

Basic Theology for Disciples

Calvary Baptist Church

Sleepy Eye, MN

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ
“But as for you, speak the things which are proper for sound doctrine.”
Titus 2:1

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Basic Theology for Disciples (Part One)

Introduction: We are indebted to the *Ekklesia Institute* for the basic design and content of these lessons. These lessons were originally published in two volumes as *Biblical Foundations for Living* written by the following pastors: Ken Brown, Mark Buhr, Steve Thomas, and Scott Williquette. We have made some modifications for our situation here at Calvary. Their material is used by permission.

Part One: Who am I?

Section One: The Doctrine of God. *I am a finite creature who is responsible to the infinite Creator.*

Lesson One: The Person We Call God

1) God Exists

- a) The existence of God is stated as a fact in Scripture. (Gen. 1:1)
- b) The existence of God is revealed in the Bible.
 - i) The Bible identifies God as the Creator (Ps. 19:1; Rom. 1:20)
 - ii) The Bible shows that history has been planned by God (Is. 46:10)
 - iii) The Bible records God's acts in history
- c) The existence of God is a matter of faith (Heb. 11:6)

2) God is a Person

- a) The meaning of the personality of God
 - i) God is an intellectual being (Prov. 3:19-20)
 - ii) God is a volitional being (Is. 46:11)
 - iii) God is a feeling being
 - (1) Joy (Is. 62:5)
 - (2) Sorrow (Judg. 10:16)
 - (3) Compassion (Ps. 145:8)
 - (4) Hate (Ps. 5:5)
- b) The significance of the personality of God
 - i) The personality of God gives significance to prayer (Matt. 6:7-8; 1 Pet. 5:7)
 - ii) The personality of God gives significance to worship (Is. 46:5-7)
 - iii) The personality of God gives significance to service (Col. 1:29; Heb. 6:10)

3) God is a Triunity

- a) The unity of the Godhead (Deut. 6:4)
- b) The diversity of the Godhead
 - i) The Father is God (John 6:27; 1 Pet. 1:2)
 - ii) The Son is God (Heb. 1:8; 1 John 5:20; John 1:1, 18)
 - iii) The Spirit is God (Acts 5:3-4; 1 Cor. 3:16; 6:19)
 - iv) All three persons present at the same time (Matt. 3:16-17)

4) Learning To Live It

- a) A co-worker brings you a pamphlet one day and asks you to discuss its contents. It offers the following explanation of the doctrine of the tri-unity:

- i) The Bible calls God by the names Father, Son, and Holy Spirit. That does not mean that He is three persons. Actually, these are the titles of three roles that He has filled. This can be understood in the same way that a man can say, "I am a father, son, and husband." A man can truly be all three, but he is still a single person. So it is with God.
- b) What would you say to your co-worker?

Lesson Two: The Greatness of God

1) God is Infinite in Power

- a) The omnipotence of God is best illustrated by His work of creation (Ps. 33:6-9)
- b) The omnipotence of God is seen in His control of history (Rev. 17:17; Jer. 32:17)
- c) The omnipotence of God is seen in the outworking of His plan for individual men (Job 42:2, 5-6)

2) God is Infinite in Knowledge

- a) God possesses complete knowledge of creation (Ps. 147:4-5; Heb. 4:13)
- b) God possesses knowledge of possible events (Matt. 11:21)
- c) God possesses knowledge of the smallest details of life (Matt. 10:30)
- d) God's knowledge is active because it is equated with the accomplishment of His will (Matt. 10:29-30; Acts 4:27-28)

3) God is Infinite in Authority

- a) God is in control of every circumstance (Rom. 8:28; Acts 2:23; 4:27-28; Eph. 2:10; Is. 44:28; Gen. 50:20)
 - b) God is never dependent on man (Rom. 11:33-36)
 - c) God does whatever pleases Him (Is. 46:9-10)
 - d) Whatever God does is always right (Rom. 9:20-21)
- 4) "God is great because there is nothing outside of Himself that determines who He is and what He does."

5) Learning To Live It

- a) In Lesson One, it was learned that God is a person and, therefore, we can and should pray. Suppose you have a friend who is an unbeliever who asks you to accompany him in his boat for a day of fishing next Thursday. It is just the opportunity that you have been looking for—a full day alone to discuss his relationship with God. So, you pray that the Lord will grant good weather next Thursday so that you can have this opportunity.
- b) What does God have to do to answer your prayer?
- c) Therefore, prayer presupposes what attribute of God?
- d) Does God know the content of your prayer before you ask?
- e) If so, why pray?
- f) Suppose Thursday comes and it rains all day. What would you conclude about your prayer?

Lesson Three: The Greatness of God and the Christian Life

1) The Power of God and the Christian Life

- a) Mankind's relationship to the omnipotent God
 - i) Mankind is dependent on God for preservation of the physical universe (Heb. 1:3)
 - ii) Mankind is dependent on God for protection from harm (Num. 14:9)
 - iii) Mankind is dependent on God for provision of daily needs (Matt. 5:45)
- b) The significance of God's omnipotence to the Christian
 - i) The Christian is dependent on the power of God for assurance of his salvation (1 Pet. 1:3-5)
 - ii) The Christian is dependent on the power of God for the strength to face the circumstances of life (Is. 40:29-31)
 - iii) Since the Christian is totally dependent on God, he will serve Him with reverence and fear/awe (Phil. 2:12-13)

2) The Knowledge of God and the Christian Life

- a) Mankind's relationship to the omniscient God
 - i) Mankind is accountable because God has complete knowledge of each person's deeds (Hos. 7:2; Ps. 139:1-4)
 - ii) Mankind is accountable because God's knowledge will be the basis of judgment (2 Cor. 5:10; Rev. 20:12)
- b) The significance of God's omniscience to the Christian
 - i) The Christian's understanding of his accountability to the omniscient God serves as a motivation to forsake sinful living (Ps. 139:23-24)
 - ii) The Christian's understanding of his accountability to the omniscient God serves as a motivation to pursue biblical living (Ps. 119:9-11)

3) The Authority of God and the Christian Life

- a) Mankind's relationship to the sovereign God
 - i) Mankind is responsible because God alone has established standards of behavior (Ex. 20:2-3)
 - ii) Mankind is responsible because God will condemn anyone who violates His commands (Ex. 20:7)
 - iii) Mankind is responsible because God has sovereignly planned all of man's free choices (Ex. 4:21; 8:15; Rom. 9:17)
 - b) The significance of God's sovereignty to the Christian
 - i) The Christian's understanding that he is responsible to the sovereign God gives him a God-centered purpose in life (1 Cor. 10:31)
 - ii) The Christian's understanding that God is sovereign gives him peace and confidence
 - (1) The believer can serve God without worry and anxiety because he knows that everything is under the control of our God—even the results of our service for Him
 - (2) The believer can face life without indecision and frustration because he knows what God expects
 - (3) The believer is encouraged because he knows that every life situation has been planned by God for the purpose of his benefit
- 4) "We are totally dependent, accountable, and responsible to God because of His greatness."

