

NEW SERIES
B-10/2/94 A
①

"SALVATION: BY GRACE OR BY WORKS?"

Today we begin a new series called the *Christian Way of Life*. In this study we will undertake the task of defining the obligations, the objectives, the lifestyle, and the privileges which are unique to those who are classified as Christians.

Immediately a question arises: What constitutes a Christian? It is imperative then, before we begin the analysis of the Christian way of life, that we adequately define who is a Christian, for it is impossible to execute the Christian way of life if you aren't one.

Our first objective then is to make it perfectly clear who is a Christian and to determine how one attains that title.

In order to advance on such a heavy subject it might be best to lighten up for a moment with a little humor. Here is the definition of a Christian from:

Bierce, Ambrose. *The Devil's Dictionary*. New York: Dover Publications, Inc., 1958:

Christian, n. One who believes that the New Testament is a divinely inspired book admirably suited to the spiritual needs of his neighbor. One who follows the teachings of Christ in so far as they are not inconsistent with a life of sin.

Unfortunately, there are far too many serious definitions of what constitutes a Christian but this is not to be understood as a failure on God's part to adequately articulate His requirements but rather a reflection of Satanic disinformation designed to confuse the issue.

As we are about to discover, God is crystal clear about what makes a person a Christian. It is a part of the plan of Satan to keep this message from gaining widespread acceptance.

One of the reasons that the Satanic definition of a Christian is so widely popular is because it so closely follows the thinking of the unregenerate human thought process.

In a nutshell here is what you must do to become a Christian: you must be saved and that salvation must be by means of faith in Jesus Christ.

To this you may respond: what must I *do* to be saved? The answer to that question is the subject of today's lesson.

Throughout the history of mankind, the human mind has pondered eternal life, the hereafter, heaven, Valhalla, Nirvana, Elysium or some similar concept defining one's environment following physical death.

And through the centuries the human mind has concocted quite a number of theories of how man might participate in such a future existence. All the major religions have developed theologies by which they hope to convince converts of the divinely accepted process and procedure.

I hesitate to classify Christianity as a religion, because it isn't. More about that later, but for the moment we will permit that assumption. And in the Christian religion there has been quite a number of ideas put forward on how one may accomplish salvation. Here are a few:

“Unless you are baptized, you cannot be saved.”

There is even an ongoing debate among proponents of baptism as to which method of baptism is efficacious for salvation: some saying sprinkling is sufficient while others contend that total immersion is required. The debate continues.

“Unless you persevere in good works, you cannot be saved.”

This condition for salvation has been popular in Christendom from its inception. It is the one most commonly utilized by Satan to prevent people from being saved although it has been presented under a multiplicity of different titles. This century it has been called Buckmanism, Moral Rearmament, and presently, lordship salvation.

Lordship salvation claims that *a commitment to obedience must be a part of true spiritual conversion.*¹ From this follows the premise that if Jesus Christ is not Lord of all, He is not Lord at all. This is expressed by yet another format for salvation:

“Unless you yield your life to the Lordship of Christ, you cannot be saved.”

These assertions sound noble and well-intentioned but they all accomplish the same result ... they introduce human works into the divine formula for salvation which is itself characterized by total grace.

A form of “works salvation” became an issue in the early church and is expressed in *Acts 15*:

v 7 - And some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

Who are these guys? They were called Judaizers:

A party of Christians in the early church who thought it was necessary that Gentile converts to Christianity should be circumcised and observe the Jewish law—in fact that they should become Jews in order to become Christians.

Acts 15 records the taking up of the issue at the Council of Jerusalem and the decision that such requirements should not be made of the Gentiles.

Douglas, J. D. (ed.). *Dictionary of the Christian Church*. Grand Rapids: Zondervan Publishing House, 1978; p. 554.

The Scriptures teach that salvation is appropriated by faith alone in Christ alone. The Judaizers taught that faith in Christ was fine but one must be circumcised in order to be saved. *Acts 15:24* indicates that the Apostle Paul and his associate Barnabas never communicated such a doctrine.

Acts 15:24 - We have heard that some of our number to whom we gave no instruction have disturbed you with their words.

Apparently these false teachers had falsely borrowed the power of the true apostles in order to lend credibility to their false gospel. Not denying faith in Christ as a *part* of salvation, these Judaizers went on to insist that salvation also required submission to the Mosaic Law and its ritual.

This is similar to the present-day counterpart known as lordship salvation which accepts the premise of faith in Christ as necessary but then makes the claim that if there is not a change in one's behavior, then the faith which one depended upon for his salvation was ineffective and was never really expressed.

⊗ Saving faith, according to them, can only be considered a reality, ~~unless~~^{if} it results in a form of overt obedience. Thus only by the performance of human works can a convert have assurance of his salvation. *THESE PEOPLE ARE AFRAID OF GRACE.*

⊗ Self-righteous arrogance presumes that if salvation is ~~free~~ *ATTAINED* without any requirement for the performance of good deeds, then converts will feel equally free to engage in lawlessness and sin.

Apparently, the Judaizers of old and the lordship crowd of today make the judgmental assumption that if shackles and chains are not bound upon the new convert, he will never leave his lifestyle of sin and evil.

This may or may not be true but it doesn't change the fact that salvation, according to the Scriptures, is based solely upon one's faith in Christ—nothing else. Because new converts continue a life of sin doesn't alter what God has done for their souls. In fact, it is normal for new converts to continue a life of sin. Sin is the violation of Biblical commandments. And the new convert is ignorant of most Biblical commandments and is thus in constant violation of them. But this situation is entirely between ~~he~~ and the Lord ... not other believers, and certainly the content of the Gospel should not be altered in order to supposedly solve this problem.

New converts *are* commanded to undergo an alteration in their lifestyle but that transformation is accomplished not by behavioral change but by a change in their thinking.

1 Peter 3:18 - Grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

A growth process takes time, and the growth mentioned here deals with one's knowledge of the Scriptures. To transform one's thinking to that required by God takes time—time which God is gracious enough to allow.

Yet, the Judaizers and the current proponents of lordship salvation both insist that works of one description or another are necessary for the acquisition of eternal life and for the assurance of the believer.

