs 6:15-19

¹⁶ *There are six things the LORD hates, seven that are detestable to him: ¹⁷ haughty eyes, a lying tongue, hands that shed innocent blood, ¹⁸ a heart that devises wicked schemes, feet that are quick to rush into evil, ¹⁹ a false witness who pours out lies and a person who stirs up dissension in the community. }*