5) Learning To Live It

- a) List circumstances that make your life comfortable
- b) List difficult circumstances that you have faced
- c) List lessons that you have learned by enduring difficult circumstances
- d) Pray and thank God for all things listed in a-c.

Lesson Four: The Goodness of God

- Holiness is to be understood in two ways:
 - God is separate from His creation (transcendent) (Is. 6:1-3)
 - God is ethically pure

1) God is Holy in Love

- a) Biblical terms for love
 - i) Eros—romantic love (not used in the NT)
 - ii) Storgos—familial love (only the negative is used: Rom. 1:31; 2 Tim. 3:3)
 - iii) Philos—relational love (John 11:3)
 - iv) Agape—legitimate love (1 John 4:8)
- b) Characteristics of God's love
 - i) God's love is an act of the will, not an emotion (Hos. 14:4)
 - ii) God's love is governed by His other attributes (Ps. 33:5)
 - iii) God's love is sacrificial (1 John 3:16; 4:9-10)
 - iv) God's love is not based on conditions (Rom. 5:8)
 - v) God's love is eternal (Jer. 31:3)
- c) Definition of God's love
 - i) "God's love is the character quality that causes Him to freely and eternally choose to accomplish His will in our lives for our benefit."

2) God is Holy in Righteousness

- a) Biblical terms for righteousness
 - i) Righteousness—the quality of being right
 - ii) Righteous—the state of being right
 - iii) Right—the standard of righteousness
 - iv) Just—a synonym for right
 - v) Justice—the application or consequence of righteousness
- b) Characteristics of God's righteousness
 - i) Righteousness is conformity to a standard (Lev. 19:35-36)
 - ii) God Himself is the standard of right (Deut. 32:3-4)
 - iii) Righteousness requires the punishment of disobedience (failure to conform to the standard) (Dan. 9:14)
 - iv) Righteousness requires the reward of obedience (Heb. 6:10)
- c) Definition of God's righteousness
 - i) "God's righteousness is the aspect of His character that ensures that all that He does conforms to His own perfection. It also demands that all others conform to His perfect standard."

3) God is Holy in Grace

- a) Biblical term for God's grace
 - i) To reach down with condescending favor or kindness

- b) Characteristics of God's saving grace
 - i) God's grace is undeserved favor (Rom. 3:23-24)
 - ii) God's grace is unearned favor (Eph. 2:8-9)
 - iii) God's grace is unwanted favor (Rom. 3:11)
 - c) Definition of God's saving grace
 - i) God's saving grace is His undeserved, unearned, and unwanted favor given to condemned sinners.
- 4) "All that God does is good because He is the unique standard of right and wrong."

5) Learning To Live It

- a) During a lengthy discussion of the gospel with your unsaved father, the subject of hell is mentioned. He responds, "I don't believe that hell exists. After all, God is love. How could a loving God ever send anyone to hell?" How would you answer this question?
- b) Later in the same conversation your father says, "I am not worried about my soul—I'm as good as anyone else!" How would your understanding of righteousness apply to this statement?
- c) Finally, your father says, "Well, I may not be perfect, but I've taken care of that by attending church, taking communion, and being baptized." What misunderstandings does he have about grace?

Lesson Five: The Goodness of God and the Christian Life

1) The Love of God and the Christian Life

- a) Mankind's relationship to the loving God
 - i) All mankind is the object of God's love
 - ii) The supreme expression of God's love is the gift of His Son (John 3:16)
- b) The significance of God's love to the Christian
 - i) Believers share the character quality of God's holy love (1st John 4:7)
 - ii) The presence of genuine love in one's life is evidence of a right relationship with God (1st John 4:8)
 - iii) Genuine love is demonstrated in the life of a believer through obedience to God (John 14:15)
 - iv) God's love for the believer will result in discipline for disobedience (Heb. 12:5-6)

2) The Righteousness of God and the Christian Life

- a) Mankind's relationship to the righteous God
 - i) Every person is required to live according to the moral standards revealed by God (Rom. 1:18-20)
 - ii) Because God is righteous, true justice will be accomplished at the final judgment (Acts 17:31)
- b) The significance of God's righteousness to Christians
 - i) Believers share the character quality of God's holy righteousness (1 John 2:29)
 - ii) The presence of righteousness in one's life is evidence of a right relationship with God (1 John 3:7, 10)
 - iii) God's righteousness guarantees forgiveness when the sinning believer confesses his or her sin (1 John 1:8-9)

- iv) God's justice guarantees that any good deeds that believers do for Him will not be forgotten (Heb. 6:10)

3) The Grace of God and the Christian Life

- a) Mankind's relationship to the grace of God
 - i) Because of common grace, all people understand that God exists (Rom 1:20)
 - ii) Because of common grace, evil is restrained in the world (2 Thess. 2:3, 6-7)
 - iii) Because of common grace, God is patient with mankind (2 Pet. 3:9)
- b) The significance of God's grace to the Christian
 - i) The special grace of God results in the salvation of those who believe (Eph. 1:7)
 - ii) The special grace of God results in the spiritual growth of those who are saved (Titus 2:11-12; 2 Pet. 3:18)
 - iii) Believers share the character quality of God's holy graciousness (Eph. 4:32)
 - iv) The presence of grace in one's life is evidence of a right relationship with God (Phil. 2:1-4)

4) Learning To Live It

- a) An organization is being established in your neighborhood called The United Church League (UCL). A representative of the UCL contacts your pastor and asks him to encourage your church to join. The representative says, "Doctrine is not an issue in the UCL. We have Baptists, Methodists, Pentecostals, Presbyterians, and Catholics. We believe that the UCL is the answer to Jesus' prayer in John 17:21 that we might all be one. Won't you demonstrate your love for God and join this worthy organization?" Your pastor asks for your advice.
- b) Based on your understanding of biblical love, how would you respond?