By assurance I refer to a mental attitude of the convert which is characterized by a confidence of his eternal future, a future which cannot be altered, changed, or canceled by any thought, decision, or action performed by him.

Assurance means that one is sure of his salvation and is confident his soul will enter heaven at physical death. However, what the human mind is assured of has little bearing on what God has assured. If God saves the soul of a person because of His faith in Christ then the new convert's assurance of that fact is of no eternal importance.

Thus the conclusion is that works of the law can in no way guarantee eternal life but rather faith in Christ.

"SALVATION: THE 'LORDSHIP' HERESY"

Galatians 3:21 - If the law had been given (which was able) to impart eternal life, then righteousness would indeed have been based on law.

v 22 - But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.

Paul had previously made the case in chapter 2 of Galatians by repeating the principle on three occasions within one verse:

Galatians 2:16 - Knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law no flesh shall be justified.

He concludes the chapter with a stroke of logic which is impossible to ignore:

Galatians 2:21 b - ... if righteousness comes through the Law, then Christ died needlessly.

E-10/2 - A
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②

Yet in spite of all this Biblical evidence, there are those who insist that man will not live as God desires him to live unless he is threatened with uncertainty about his eternal future.

It is true that those who are saved often do not live as God desires them to live, but that is a matter between God and that believer—it is not a condition for canceling that person's salvation or asserting that he never was saved in the first place.

This approach in fact expresses a lack of faith by assuming that the power of God to create a new creature at salvation cannot subsequently transform that saved individual into the likeness of Christ.

It is true that many Christians do not make that transformation. But the transformation is dependent upon human volition. If the believer chooses not to utilize the many assets which the grace of God provides him at salvation, then God in grace permits that person to pursue his own objectives.

This is not a condemnation of grace but an affirmation of it. Grace means no strings are attached, no coercion is imposed, no penance is required. Grace says that God provides, man decides. If the believer is positive to God's Plan, then God will teach it to him and blessings will follow. If he is negative to God's Plan then the believer remains ignorant and poor decisions result in suffering under the Law of Volitional Responsibility.

But Satan's first desire is to prevent an individual from ever getting to the status of Christian. A false Gospel makes it impossible for any unbeliever to be saved. It is through false gospels by which Satan blinds the minds of unbelievers.

2 Corinthians 4:3 - Even if our Gospel is veiled, it is veiled to those who are perishing.

v 4 - in whose case the god of this world [Satan] has blinded the minds of the unbelieving, that they might not see the light of the Gospel of the glory of Christ, who is the Image of God.

If Satan wishes to blind the minds of the unbelievers he could develop no better strategy than to confuse the Church so that an inaccurate Gospel is presented.

If the professing church does not know the conditions for salvation then how can it reveal to the unsaved an accurate Gospel? It cannot.

Yet many false teachers are in the world and some have taken up residence in the church and they justify their false gospels with appeals to the Scriptures.

Just because people misuse the Bible does not mean that the Bible is confusing. The Bible says only one thing. People have been giving it their own interpretations for millennia.

Passages are misquoted, taken out of context, given an interpretation which supports the false premise. Plain and unambiguous statements about the way of salvation are ignored by an appeal to an apparently contradictory passage elsewhere. Confusion results and leads to the blinding of another soul to the Gospel of eternal life.

On the other hand, if salvation *is* appropriated by faith alone in Christ alone, how can the new convert be sure of his eternal salvation?

If good works (performed by the new convert) are a necessary proof of salvation, the answer to this question must be: He can't be sure.

If works are included with faith as a co-condition for salvation, then it follows that works must occur in order for one to have assurance of his salvation.

If in order to prove one's faith in Christ was real, the convert must perform good works, then good works must occur in order for the convert to verify his faith.

When the necessity of good works is presented as a condition of salvation then the individual who professes faith in Christ cannot possess any certainty about his eternal future.

Under the rationales of lordship salvation, he cannot even be sure he has really believed.

And if a Christian cannot ~~not~~ attest with absolute confidence about the certainty of his eternal future, then he has come to grossly misunderstand the message of the New Testament. Our Lord was precise and lucid when He said in

John 5:24 - "Most assuredly, I say to you, he who *hears* My word and *believes* in Him who sent Me *has everlasting life*, and shall not come to judgment, but has passed from death into life."

This verse is clear: he who *hears* and *believes*, *has*. What he *hears* is the word of Christ. The convert *believes* the message of God Who sent Christ as Savior. What he *has* as a result of his faith is everlasting life.

No works are implied in this verse. All verbs are of a non-meritorious variety: hearing, believing, having.

The unbeliever receives the action of hearing. Someone else speaks, he *hears* his message.

The convert believes the message by placing his faith in the object of salvation who is Jesus Christ. Jesus performed the work, we *believe* His work was effectual for our salvation.

The believer, as a result of his faith in Christ, *has* everlasting life. Again, he is the recipient of this action not the producer of it.

Therefore, if human works are a part of one's appropriation of salvation and everlasting life, then Jesus is remiss in not making it known during His earthly ministry.

However if works are the expected result of saving faith then one of the following things must be true:

- 1- The convert knows at the moment of expressing faith in Christ that he will produce good works.
- 2- The convert does not know at the moment of expressing faith in Christ if he has truly believed.

X Even if you believe that if a person has truly believed he will persevere in good works, it is very difficult to believe he will know this at the moment of his expression of faith.

⋮ If a convert cannot be certain at the time of his expression of faith that he will produce good works, then he cannot know at that time if he is truly saved. ⋮

⋮ Lack of assurance of one's salvation thus leads to a lifestyle of works designed to assure one's self of his salvation. Emphasis is taken off the work of Christ and the grace of God and placed on the production of the individual. ⋮

As a result, few actions taken by the convert aren't inspired by ulterior motives. Assistance to others is not motivated by a desire to assist another person but to assure one's self of his salvation. Giving to the church is not a free will offering but a method of assuring one's self of his salvation. Involvement in church activities are not motivated by one's spiritual gift but rather by a desire to assure one's self of his salvation.