Section Two: The Doctrine of the Bible. *I am the recipient of the Bible, God's communication to man.*

Lesson Six: God Has Revealed Himself to Mankind

1) God Has Revealed Himself Generally

- a) The means of general revelation
 - i) God has revealed Himself through creation (Ps. 19:1-4; Rom. 1:18-20)
 - ii) God has revealed Himself through man's conscience (Rom. 2:14-15)
- b) The purposes of general revelation
 - i) General revelation reveals general truth about God
 - (1) God exists
 - (2) God is the Creator
 - (3) God has standards of right and wrong which must be obeyed
 - ii) General revelation renders man inexcusable before God
 - (1) General revelation will always be rejected by man (Rom. 1:18-20)
 - (2) General revelation cannot bring salvation to man

2) God Has Revealed Himself Specifically

- a) The means of special revelation
 - i) God's special revelation in the past was accomplished in different ways
 - (1) God has revealed Himself through dreams (Gen. 20:3, 6; 31:11-13)
 - (2) God has revealed Himself through visions (Is. 1:1; 6:1)

- (3) God has revealed Himself through angels (Luke 2:10-11)
- (4) God has revealed Himself through direct address (Ex. 3:4; Josh. 1:1-2)
- (5) God has revealed Himself through the prophets (Hab. 2:2-3)
- ii) God's special revelation culminated with Christ
 - (1) Christ is God's final revelation to man
 - (a) The O.T. pointed to Christ (Luke 24:27)
 - (b) Christ is superior to all other means of special revelation (Heb. 1:1-4; John 1:18)
 - (2) Christ spoke through the apostles
 - (a) The apostles were uniquely chosen
 - (i) They were limited in number (Rev. 21:14)
 - (ii) They were limited by their qualifications (Acts 1:1-2, 21-22; 1 Cor. 9:1)
 - (b) The apostles were uniquely commissioned
 - (i) There were commissioned to oversee the production of Scripture (John 14, 15)
 - (ii) There were commissioned to authenticate the message of Scripture (2 Cor. 12:13; Heb. 2:3-4)
- b) The purpose of special revelation
 - i) The definition of the purpose
 - (1) The purpose of special revelation is to enable us to know God's will and do it (2 Tim. 3:14-17)
 - ii) The accomplishment of the purpose
 - (1) Illumination enables us to know God's will (1 Cor. 2:14)
 - (2) A biblical mindset enables us to do God's will

3) Learning To Live It

- a) While talking with a neighbor one afternoon you slowly managed to move the conversation to the subject of God, hoping to eventually initiate a discussion about Christ and His sacrifice for sin. As you begin, your neighbor objects, "Well I realize you enjoy going to church, but I don't believe in God. No one has ever been able to prove to me that there really is a God."
- b) What do you know about your neighbor's claim?
- c) Should you spend time proving to him that God exists? Why or why not?
- d) What is your next step?

Lesson Seven: The Bible: Human and Divine

1) The Bible is Inspired

- a) The Divine aspect of inspiration
 - i) God is the source of the Scriptures
 - (1) God is the ultimate author of the Scriptures (2 Tim. 3:16)
 - (2) God is the author of all Scripture (2 Tim. 3:16)
 - ii) The significance of God's authorship
 - (1) The Bible is inerrant (without error) (John 17:17; Titus 1:2)
 - (2) The Bible is infallible (John 10:35)
 - (3) The Bible is relevant (2 Tim. 3:16)
 - (4) The Bible has unity
- b) The human aspect of inspiration
 - i) Human authors composed the Scriptures (John 5:46; 1 Cor. 1:1-2)

- (1) The Bible consists of human elements
 - (a) The Bible was written in human language
 - (b) The Bible was influenced by the human authors' backgrounds and personalities
 - (c) The Bible contains various writing styles
- (2) The human elements of the Bible were superintended by God (2 Pet. 1:21)
- ii) The significance of the human authorship of Scripture
 - (1) The words of the Bible are inspired (Deut. 8:3)
 - (2) The Bible is to be interpreted as normal human communication

2) The Bible is Complete

- a) The O.T. canon is complete
 - i) The O.T. books were collected by God's people (Deut. 31:9-13; Josh. 24:25-26)
- b) The N.T. canon is complete
 - i) The N.T. books were pre-authenticated by Christ (John 17:20)
 - ii) The N.T. books were recognized by God's people
 - (1) The apostles recognized their own writings as Scripture (1 Cor. 14:37; 2 Pet. 3:15-16)
 - (2) The Church recognized the apostles' writings as Scripture
 - (a) The Church recognized books written with the apostles' authority
 - (b) The Church recognized books which were commonly accepted as authentic
 - (c) The Church recognized books which were orthodox

3) The Bible is Preserved

- a) The O.T. is preserved
 - i) Christ confirmed the preservation of the O.T. (Matt. 5:18)
 - ii) The apostles confirmed the preservation of the O.T. (Paul refers to 9 O.T. passages in Rom. 3:10-18)
- b) The N.T. is preserved
 - i) The God who preserved the O.T. has preserved the N.T.
 - ii) Manuscript evidence confirms the preservation of the N.T.

4) Learning To Live It

- a) Your neighbor is not a believer but has shown interest in religious issues and likes to talk with you about them. Last week he came across a book that says there are several lost writings of the New Testament and he is curious, so he comes to you for answers. What would you tell your neighbor?
- b) The same neighbor says the same book claims that the writings we do have are not accurate because our translations are so far removed from the original writings. What do you tell him now?

Lesson Eight: The Principles of Biblical Interpretation

1) All Communication Has an Historical Context

- a) Interpret every biblical text in the light of its purposes
 - i) The purpose for a book may be stated (1 John 5:13)
 - ii) The purpose for a book may be implied
 - (1) The purpose may be implied by other statements within the book (Gal. 1:6; 3:1; 6:12)

- (2) The purpose may be implied by what is known of the author and recipients (1 Tim. 3:14-15)
- b) Interpret every biblical text in the light of its chronology
 - c) Interpret every biblical text in the light of its geography
 - d) Interpret every biblical text in the light of its culture
 - e) **Principle One:** “A text cannot mean what it never meant.”
- 2) All Communication Has a Literary Context**
- a) Interpret every biblical text in the light of its literary form
 - i) Poetry, narratives, proverbs, parables, letters, etc.
 - b) Interpret every biblical text in the light of its literary device
 - i) Remember the various figures of speech
 - c) **Principle Two:** “All texts are not alike.”
- 3) All Communication Has a Grammatical Context**
- a) Interpret every biblical text in the light of its original language
 - b) Interpret every biblical text in the light of its larger logical units.
 - Words, phrases, sentences, paragraphs, chapters, and books
 - c) **Principle Three:** “A text has only one meaning.”
- 4) Biblical communication will never contradict itself**
- a) Interpret difficult passages in the light of those which are clear
 - b) Interpret each biblical book in the light of its overall biblical context.
 - c) **Principle Four:** “The Bible communicates a unified message.”
- 5) Learning To Live It**
- a) You have just moved to a new community and have begun the search for a new church home. You are determined to find a Bible-preaching church. One Sunday morning you visit a church whose Pastor is an interesting and dynamic speaker. He is speaking from Judges 16, the story of Samson. In his sermon he states that Samson’s compromise and loss of spiritual power is a type of sin that God’s people fall into today. Each lock of Samson’s hair that Delilah cut off represented a step of compromise. The first lock of hair was his sanctification, the second was his separation, and so on. By the time of the sermon was finished, each of Samson’s seven locks was made a symbol for lost spiritual strength.
 - b) Evaluate the sermon. Was the content and application of the sermon based on the authority of Scripture? What does this sermon tell you about the Pastor’s study methods?
 - c) Since the Pastor is preaching his own message rather than God’s Word, what should you conclude about your search for a Bible-preaching church?

Lesson Nine: The Practice of Biblical Interpretation

1) Study the Words of the Passage

- a) Choose words to study
 - i) Choose key words in the passage
 - ii) Choose unfamiliar words in the passage
- b) Define words in the passage
 - i) Define key words in the passage

- (1) Consult a dictionary
- (2) Consult a Bible dictionary
- ii) Define unfamiliar words in the passage
 - (1) Consult a dictionary
 - (2) Consult a Bible dictionary
 - (3) Consult a Bible concordance
- 2) Study the Sentences in the Passage**
 - a) Study the structure of the sentences
 - b) Study the relationship of the sentences
- 3) Study the Paragraphs in the Passage**
 - a) Define the content of a paragraph
 - i) A new verse is not necessarily a new paragraph
 - ii) Literary type affects paragraph structure
 - b) Determine the message of a paragraph
- 4) Study the Book Containing the Passage**
 - a) Read the entire book
 - b) Determine the author of the book
 - c) Determine the recipients of the book
 - d) Determine the purpose of the book
- 5) Study the Correlation of the Passage**
 - a) Study related passages
 - i) Compare the content of related passages
 - ii) Compare the time of related passages
 - b) Apply related teaching
 - i) Develop principles from the passages
 - ii) Apply principles to your life
- 6) Learning To Live It**
 - a) Some people take Paul's statement in Acts 20:20, that he taught "from house to house," as a biblical example of door-to-door evangelism. Was Paul referring to door-to-door evangelism here? How would an understanding of Paul's normal evangelistic practice help? Does a knowledge of his original audience help? Does the context provide any helpful information?

Section Three: The Doctrine of Man. *I am a sinner who has offended the God who created me to reflect His image.*

Lesson Ten: The Creation of Man

1) The Origin of Mankind

- a) The creation of man was instantaneous and immediate on the sixth day of God's creative acts (Gen. 2:7, 21-22)
- b) Mankind was created in the image of God (Gen. 1:26-27)
 - i) It is a personal resemblance to God
 - (1) Man and God communicate person to person

- (2) Man and God share the same components of personhood (Gen. 2:19-20; 3:6-10; Acts 2:37-38)
- ii) It is a moral resemblance to God (Ecc. 7:29)
- c) Mankind was created in a state of unconfirmed holiness (Gen. 1:31; Ecc. 7:29)

2) The Nature of Mankind

- a) Mankind's nature has a material aspect (Ps. 139:15-16)
- b) Mankind's nature has an immaterial aspect (Gen. 2:7)
- c) Mankind's nature is passed on through procreation (Gen. 5:3)

3) Learning To Live It

- a) When some preachers talk of someone who has heard and understands the Gospel, yet rejects it, they say that the individual has a head knowledge, but not a heart knowledge; that the individual has "missed heaven by a foot and a half" (the distance between the head and the heart).
- b) Is this really accurate? If not, what is really the true situation with this individual?

Lesson Eleven: The Fall of Man

1) The Circumstances of the Fall were Unique

- a) Adam was given specific commands which he was responsible to obey
- b) Adam possessed unconfirmed holiness
- c) Adam had a free will and was capable of weighing choices
 - i) Adam was the only member of the human race to ever have a free choice
 - ii) The Fall was foreordained by God (Acts 2:23; 1 Pet. 1:18-20; Rev. 13:8)
 - iii) God was not the author of sin, nor is He responsible for it (James 1:13-14)

2) The Test of Adam was Unique (Gen. 2:8-9, 17)

3) The Temptation of Adam was Unique (Gen. 3:1-6)

- a) Satan tempted Eve through a serpent (Rev. 12:9)
- b) As representative head of the human race, when Adam was tempted, the human race was tempted

4) The Consequences of Adam's Fall were Unique (Gen. 3:14-19)

- a) The personal consequences of the Fall were unique
- b) The universal consequences of the Fall were unique (Rom. 8:20-22)
 - i) There was a curse on the serpent (Gen. 3:14)
 - ii) There was a curse on Satan (Gen. 3:15; 1 John 3:8)
 - iii) There was a curse on women (Gen. 3:16)
 - iv) There was a curse on men (Gen. 3:17)
 - v) There was a curse on the earth (Gen. 3:17-18)
 - vi) There was a curse on mankind (Gen. 3:19)
 - (1) Man became mortal the day of the Fall, in that he dies physically
 - (2) Man became spiritually dead the day of the Fall, in that he was separated from God (Eph. 2:1; Rom. 5:12, 20-21)

5) Learning To Live It

- a) During a revival meeting in a neighboring church, an evangelist preaches on the sin of Adam and Eve as recorded in Genesis 3:1-7. As he preaches, he makes the statements listed below. Read them and answer the accompanying questions.
- b) “Adam and Eve had an absolutely free will—and so do you.”
 - i) Did Adam and Eve have an absolutely free will?
 - ii) Do you have an absolutely free will?
 - iii) Why or why not?
- c) “Just like Adam and Eve, you are faced with a moral choice. You must choose to obey God or to be a sinner. You must choose between spiritual life or spiritual death. You *must choose between heaven or hell.*”
 - i) Are these statements true?
 - ii) Why or why not?
- d) “If you reject God and walk out of this service, then you will be separated from God, just like Adam and Eve.”
 - i) This statement seems true enough at first glance. Upon closer consideration, what is wrong with it?