Some denominations insist that if a parishioner sins certain sins that he probably was not truly saved and thus penance must be paid by reciting mantras, giving money, lighting candles, or practicing novenas.

(End CWL-001. See CWL-002 for continuation of study at p. 11.)

But a man can *know* if he has believed in Jesus Christ and the expression of such faith is, according to the Bible, sufficient for one's salvation, the imputation of eternal life, and the guarantee of a resurrection body.

Beginning in our next lesson we will examine more closely the Biblical view of salvation which is "faith alone in Christ alone."

E-10/2 B

B-10/4

③

"CANONICITY, TEXTUAL CRITICISM, AND HERMENEUTICS"

In this lesson we want to document from the Scripture the two doctrines we discussed in the first lesson: (1) Salvation by means of faith alone in Christ alone; and (2) Eternal Security, or the principle that once saved, you can never lose your salvation but will instead retain a relationship with God forever.

When a theological proposition is made it is common for some to pose the question, "How do you know the Bible says that?"

In the course of stating your case, the rejoinders often include the following:

"Well, that's your interpretation."

Not quite. If everyone is permitted an interpretation then we are all involved in an exercise of futility. There is a *system* of interpretation which, if followed, produces a consistent result. We are about to note some of the characteristics of that system. PRECALCULUS. FRANKLIN DEMANA & BERT WAITS

"You can make the Bible say whatever you want it to say."

True! But our intent in these lessons is not to *make* the Bible say anything but rather to systematically determine *what* God says. What we determine will not be human opinion but instead a discovery of God's message to us revealed through an analysis of what He has revealed.

“How do we know that the Bible we have today says the same things it did 2,000 years ago?”

That question can be answered in two ways. We could approach it academically through a discussion of the science of textual criticism, or we could approach it spiritually through the application of faith to the question. We will briefly answer it by means of faith.

QUESTION: Do you believe that in its original form, the Bible is God’s inerrant message to man ? If you reject that premise then nothing we teach will have any lasting impact on your life and you are wasting your time continuing with this study.

If however, you agree with this premise you are in effect stating that God is powerful enough and smart enough to make His message known to mankind and to secure it in writing.

Therefore we may conclude that if God was faithful enough to *produce* the written Word then He is also faithful to *preserve* the written Word.

Thus we operate under the principle that if God is faithful to compile the Scripture, He is faithful to preserve the integrity of its message.

So in order for you to be confident that I am not fostering my opinions regarding salvation and eternal security, we are going to examine *John 3:16* from the standpoint of the language in which the Apostle John wrote it.

On the board you will observe *John 3:16* rendered in two languages, first the English translation as found in the *King James Version* of the year 1611, and secondly the Greek text preserved from the original manuscript of the Apostle John.

King James Version:

John 3:16 - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

Eberhard Nestle's Greek Text:

Κατα Ιωαννην 3:16: Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστευὼν εἰς αὐτὸν μὴ ἀποληται ἀλλ' ἔχη ζωὴν αἰώνιον.

Transliteration: Houtos gar egapesen ho Theos ton kosmon, hōste ton huion ton monogene edōken, hina pas ho pisteuon eis auton me apoletai all' echei zoen aionion.

First of all, the translators of the *King James Version* didn't do a bad job of interpreting this verse. But if we are going to analyze what God the Holy Spirit sought to communicate to us through the writings of the Apostle John, which of the two would be best to receive the focus of our attention?

Obviously, the Greek text. We know it to be the closest to the original autograph written by John as human author.

Therefore, in order to determine what the Bible says, we must analyze it in the language in which it was written. The Old Testament is written in Hebrew with some Aramaic. The New Testament is written in Koine Greek with some Classical Greek

We will examine the process and procedure which God used to construct the canon of Scripture in a later study. But for the moment we will proceed on the following premise:

God the Holy Spirit so directed the writers of Scripture that without changing their personality, their vocabulary, their frame of reference or their emotional pattern, God's complete and connected thought toward man was recorded in their own language and vernacular, the very words bearing the authority of divine authorship.

The term Textual Criticism needs to be defined to some degree as well:

TEXTUAL CRITICISM: The science of determining the exact text of Scripture as it existed in the original manuscripts, as well as its composition, authorship, and date of writing as judged from internal evidence.

With regard to the development of Textual Criticism, I pass along this quote from:

Thieme, R. B., Jr. *Canonicity*. Houston: R. B. Thieme, Jr. Bible Ministries, 1973; pp. 56-57:

The King James Version had been translated very well at the time of its release; but it wasn't long until very definite problems were detected in its text.

About fifteen years had passed when Thomas Roe brought back from Turkey that beautiful manuscript—Codex Alexandrinus.

Since then, and up to the present, over five thousand manuscripts of the Bible have been uncovered, all of them more ancient and more accurate than those that had been used as the basis for the Authorized Version. Upon closer examination and comparison, a great number of discrepancies as well as mistakes showed up in the content. Textus Receptus [the tenth-century manuscript used for the translation of the New Testament of the King James Version] had been in vogue from 1516 to 1750; now it was challenged.

Naturally, the backers of the Textus Receptus strongly opposed those philologists who favored the newly discovered, more ancient manuscripts. Here is the interesting thing: these five thousand manuscripts in question, when compared to the Textus Receptus, had less than one percent difference in text. This is absolutely fantastic!

You realize of, course, that in the ancient world all copies of the Scriptures had to be made by hand. If you think that is easy, I suggest that you try it for yourself. Write out the Book of Romans. Then check through it and see how accurate you were. Perhaps then you would understand that in writing Hebrew or even Greek for twelve hours every day, the scribes might make a mistake—especially when there were no spaces between phrases, paragraphs or words—all of them in capital letters!

of the truth of one's convictions; it may legitimately be referred to only as an explanation of how that conviction arose within one's heart. The Spirit testifies "by and with the Word"; hence the biblical text must be appealed to as evidence for the truth of personal conviction. Word and Spirit are correlative in bringing the subjective conviction; they may not be separated in accounting for that conviction.

The experience resulting from the Spirit's internal testimony is a firm conviction, however, not mere subjective feeling. Calvin described it as "a conviction that requires no reasons," as "a knowledge with which the best reason agrees," and as knowledge in "which the mind truly responds more securely and constantly than in any reasons" (1.7.5). Nor is it an experience restricted to only a few; it is a conviction that every "believer experiences within himself," although Calvin adds, "my words fall far beneath a just explanation of the matter" (1.7.5). F. H. KLOOSTER

Bibliography. A. Kuyper, *The Work of the Holy Spirit*; J. Murray, "The Attestation of Scripture," in *The Infallible Word*; B. Ramm, *The Witness of the Spirit*; P. Schaff, *The Creeds of Christendom*, III; B. B. Warfield, *Calvin and Calvinism*.

Interpretation of the Bible. An explanation of what is not immediately plain in the Bible. Because of the multifaceted character of the Bible, its interpretation takes a variety of forms. The biblical documents are ancient, written in Hebrew, Aramaic, and Greek at various times between 1200 B.C. (if not earlier) and A.D. 100, reflecting several different historical and cultural settings. A basic requirement for the understanding of these documents is their grammatico-historical interpretation or exegesis—bringing out of the text the meaning the writers intended to convey and which their readers were expected to gather from it. This grammatico-historical exegesis is commonly practiced in the classroom, and is distinguished from exposition, which is more appropriate to the pulpit. Exposition aims to apply the text and its meaning to men and women today, enabling them to answer the question: what message has this for us, or for me, in the present situation? To be valid, exposition must be firmly based on exegesis: the meaning of the text for hearers today must be related to its meaning for the hearers to whom it was first addressed. The study of the principles of interpretation—both the grammaticohistorical interpretation and the practical application of that interpretation in the pulpit—is called hermeneutics.

Grammaticohistorical Exegesis. Each biblical document, and each part of a biblical document, must be studied in its context—both its

immediate literary context and the wider situation in which it appeared. This calls for an understanding of:

The Biblical Languages, their structure and idioms.

The Types of Literature Represented. Unless the literary character of a document is obvious from the first, one must ask whether it is prose or poetry, history or allegory, literal or symbolic. Some genres found in the Bible have peculiar features not readily paralleled elsewhere and call for special rules of interpretation, e.g., prophecy and apocalyptic.

The Historical Background. A sense of history, such as the biblical writers themselves had, is necessary for the understanding of their writings. The historical background is the whole span of Near Eastern civilization from the early fourth millennium B.C. to the period of the widest expansion of the Roman Empire (under Trajan, A.D. 98-117). The changes within this time span were so sweeping that a biblical document can be misinterpreted if it is related to the wrong chronological setting. An appreciation of this fact will save us from judging precepts and actions of the Late Bronze Age by the ethical principles of the Sermon on the Mount. Again, the book of Jeremiah may yield some devotional profit even when one ignores the revolutionary movements that took place during the prophet's ministry, but the book could not be expounded adequately without some appraisal of those movements and their relation to Jeremiah's message.

The Geographical Conditions. The influence of climate and terrain on the outlook and behavior patterns of a population is of the greatest importance. The religious conflicts of OT times cannot be understood apart from some acquaintance with Palestinian geography. The prevalent Baal worship resulted from the fact that Palestine depended for its fertility on regular rainfall (cf. Deut. 11:10-17; Hos. 2:8; Jer. 14:22). To the Canaanites, Baal was the rain god who fertilized the earth, and his worship was a magical ritual designed to make the rain fall and the crops grow. It was difficult for the Israelites, after their settlement in Canaan, to grasp the lesson that the God of their fathers, who had provided for them in the wilderness, was equally able to provide for them in this new environment—that it was he, and not Baal, who sent the rain and gave them good harvests. So much of the biblical language, literal and metaphorical, has direct reference to geographical conditions that a knowledge of these conditions is indispensable for understanding the language.

The Life Setting. What kind of people were those whom we meet in the Bible? The effort to

ELWELL, WALTER A. EVANGELICAL DICTIONARY OF 565
THEOLOGY. GRAND RAPIDS: BAKER BOOK HOUSE, 1984,
 p. 565.

The period of struggle over the correct text of the English Bible lasted from 1750 till 1830, and it gave rise to a new science in philology—Textual Criticism. Finally, in 1830, the 'Textus Receptus' proponents conceded, and the struggle for the recognition of the older manuscripts was won.

We might call the years following 1830, right up to the present, the period of the improved text. These years produced the unraveling of the true text and its meaning.

In addition to this we must also mention the system we use to translate these manuscripts. It is called the ICE system. ICE is an acrostic taken from three words:

I is for isagogics: The interpretation of the Bible in its historical setting.

C is for categories: Classification of Biblical doctrine according to its subject matter.

E is for exegesis: The grammatical interpretation of Scripture from its original languages. ✱

In John 3:16 we are going to deal with the Koine Greek in our exegesis. The categories we are seeking to examine are Salvation and Eternal Security. The historical setting is the Incarnation of Christ and specifically a discussion He is having with a Jewish professor of theology named Nicodemus.

The verse thus begins with a conjunction which introduces an explanation of what has just been discussed. It looks like this in the Greek:

"Been Again" - SP
Birth mentioned by
our Lord in Jn 3:3, 7
APOST-PASSIVE-INF of
γενναω + ανωθεν
born from ABOVE

γα'ρ - \gar\ "For"

In verse 16 our Lord seeks to explain and amplify the statements He has made in the first 15 verses culminating in the statement found in verse 15:

John 3:15 - "Everyone who believes in Him may have eternal life."

The explanatory conjunction *gar* indicates that Jesus is about to discuss in more detail the concept that faith in Him results in eternal life. The subject of the sentence comes next, the masculine proper noun:

Θεός - \Theos\ God

The subject is accompanied with a verb that is going to reveal that God is the source of the action it describes. The verb is the aorist active indicative of:

ἠγάπα'ω - \agapaō\ loved

What God loved is found in the masculine singular direct object from the noun:

κόσμος - \kosmos\ the world.

TRANSLATION: "For God loved the world ..."

In order to fully appreciate what a passage is saying to us, we need to examine each word from the standpoint of the Greek grammar; a process we have just identified as "exegesis."

From the grammar so far we have learned that God is presented as a male, the masculine singular of *Theos*.