6) Summary chart

	Sin not present but potential	Sin both present and potential	Sin both present and potential	Sin not present or potential
	Adam and Eve (Pre-Fall)	Natural Man (Post-Fall)	Redeemed Man (Post-Salvation)	Glorified Man (Post-Resurrection)
Able to sin	X	X	X	
Able not to sin	X		X	X
Not able to not sin		X		
Not able to sin				X

Lesson Twelve: The Sinfulness of Man

1) The Nature of Sin

- a) The expression of sin
 - i) Sin is expressed in man’s being
 - (1) Sin is what man is (natural state) (Jer. 17:9; Ps. 51:5)
 - (2) Sin is what man thinks (attitude) (Matt. 15:19)
 - (3) Sin is what man fails to be or think (omission) (Matt. 5:48)
 - ii) Sin is expressed in man’s deeds
 - (1) Sin is what man does (actions) (Rom. 7:19)
 - (2) Sin is what man fails to do (omission) (James 4:17)
- b) The definition of sin
 - i) A summary of the expressions of sin:
 - (1) Sin is a failure to be like God (Rom. 3:23)
 - (2) Sin is a failure to act like God (1 John 3:4)
 - ii) A working definition of sin: Sin is the failure to be like God and act like God.

2) The Imputation of Sin (Rom. 5:12-19)

- a) The definition of imputation: to charge to one's account
 - i) Adam's sin is imputed to each individual (Rom. 5:12-19)
 - ii) Mankind's sin is imputed to Christ (2 Cor. 5:21)
 - iii) Christ's righteousness is imputed to believers (2 Cor. 5:21; Rom. 4:22-24; 5:19)
- b) Adam's sin was imputed to the entire human race

3) The Extent of Sin

- a) Sin extends to the whole race (it is universal) (Rom. 3:9-12; 1 Kings 8:46)
- b) Sin extends to the whole person (it is individual)
 - i) Sin is individual because of original sin (Ps. 51:5)
 - ii) Sin is complete or total depravity (Rom. 8:5-8; Eph. 4:17-19)
 - (1) Total depravity does not mean:
 - (a) Men commit every sin
 - (b) Men never do anything good in a relative sense (Rom. 2:14-15)
 - (c) Men are at all times as bad as they could possibly be (2 Tim. 3:13)
 - (2) Total depravity does mean:
 - (a) Sin affects all parts of man's nature or being (Rom. 1:28-32)
 - (b) Nothing that unsaved men can do is really well-pleasing to God (Is. 64:6)
 - (c) Man is completely unable to lift himself out of his fallen condition (Eph. 2:1-9)

4) Learning To Live It

- a) A large city church held a special service on the day new Sunday School teachers were being inducted into office. The message preached that day dealt with the church's approach to religious education. The pastor stated that there are two notions about the teaching of children in the Sunday School. The "old notion" is that children are to be told they are sinners and need a Savior. He said the church has abandoned that old idea and now realizes that the job of the teacher is to "nurture the tender plant of the religious nature of the child in order that it may bear fruit in a normal and health religious life."
- b) Are children born good or bad? Do they need a Savior?
- c) Do children only need help to bring out what is naturally on the inside? What is on the inside?
- d) Should our approach to education and child rearing emphasize release or restraint of the child's natural tendencies?

Section Four: The Doctrine of Christ. *I am the undeserving recipient of God's love.*

Lesson Thirteen: The Person of Christ

1) Christ is God

- a) Deity is ascribed to Christ in Scripture
 - i) The Scriptures state the Christ existed before His birth (pre-existence)
 - (1) Christ existed prior to creation (Gen. 1:1; John 1:1, 14)
 - (2) Christ was active in creation (John 1:3; Col. 1:15-16)
 - (3) Christ appeared in temporary human form throughout the O.T. (Gen. 16:7)
 - (a) The use of the definite article ("the" angel)

- (b) The angel of the Lord is equated with God and worshipped as God (Gen. 22:15-16)
- (c) The angel of the Lord never appears after Jesus is born.
- (4) Christ claimed to have existed prior to Abraham (John 8:58)
- ii) The Scriptures refer to Christ as the “Son of God” (John 10:33-34, 36)
- iii) The Scriptures state that Christ was fully God (Col. 2:9; Heb. 1:3)
- b) Deity is demonstrated by Christ in Scripture
 - i) Christ demonstrated that He has all power (omnipotence) (Col. 1:16)
 - ii) Christ demonstrated that He has all knowledge (omniscience) (Rev. 2:2)
 - iii) Christ demonstrated that He has all authority (sovereignty) (Matt. 28:18-19)
 - iv) Christ demonstrated that He has moral purity (holiness) (Matt. 4:7)

2) Jesus is Man

- a) Humanity is ascribed to Jesus in Scripture
 - i) The Scriptures refer to Jesus as a man (1 Cor. 15:20-21)
 - ii) The Scriptures refer to Jesus as having the components of humanity
 - (1) Jesus has a human body (John 2:21)
 - (2) Jesus has a human spirit (Luke 23:46)
 - iii) The Scriptures refer to Jesus as the “Son of Man” (Matt. 20:28)
- b) Humanity is demonstrated by Jesus in Scripture
 - i) Jesus experienced a human birth (Luke 2:5, 12)
 - ii) Jesus experienced spiritual and physical growth (Luke 2:52)
 - iii) Jesus experienced human emotion (John 11:35)
 - iv) Jesus experienced human limitations (Matt. 8:24)