He is said to love the world—*kosmos*.

Now what does it mean when it says that God loves the world? Is this a statement of His appreciation for His original creation? It is a statement of His preference for the earth over all of His other heavenly creations?

Although *kosmos* is correctly translated “world,” its all-encompassing concept caused it to take on an additional meaning: that which the world includes, namely the human race.

Consequently we see that God loves the human race. Next comes the question, “What does it mean when it says that God loves us”?

First of all we need to learn some interesting points from the Greek grammar regarding the verb “to love”: *agapa* α :

● aorist tense - Culminative; views the love of God for the human race in its entirety but regards it from the standpoint of its existing result.

- 1- What is the existing result of God loving the world? It is stated in the upcoming result clause.
- 2- The result clause is going to state that God gave His Son.
- 3- And so the culminative aorist tense views the love of God in its entirety but emphasizes the existing result of that love, namely, the fact that He *gave* His Son to the world.

● active voice - God, as Subject, produces the action of the verb by loving the entire human race.

- 1- How does God love a species which is demonstrated to be sinful and imperfect? He does so through an unconditional act of grace.

- 2- Unconditional love means that God's love does not depend upon us, the object, but upon Himself, the subject.
- 3- In grace, God is free to express His love unconditionally to any object based on His personal integrity.
- 4- Since mankind is a fallen species because of personal sin, God made the sovereign decision to extend to us a means of reestablishing a relationship with Him.
- 5- His decision involved a Plan in which deity would take on the form of true humanity and become a substitute for the human race.
- 6- As substitute, this divine personality would receive the punishment for sins committed by mankind.
- 7- From this Plan we see emerge the doctrine of the Trinity: God the Father designed the Plan, Jesus Christ volunteered to execute the Plan, and the Holy Spirit agreed to explain the Plan to the human race.
- 8- The doctrine of the Trinity thus recognizes that God the Father, God the Son, and God the Holy Spirit are coequal, coeternal, and coinfinite, being one in essence but three in personality.
- 9- All three of these divine Personalities agreed to carry out this Plan as a measure of unmerited favor toward the human race.
- 10- Unmerited favor is also called grace and one of the ways it is expressed is through unconditional love.

GENTILES (or) GREEKS

ἔθνη

Ref to Gentiles who spoke
Greek. In SPQR, that
was everybody. Then,
the term was used by Jews
described to Latin

Indicative mood: Declarative; indicates that this is a statement of absolute fact; an undeniable principle of Biblical truth; a part of historical reality.

FACT: God unconditionally loved the human race so much that it resulted in Him giving to it His Son.

- 1- No member of the human race deserves this treatment.
- 2- At physical birth every individual is physically alive but spiritually dead.

"SALVATION: THE GIFT OF GOD'S LOVE"

Romans 3:9 - ... both Jews and Gentiles are all under sin;

v 10 - as it stands written, "There is no Jew or Gentile who is righteous, no not even one;

v 11 - "There is no Jew or Gentile who understands, there is no Jew or Gentile who seeks for God."

Romans 3:23 - ... for all Jews and Gentiles have sinned and fallen short of the glory of God.

Romans 5:12 - Just as through one man [Adam] sin entered into the world and death [spiritual; resulting in separation from God] through sin, and so spiritual death [separation from God because of a sinful nature passed from generation to generation by means of human procreation] spread to all men [at conception], because all mankind [seminally] sinned when Adam sinned.

(End CWL-002. See CWL-003 for continuation of study at p. 21.)

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④

PENALTY of SIN

PRESENT SIN

CURSE OF THE LAW

JUST OF GOD

PHYSICAL BIRTH - BA

REL TR

POSS IN ADAM

- 3- And thus, at physical birth, every person is physically alive but separated from God.
- 4- God is perfect, man is imperfect. A perfect God cannot have a relationship with an imperfect creature.
- 5- Nevertheless, God's unconditional love motivated His justice to find a way to reestablish the relationship which was severed due to Adam's sin in the Garden.
- 6- Justice determined that if all were sinners, and thus all separated from God, that God could reestablish a relationship if all were offered an equal opportunity for recovery.
- 7- That equal opportunity was the provision of Jesus Christ, the second Person of the Trinity, to act as our substitute and to die for our sins.
- 8- And so God the Son who is undiminished deity, voluntarily chose to lower Himself to the status of true humanity.
- 9- We have established that His true humanity was free of the sinful nature due to the Virgin Conception and was free of Adam's original sin due to the Virgin Birth.
- 10- Since our Lord never committed a sin from the source of His own volition, then He was uniquely qualified to act as a substitute for those who were spiritually dead due to sin.
- 11- Thus, when Jesus Christ hung on the cross, He was considered a certifiable target for the imputation of our sins and their judgment.
- 12- God in His justice judged our sins in Him. God in His grace offers us eternal salvation through faith in our Lord's vicarious act of unconditional love.

13- The unconditional love of God for the human race motivated the giving of His Son to the world.

14- It was the unconditional love of the Son who executed this Plan of salvation flawlessly.

1 John 4:10 - By this love exists, not because we have loved God but because God loved us [**unconditionally**] and sent His Son to be the propitiation for our sins.

15- The word propitiation is the noun:

ἱλασμος - \hilasmos\ Propitiation. This word expresses the Father's satisfaction with the work of Christ on the cross.

16- God's resultant grace to us is expressed by Paul in:

Romans 5:8 - God commended His love toward us in that while we were yet sinners, Christ died for us.

v 9 - Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

17- Let's now take a look at the result clause which follows the expression of unconditional love for the world. It is introduced by the conjunction:

ὥστε - \hoste\ "that." This introduces the result of God loving the world.

CTL John 3:16 - "God unconditionally loved the world so much that ..."

Next comes the result of God's unconditional love; the aorist active indicative of the verb:

διδωμι - \didomi\ "He gave."

• aorist - Dramatic; presents the present reality with the certainty of a past event. ✓

• The present reality is the fact that God gave His Son to the world. The certain past event in view is the Virgin Birth.

• active - God produces the action by presenting to the world through grace, His Son by means of the Virgin Birth.

• ind - Declarative; a statement of historic fact: the Virgin Birth is a reality.