3) Christ Jesus is the God-Man

- a) The two natures were combined at the incarnation (John 1:14)
 - i) The incarnation occurred by means of the virgin conception and birth (Luke 1:30-32, 34-35)
 - ii) The incarnation occurred by means of an emptying (Phil. 2:5-7)
 - iii) The incarnation occurred by means of a permanent union of the divine and human natures in a single person
 - (1) The union of the divine and human natures involved the adding of humanity to deity (John 1:14)
 - (2) The union of the divine and human natures is permanent in the God-Man (1 Tim. 2:5)
- b) The two natures are maintained throughout eternity
 - i) We must never deny the genuineness or completeness of Christ’s deity
 - ii) We must never deny the genuineness or completeness of Jesus’ humanity
 - iii) We must never “confuse the nature nor divide the person” (Council of Chalcedony, AD 451)

4) Learning To Live It

- a) During lunch hour at work, you are drawn into a free-for-all on the relative merits of the various world religions. After hearing the usual “don’t cram your morality down my throat” and “everybody’s entitled to their own opinion,” a co-worker attempts to inject a little diplomacy into the situation. “I think all religions are good and their founders were good men. None are better, none are worse.”
- b) How could you respond to such a seemingly fair and neutral position?

- c) Is Christ simply one among many good men? (See Matthew 19:16-17)
- d) Is it possible to be neutral regarding Christ? (John 14:6)

Lesson Fourteen: The Person of Christ and the Christian Life

1) The Deity of Christ and the Christian Life

- a) Because Christ is God, He deserves our singular worship
 - i) We are to worship Christ because of Who He is (Heb. 1:5-6)
 - ii) We are to worship Christ because of what He has done (Col. 1:15-16)
- b) Because Christ is God, He demands our exclusive obedience (Matt. 28:18-20)
- c) Because Christ is God, He demands and deserves our complete devotion (Rom. 12:1)

2) The Humanity of Christ and the Christian Life

- a) Because Jesus is human, He empathizes with our plight (Heb. 4:15)
- b) Because Jesus is human, He sanctifies our race (Heb. 2:10-11, 14-16)
- c) Because Jesus is human, He ennobles our flesh (John 1:14; 1 John 4:2)

3) The Uniqueness of Christ Jesus and the Christian Life

- a) Because Christ is both divine and human, we live as justified and pardoned before God
 - i) Because He was perfect, Christ Jesus satisfied the positive demands of the law (Rom. 8:3-4)
 - ii) Because He was perfect, Christ Jesus satisfied the required penalties of the law (Gal. 3:13)
- b) Because Christ is both divine and human, we can know God (John 1:18)
- c) Because Christ is both divine and human, we can trust God (Job 9:32-33; 13:15)

4) Learning To Live It

- a) You have a friend who made a profession of faith in high school but has not shown much evidence of it: he rarely attends church, rarely witnesses (you were unaware that he was a believer until you were saved by the witness of another friend), and his value system is about the same as the average unsaved person. You finally get up the courage to ask him about his spiritual condition and he says, "I believe that Jesus is the Son of God. The Bible says that believing that Jesus is Who He said He is means that I have eternal life."
- b) What should you say to your friend?
- c) Does he really believe that Jesus is God (or the "Son of God")?
- d) If you don't think so, on what basis do you draw your conclusion?
- e) What does "believing in Jesus" really mean?
- f) Did your friend actually quote Scripture?

Lesson Fifteen: The Work of Christ

1) The Work of Christ Before Time

- a) Christ was active in planning the events of history (Eph. 1:3-4, 11)
- b) Christ was active in creation (John 1:3; Col. 1:16)

2) The Work of Christ Within Time

- a) Christ's work in the past

- i) Christ has revealed God
 - (1) Christ was the messenger of the Godhead in the OT (Ex. 3:1-6)
 - (2) Christ was the revealer of the Father after the incarnation (John 1:18; 14:9; Heb. 1:1-2)
- ii) Christ has redeemed sinful man
 - (1) Christ Jesus satisfied the positive demands of God's Law
 - (a) Christ Jesus lived a perfect life of righteousness (Heb. 5:8-9)
 - (b) Christ Jesus' perfect life is imputed to the believer (Rom. 5:19; 2 Cor. 5:21)
 - (2) Christ Jesus satisfied the penalties of God's Law
 - (a) Christ Jesus died as our perfect substitute (Is. 53:4-6; Heb. 9:24-28; 1 John 2:2)
 - (b) Christ Jesus' perfect sacrifice removed the guilt of the believer (Rom. 5:9)
 - (3) Christ Jesus rose from the dead (Matt. 28:5-6)
- b) Christ's work in the present (Rom. 8:34)
- c) Christ's work in the future (Rev. 19:11-16)

3) Learning To Live It

- a) As you are explaining the gospel to an unsaved friend, you are emphasizing the fact that salvation is a free gift that cannot be earned. However, your friend concludes the encounter by declining to get saved on the grounds that "Your salvation is too easy!"
- b) What misconception does your friend have?
- c) What distinction will be helpful in clearing it up?

Lesson Sixteen: The Work of Christ and the Christian Life

1) Christ's Work Before Time and the Christian Life

- a) Because of Christ's work before time, we enjoy a right relationship with God
 - i) The requirements for our salvation were met before time (1 Pet. 1:18-20)
 - ii) The recipients of salvation were chosen before time (Rom. 8:29-30; Eph. 1:3-5, 11)
- b) Because of Christ's work before time, we can approach the future with confidence
 - i) The certainty of future events was secured before time (Acts 2:23-24; 4:24, 27-28)
 - ii) The beneficiaries of future events were determined before time (Rom. 8:28-33)

2) Christ's Work Within Time and the Christian Life

- a) Because of Christ Jesus' work within time, we know the true nature of sin (Mark 15:25-34)
- b) Because of Christ Jesus' work within time, we know the true nature of love (John 3:16; 15:13; 1 John 3:16)
- c) Because of Christ Jesus' work within time, we enjoy a right relationship with God
 - i) Our slavery to sin is finished, and we are now slaves to righteousness (Redemption) (Rom. 6:16-18)
 - ii) Our alienation from God is finished, and we are now reconciled to God (Reconciliation) (Rom. 5:10-11)
 - iii) Our liability to God's wrath is finished, and we are now able to please God (Propitiation) (Rom. 3:25; 2 Cor. 5:9-10)
 - iv) Our condemnation by God is finished, and we are now justified before God (Justification) (Rom. 8:1, 33-34)

- d) Because of Christ Jesus' work within time, we eagerly expect His return (Rom. 8:18-19; 1 John 3:1-2)

3) Learning To Live It

- a) A best selling song declared: "Learning to love yourself is the greatest love of all."
- b) Is this lyric true?
- c) What Scripture passages define the true nature of love?

Section Five: The Doctrine of Salvation. *I am a sinner who is united to Christ and living obediently.*

Lesson Seventeen: Human Conditions for Union with Christ

1) Repentance

- a) The meaning of repentance
 - i) Wrong view of repentance
 - (1) Repentance is not simply sorrow for sin (Matt. 27:3-4)
 - (2) Repentance is not penance
 - ii) The biblical view of repentance
 - (1) Repentance involves a change of mind regarding sin
 - (a) It requires a knowledge of my sin (Rev. 9:21)
 - (b) It requires a genuine sorrow for my sin (2 Cor. 7:10)
 - (c) It requires the rejection of my sin (Heb. 6:1)
 - (d) It requires a desire to seek God's pardon for my sin (Acts 26:20)
 - (2) Repentance involves a change of mind regarding God (Acts 20:21)
- b) The origin of repentance
 - i) Repentance does not originate in man (Rom. 8:5, 7)
 - ii) Repentance originates with God (Acts 5:31; 11:18; 2 Tim. 2:25)

2) Saving Faith

- a) The meaning of saving faith
 - i) Saving faith requires knowledge (Rom. 10:17)
 - ii) Saving faith requires trust (John 20:31)
 - iii) Saving faith requires serious commitment (Rom. 1:5; James 2:17)
- b) The object of saving faith (Acts 16:31; Rom. 3:22, 25)
- c) The origin of saving faith
 - i) Saving faith does not originate in man
 - (1) Saving faith does not originate from historical facts (Acts 26:26)
 - (2) Saving faith does not originate in human logic (John 1:13; Rom. 9:16; 1 Cor. 1:21; 2:4-5)
 - ii) Saving faith originates with God
 - (1) God gives spiritual life (John 1:13; Col. 2:13; 1 John 5:1)
 - (2) God gives saving faith (Acts 14:27; Eph. 2:8)

3) Conversion

- a) This is an umbrella term for the simultaneous acts of faith and repentance, and indicates the presence of both (Acts 14:15; 1 Thess. 1:9)

4) Learning To Live It

- a) You and a fellow church member have the opportunity to witness to a mutual friend who has been skeptical of the Gospel. In the course of the conversation your church friend launches into a logical defense of the Bible and why one should trust Christ. His evidences and proofs of biblical truth are intended to convince your friend to believe in Christ.
- b) Will this kind of human logic cause your friend to believe?
- c) Is unsaved man in a neutral condition, waiting to be convinced to believe?
- d) What is the more biblical approach to take when witnessing?

Lesson Eighteen: Divine Conditions for Union with Christ

1) Election

- a) The biblical description of election
 - i) Election is unconditional
 - (1) Election is not based upon future works (merit) (Rom. 9:11-12; Eph. 1:4)
 - (2) Election is not based upon future repentance and faith (1 Cor. 1:27-29; Eph. 2:8-9)
 - (a) The fact of God's control (see lessons # 2-3)
 - (b) The fact of man's complete sinfulness (see lesson # 12)
 - (c) The fact that faith and repentance are gifts from God (see lesson # 17)
 - (d) The fact the God alone gives salvation so that man cannot boast
 - (e) The definition of the term "elect"
 - ii) Election is God's free choice of individuals (John 6:37, 40; 2 Thess. 2:13)
 - iii) Election is the outworking of God's purpose and pleasure (Rom. 9:15-16; Eph. 1:4-5, 11; 2 Tim. 1:9)
 - iv) A working definition of election: *election is the work of God before time in which He freely chose those to whom He would give the gift of eternal life.* This choice is based solely upon God's purpose and pleasure and is completely apart from man's involvement.
- b) Objections to election
 - i) Unconditional election makes God unfair
 - ii) Unconditional election contradicts man's free will
 - iii) Unconditional election contradicts passages concerning God's will (1 Tim. 2:4; 2 Pet. 3:9)
 - iv) Unconditional election contradicts passages concerning God's foreknowledge (1 Pet. 1:2; Acts 2:23; 1 Pet. 1:20)
 - v) Unconditional election makes God the author of man's condemnation
 - vi) Unconditional election makes ministry meaningless
 - (1) God commands us to evangelize and we are responsible to obey
 - (2) God has chosen to use men to communicate His message

2) Regeneration

- a) The meaning of regeneration (Eph. 2:1-5; 1 Pet. 1:3; 1 John 5:1)
- b) The agent of regeneration (John 3:6, 8)
 - i) Regeneration is always the result of the Spirit's sovereign work
 - ii) Regeneration can neither be controlled or understood by man
- c) The means of regeneration (1 Pet. 1:23)

3) Learning To Live It

- a) The statements below represent two unbiblical positions regarding the doctrine of election. With each statement: (1) determine the nature of the error(s), (2) refute it using the Word of God, (3) discuss how this error will affect the church's and Pastor's ministry (preaching, emphasis, etc.), and (4) discuss how a biblically balanced ministry should run in the light of the doctrine of election.
- b) "Because God controls everything and chose those whom He will save, I do not need to witness. God will save His elect in His own time. He certainly does not need me to help Him."
- c) "Yes, I believe in election. But God chooses those whom He knows will choose Him. He looks down the tunnel of time and sees that I am going to believe in Him. Then, because He foreknows that I am going to do that, He elects me to be saved."