Who God gave is mentioned next in the direct object, the noun:

Υἱος - \Huios\ "His Son."

- 1- This is the second Person of the Trinity, Jesus Christ.
- 2- The presentation of His Son to the world occurred at the Virgin Birth when God imputed soul life to our Lord's biological life thus creating human life.
- 3- Thus at physical birth, our Lord's undiminished deity was united with true humanity forever.
- 4- Jesus Christ is the unique Person of the universe.
- 5- He is different from man in that He is God; He is different from God in that He is man.
- 6- The next word brings out this unique nature, the appositional noun:

7
John 3:16 \KJV\ - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Kata Ioannην 3:16 \Greek Text\:

Οὕτως γὰρ ἠγάπησεν ὁ Θεός
SO MUCH FOR UNCONDITIONAL LOVE GOD

τὸν κόσμον, ὥστε τὸν υἱόν
THE WORLD (HR) (RESULT CL) SON THAT IT RESULTED IN HIM

τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς
THE UNIQUELY-BORN ONE GIVING HIS (PURPOSE CL) ANYONE FOR THE PURPOSE THAT

ὁ πιστευὼν εἰς αὐτὸν μὴ
WHO BELIEVES IN HIM NOT

ἀποληταὶ ἀλλ' ἔχουσι ζωὴν
SHALL PERISH (DIE) BUT HAVE LIFE

ἄϊωνιον.
ETERNAL

Transliteration: Houtos gar egapesen ho Theos ton kosmon, hōste ton huion ton monogene edōken, hina pas ho pisteuōn eis auton me apoletai all' echei zoen aionion.

μονογενής - \monogenēs\ "the uniquely-born One."

μονο- Only; unique in kind. Plus

-γενής - Born

- 1- This word clearly points out the unique nature of our Lord.
- 2- No one else can legitimately make the claim of having both a divine essence and a human essence.
- 3- No one can further claim to have been born spiritually as well as physically alive, free of the sinful nature.
- 4- When God imputed soul life to the Christ child in Bethlehem, He presented the world with His Son and our Savior, the uniquely born One, whose name was called Jesus.
- 5- Consequently, the gift of Jesus was the result of God's unconditional love toward the human race.
- 6- What is expressed next is the purpose for this gift. The purpose clause is introduced by the conjunction:

ἵνα - \hina\ "with the purpose that"

CTL John 3:16 - "God unconditionally loved the world so much that it resulted in Him giving His Son—the uniquely-born One—for the purpose that ..."

Next come the subject to whom this action is directed; the pronoun:

πᾶς - \pas\ "anyone"

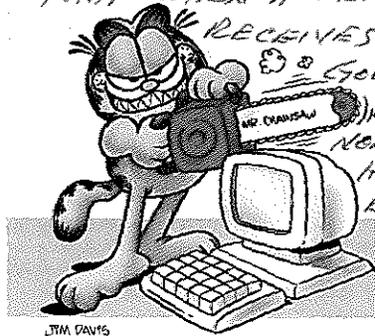
★ BEGAN CLASS WITH THE FOLLOWING:

BARRY, DAVE, "HE KNOWS NOT WHAT HE WRITES," IN DAVE BARRY'S GREATEST HITS, NEW YORK: FAWCETT COLUMBINE, 1988, p. 199-201.

E-10/6
B-10/19 A
(5)

UA - THE PRINCIPLE THAT
JESUS CHRIST DIED
FOR THE SINS OF THE
ENTIRE HUMAN RACE,
NOT JUST A PREDETER-
MINED FEW.

Sy AT THE MOMENT OF BIRTH, GOD
IMPUTES SOUL LIFE TO BIO LIFE, AT
WHICH POINT THE BELIEVER BECOMES
PRY ALIVE - A HR. THE VERY FACT
THAT WHEN A PERSON IS BORN HE
RECEIVES THE IMP OF ALL FROM
GOD WHEN HE MIGHT
HAVE BEEN FOREVER
NON-EXISTANT MEANS GOD
HAS A PURPOSE FOR
EVERY MEMBER OF THE



**COMPUTE THIS,
SUCKER!**

JIM DAVIS

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- 1- Please note who qualifies to participate in the purpose of God's gift of His Son to the world: the entire human race. *ΚΟΙΝΟΣ + ΤΩΣ = UNLIMITED ATONEMENT*
- 2- This is grace. The only criterion to qualify for this grace is that God imputed to you soul life at physical birth. *SELECTION*
- 3- Who may receive the saving grace of God? Any who are alive!
- 4- How can this potential become a reality? The answer is found next in the present active participle of the verb:

ΠΙΣΤΕΥΩ - \pisteuo\ "to believe" *WHO BELIEVES*

present - Gnostic; refers to that which is an aphorism. An aphorism is a brief statement of a principle. When found in Scripture it becomes a universal point of doctrine which is always true.

active - Any member of the human race can believe in Jesus Christ and have eternal life.

participle - Circumstantial; the action of the present participle accompanies the action of the main verb.

- 1- The main verb is *didomi*, "to give."
- 2- God's unconditional love for the human race resulted in Him *giving* His Son.
- 3- God gave His Son for the purpose that you would believe in Him.
- 4- A gift to be a gift must have no strings attached. A gift is offered free of charge and all the beneficiary has to do is accept it.

- 5- When someone gives you a present you never think to pay them for it.
- 6- It is understood that you did not earn it or deserve it. The benefactor gave it to you from his own motivation.
- 7- You simply must believe that this has occurred and that the gift is for you to enjoy.
- 8- All you must do to make the gift yours is believe that it belongs to you.
- 9- When you accept the gift you immediately take personal possession of it.
- 10- The verb “to believe” is a transitive verb and thus its merit lies in the object—that in which you believe.
- 11- That in which you are to believe is stated next in the prepositional phrase:

εἰς \eis\ plus the accusative of the pronoun:

αὐτος - \autos\ “in Him”

- 1- What must you do to be saved? Believe in Jesus Christ. WHOM GOD GAVE AS A RESULT OF HIS UNCONDITIONAL LOVE
- 2- Please note that no other requirements are mentioned: no works, no penance, no vows, no sacrifices, no commitment. Just faith in Christ.
- 3- The Plan of salvation is entirely the work of God.
- 4- The sacrifice which provides salvation is entirely the work of Christ.

- 5- The power which appropriates salvation is entirely the work of the Holy Spirit.
- 6- The only condition for salvation is a nonmeritorious faith in Jesus Christ plus absolutely nothing else!
- 7- The Scriptures, including the statements of Jesus Himself are crystal clear on this subject. Let's note a few:

John 3:18 - "He who believes \pisteuo\ in Him [**Jesus Christ**] is not judged but he who does not believe \pisteuo\ has been judged already because he has not believed \pisteuo\ in the person of the uniquely-born Son of God."

John 3:36 - "He who believes \pisteuo\ in the Son has eternal life but he who does not believe \pisteuo\ the Son shall not see life but the wrath of God abides on him."

John 6:47 - "Truly I say to you, he who believes \pisteuo\ in Me has eternal life."

John 11:25 - "I am the resurrection and the life. He who believes \pisteuo\ in Me shall live even if he dies."

^{ET} ^{PISTIS}
"SALVATION: ELECTION AND ADOPTION"

Romans 3:22 - Even the righteousness of God through faith \pistis\ in Jesus Christ for all those who believe \pisteuo\.

Romans 3:28 - For we maintain that a man is justified by faith \pistis\ apart from the works of the Law.

Ephesians 2:8 - For by grace are you saved through faith \pistis\ and that salvation is not from yourselves, it is a gift of God,

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B-10/9 B
⑥

v 9 - not of works lest any man should boast.

Acts 16:31 - Believe ^{πιστευο} \pistis\ on the Lord Jesus Christ and you shall be saved.

John 3:16 - "God unconditionally loved the world so much that it resulted in Him giving His Son—the uniquely-born One—for the purpose that everyone who believes \pisteuo\ in Him ..."

Next comes the statement of divine purpose: the doctrines of salvation and eternal security. They are stated by comparing what is *not* going to occur to the one who believes with what *is* going to occur to the one who believes *NOT*. The negative is the aorist middle subjunctive of the verb:

ἄπολλυμι \apollumi\ plus the negative conjunction :

μη - \me\ "shall not perish" DIE ; ETERNAL DEATH

- 1- There are two negative conjunctions used in the Greek. The other is: Οὐκ \ouk\.
- 2- *Ouk* negates the fact while *me* negates the idea.
- 3- Because of a person's faith in Christ, perishing in the Lake of Fire can never become a fact, it can only be an idea.
- 4- *Me* is therefore used to negate the idea of perishing, it's potential for becoming a fact has been terminated by faith in Christ.

aorist - Constative; views the action in its entirety with no reference to its beginning, its end, or its result. *Perishing* has no beginning, end, or result because it cannot exist in fact for the believer in Jesus Christ. *DYING*

middle - The believer participates in the action of the verb by never perishing. *DYING*

subjunctive - Indicates the purpose of the action of the main verb. God gave *\didomi* so that you might not perish *\apollumi*. *DIE*

- 1- God has decided upon this plan of salvation and there is no act, no sin, no failure on the part of any human being which can prevent faith from saving his soul.
- 2- Further, having believed, there is no act, sin, or failure on the part of any believer which can cause God to withdraw His gift of salvation. *SiSwye ✓*
- 3- Our Lord's statement is crystal clear: God gave His Son to the world.
- 4- This gift was motivated by unconditional love for the entire human race.
- 5- Since these two actions are produced by God's grace, then there is nothing required of the human soul but that one lone stipulation stated in the purpose clause: "believe in Him."
- 6- Once this act of faith has occurred, the Holy Spirit takes that faith and makes it effective for salvation.
- 7- Salvation results in the believer being transformed into a son of God, adopted into His royal family, and *IMPUTED* ~~guaranteed~~ eternal life.
- 8- Let's note some documentary passages:

Galatians 4:4 - But when the fulness of time came, God sent forth His Son **[undiminished deity]** born of a woman **[true humanity]**, born under the Law,

v 5 - in order that He might redeem those who were under the Law, in order that we might receive the adoption as sons.

v 6 - Because you are sons,^{*} God has sent forth the Holy Spirit into our streams of consciousness, crying, "Abba **[Aramaic]** ! *Pater* **[Greek]** ! Father!"

Note: Isagogics on Roman adoption:

- 1- In Rome, patrician children stayed under the mother's care until they were 7 years old.
- 2- After that time, the boys went to private school and were under the discipline and training of a pedagogue.
- 3- The pedagogue was not an academic instructor. His job was to inculcate standards of moral and physical well-being.
- 4- The pedagogue was therefore a surrogate father during these formative years.
- 5- The boys academic training was usually handled by a Greek slave.
- 6- The curriculum consisted of learning how to read and write and to compute with Roman numerals.
- 7- The only textbook was the Twelve Tables, the Roman equivalent of the Magna Carta in England and the Bill of Rights in the United States.

(End CWL-003. See CWL-004 for continuation of study at p. 31.)

- 8- In addition, physical education was emphasized with competition in spear, sword, javelin, wrestling, and running.
- 9- Therefore, for the first 7 years a child was under the care and nurturing of his mother.
- 10- For the next seven, he was placed under the rigorous discipline of the public schools.
- 11- The greater emphasis was the development of enforced humility, respect for authority and inculcation of virtue.
- 12- These young Romans were confined to a very strict military system which allowed very little freedom.
- 13- The objective was to make out of every Roman male a citizen of highest integrity and moral character.
- 14- Once a boy successfully completed his 14-year indoctrination, he was considered ready to receive full Roman citizenship.
- 15- By age 14 he was either ready to enter Roman society or he was considered a loser.
- 16- The father would receive consistent reports from the instructors and the pedagogues as to the progress of his son.
- 17- If the reports indicated that the son was not going to measure up then the father was faced with decisions regarding the inheritance of his estate.
- 18- Roman law allowed a father to pass his estate, position in society, political office, wealth, and possessions down to one of his sons.