Lesson Nineteen: The Positional Benefits of Union with Christ

1) The Benefit of Justification

- a) Justification is a work of God (Rom. 3:22-24; 5:1; 8:33; Gal. 2:16)
- b) Justification is a result of the believer's union with Christ Jesus
 - i) Justification is based on Christ Jesus' death as our substitute (Is. 53:3-6, 11)
 - ii) Justification involves the legal transfer (imputation) of Christ Jesus' righteousness to us (2 Cor. 5:21)
 - iii) Justification produces a positive relationship with God (Rom. 5:1)

2) The Benefit of Adoption

- a) Adoption is the work of God (Ga. 3:26; Eph. 1:4-5)
- b) Adoption is a result of the believer's union with Christ Jesus (Gal. 3:26-27, 29)
- c) Adoption has practical benefits
 - i) Adoption results in the leading of the Spirit (Rom. 8:14)
 - ii) Adoption results in loving discipline by the Father (Heb. 12:5-7)

3) The Benefit of Eternal Security

- a) Eternal security is a work of God (John 10:28-29; Eph. 4:30)
- b) Eternal security is a result of the believer's union with Christ Jesus (Rom. 8:1)
- c) Eternal security is God's will for all believers (John 6:39)

4) Learning To Live It

- a) A family wedding and reception are conducted at a Roman Catholic church. Because you are known to be "religious," you and your family are seated opposite to a Catholic priest who assisted in the wedding ceremony. During a casual conversation with the priest, the topic of religion comes up and he indicates that one "is made righteous by following Christ and the teachings of the church."
- b) What is wrong with his statement?
- c) Are sinners ever made righteous?
- d) What does he mean by "following Christ and the teachings of the church?"
- e) Which of the following ideas should you include in your response to his statement?
 - i) Sinners are *declared* righteous by faith alone in Christ alone
 - ii) Sinners are declared righteous by faith in Christ and baptism
 - iii) Our sin is legally transferred to Christ at salvation
 - iv) Obeying Christ makes a sinner righteous

- v) Christ's righteousness is *legally* transferred to the sinner at salvation
- vi) Sinners are made righteous by faith in Christ alone

Lesson Twenty: Practical Benefits of Union with Christ, Part One

1) The Benefit of Perseverance

- a) Genuine believers remain committed to the Word of God (**Doctrinal** test)
 - i) Genuine believers remain committed to the true Gospel (Heb. 3:14; 1 John 2:19)
 - ii) Genuine believers remain committed to basic Christian doctrine (1 Cor. 15:2; Col. 1:22-23)
- b) Genuine believers remain committed to growth in godliness (**Moral** test) (1 John 2:3-4)
- c) Genuine believers remain committed to good works (**Social** test)
 - i) They practice good works within the body of Christ (1 John 3:16-18)
 - ii) They practice good works outside the body of Christ (Gal. 6:10)

2) The Benefit of Assurance

- a) The genuine believer understands the promises of God to save and keep believers (John 3:16; 6:39-40)
- b) The genuine believer understands his perseverance to be a result of salvation (1 John 2:3-4)
- c) The genuine believer receives the Holy Spirit's inner testimony (Rom. 8:16; 1 John 3:24)

3) The Benefit of Sanctification

- a) Sanctification is accomplished by the Spirit through His Word (Rom. 8:13; John 17:17)
- b) Sanctification involves the believer's active obedience (Rom. 12:1; 1 Cor. 6:18; 2 Cor. 6:14; 7:1)
- c) Sanctification involves a change in direction
 - i) The believer separates from wickedness (2 Cor. 6:14-15; 1 John 2:15-16)
 - ii) The believer embraces godliness (Rom. 12:1; 2 Pet. 1:5-7)
- d) Sanctification is an element of saving faith
 - i) Saving faith itself is an act of obedience (2 Thess. 1:8; 1 Pet. 4:7)
 - ii) Saving faith is described as obedient faith (James 2:14-17)

4) Learning To Live It

- a) After the Sunday morning church service you have another church member over for lunch. During the conversation that afternoon, you discuss the morning message and the Christian life. Suddenly, the other church member says, "Do you ever wonder whether or not you are really saved? I am not sure I am. How can I know whether I'm saved or not?"
- b) What will you say?
- c) How does God assure His children?
- d) If this person has good reason to doubt his salvation, what will you do next?

Lesson Twenty-One: Practical Benefits of Union with Christ, Part Two

1) The Nature of the Holy Spirit

- a) The Holy Spirit is a person
 - i) The Holy Spirit possess the characteristics of personality
 - ii) The Holy Spirit is referred to with masculine personal pronouns
 - iii) The Holy Spirit accomplishes personal work
- b) The Holy Spirit is God
 - i) The Holy Spirit is equated with God (2 Cor. 13:14; Matt. 28:19)
 - ii) The Holy Spirit possesses the attributes of God
 - (1) Omniscience (1 Cor. 3:16-17)
 - (2) Power (Luke 1:35; John 3:5-8)
 - (3) Eternality (Heb. 9:14)
 - iii) The Holy Spirit is referred to as God (Acts 5:3-4)

2) The Work of the Holy Spirit

- a) The work of the Holy Spirit in the OT
 - i) The Holy Spirit was active in creation
 - ii) The Holy Spirit gave prophecies and Scriptures
 - iii) The Holy Spirit enabled men for specific tasks
 - iv) The Holy Spirit was active in the salvation of man
- b) The work of the Holy Spirit in the life of Christ
 - i) Christ was conceived by the Holy Spirit (Luke 1:34-35)
 - ii) Christ was anointed by the Holy Spirit (Matt. 3:16)
 - iii) Christ ministered by the power of the Holy Spirit (Acts 10:38)
- c) The work of the Holy Spirit in the world
 - i) The Holy Spirit applies common grace (2 Thess. 2:6-7; Matt. 5:44-45)
 - ii) The Holy Spirit convicts of sin (John 16:8)
- d) The work of the Holy Spirit in the church
 - i) Passive
 - (1) Jesus establishes the church when we are baptized in the Holy Spirit (1 Cor. 12:13)
 - (2) The Father seals believers with the Holy Spirit (Eph. 1:13-14)
 - ii) Active
 - (1) The Holy Spirit indwells believers (Rom. 8:9)
 - (2) The Holy Spirit illumines the Word of God for believers (1 John 2:20, 27)
 - (3) The Holy Spirit sanctifies believers (see lesson # 20)
 - (4) The Holy Spirit enables believers to serve the church (Rom. 12:4-6)

3) Learning To Live It

- a) A pastor is leading his congregation into some debatable practices. When the deacons question some of the decisions of the pastor, he responds by quoting 1 Chronicles 16:22, "Touch not [God's] anointed."
- b) Does this verse teach that the pastor has a special anointing from God?
- c) For what purpose were men in the Old Testament anointed by the Holy Spirit?
- d) Is the New Testament church intended to be a theocracy?
- e) Should anyone in the church ever question the pastor's leadership?
- f) Who was the last one to receive the theocratic anointing?