- 19- It further allowed that if the father believed that none of his sons demonstrated the ability to take on such a responsibility then he could go outside the family to obtain an heir.
- 20- A search would be made of qualified candidates, young men of plebeian parents who showed ability, attitude and capability, or relatives of a patrician family
- 21- Many times such a candidate would be located in one of the plebeian families employed by the patrician's estate.
- 22- When this young man was found he would be offered the opportunity to demonstrate his abilities.
- 23- If the teachers and pedagogues reported back positively, then the father had the option of bringing that young plebe into his household.
- 24- At 14, the young man was inducted into the family and granted heirship of the father's estate and fortune.
- 25- At the death of the father, he became head of the household.
- 26- The legal process of assigning heirship on a legitimate son, relative, or some worthy plebe was called Adoption.
- 27- This legal process is called in the Latin *adoptia* and in the Greek ὑποθεσις \hypothesis\.
- 28- Once a child was chosen as heir, the official ceremony of adoption was conducted and was called *adrogatio*.

- 29- The one selected could be the father's legitimate son; the son of a relative or a son from outside the family.
- 30- Selection could occur at any age but for those who were minors, i.e. under 14, they could not be adopted until their 14th birthday.
- 31- Up to that point the child was a minor in the eyes of the law.
- 32- As a result, he was legally no different than that of a slave, even though he had been designated as the heir to his father's estate.
- 33- On his 14th birthday, his father would organize an *adrogatio* ceremony.
- 34- Invited would be all potential heirs as well as the immediate family members.
- 35- The adopted son would enter wearing the robe of youth, the *toga praetexta*.
- 36- The father would step forward, touch the boy on the shoulder with a ceremonial baton called a *festuca*, and say, "I claim this man as my son."
- 37- The young man would then remove his *toga praetexta* and be helped on with the fine white linen *toga virilis*, "the robe of manhood."
- 38- The father would then place the family signet ring on the young man's finger.
- 39- The privileges and opportunities associated with being adopted were many. In the eyes of Roman law, he was a new creature, being considered born again into a new family.

- 40- The transformation was considered so complete that intermarriage with step-sisters was forbidden.
- 41- He became the heir of the family fortune, the family business, his father's seat in the Senate or, as the case might be, the next Emperor.
- 42- The father was responsible for his adopted son's discipline and was held liable for any of his actions.
- 43- As a result of our adoption through faith in Christ, we are the sons of God and we may call Him, "Father."
- 44- As is the case in any culture, and as is obvious genetically, your father is always your father and there is nothing that you can do (or not do, for that matter) to change that relationship.
- 45- And so Paul concludes the thought in:

Galatians 4:7 - Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

"SALVATION: ETERNAL LIFE"

Galatians 3:26 - For you are all sons of God through faith in Christ Jesus.

John 1:12 - As many as received Him, to them He gave the right to become children of God, namely to those who believe on His name.

1 Peter 1:3- Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

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B - 10/11

⑦

v 4 - to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

v 5 - who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

All these verses indicate that faith in Christ is the only requirement for salvation and eternal life.

One of the passages we have just quoted, *Ephesians 2:8-9*, contains a grammatical guarantee of our eternal security.

In verse 8, the word for salvation is σωζω \sozo\. It is an intensive perfect tense which means the action of salvation occurs in the past but with the result that its effects continue forever.

Thus we can develop an expanded translation which recognizes this grammatical point:

Ephesians 2:8 - For it is by grace you have been saved in the past with the result that you stand saved forever, through faith; and that salvation is not of yourselves, it is a gift of God;

v 9 - not as a result of works, that no one should boast.

This principle^{OF ETS EC} is also emphasized in the final phrase of *John 3:16*. It begins with the adversative conjunction:

ἄλλα - \alla\ "but"

Sets up a contrast between the idea of perishing in the Lake of Fire and eternal life. Eternal life is mentioned next; we have the present active subjunctive of the verb:

'εχω - \echō\ "have"

- present - Gnostic; designates a state or condition which perpetually exists. It is a universal Biblical principle that when you believe in Jesus Christ you have eternal life.
- active - As subject the believer produces the action of the verb by believing in Christ.
- subjunctive - Indicates here that this is the final purpose clause and is therefore related to the action of the main verb. The purpose for God **giving** Christ to the world is so that those who **believe** in Him might **have** eternal life.

The purpose is stated in the direct object which is made up of two words, first of all the adjective:

αἰωνιος - \aionios\ "eternal"; and the noun:

ζωη - \zoe\ "life"

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John 3:16 - "For God unconditionally loved the world so much [**the entire human race**] that it resulted in Him giving His Son—the uniquely-born One—[**equal provision of salvation to all**] for the purpose of assuring that everyone who believes in Him [**faith alone in Christ alone**] shall not perish [**eternal salvation**] but have eternal life [**eternal security**]."

- 1- This verse, along with the others we have noted, gives us a very clear understanding of how one acquires eternal life.

- 2- All that is required is faith in Christ. God looks on that faith decision as being totally sufficient to satisfy His righteous requirements for salvation.
- 3- Since it is sin which separates mankind from God, and since all sins were imputed to Jesus Christ and judged, then it must be concluded that sin is no longer the issue which separates mankind from God.
- 4- So what is? It is the failure to believe that Jesus is the One who took care of the problem.
- 5- A relationship with God is achieved when the individual both understands the message of the Gospel and then accepts it.
- 6- The message is that Jesus Christ is our divinely authorized Substitute and was uniquely qualified to remove our sin problem.
- 7- We must believe that He is both God and Man and that He suffered the punishment for our sins in His own human body and that as a result He is our Savior.
- 8- By believing in Christ you are in essence trusting in Him and His work to save you.
- 9- You are placing your faith in the Person and work of Jesus, trusting Him to insure that your soul will not perish in the Lake of Fire but rather live forever with Him in heaven.
- 10- The issue has been reduced by God Himself to the utmost simplicity: believe on the Lord Jesus Christ and you shall be saved.

Acts 4:12 - "There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

2 Corinthians 6:2 - Behold, now is the acceptable time, behold, now is the day of salvation.

John 10:9 - "I am the door; if anyone enters through Me, he shall be saved."

Once a person believes in Jesus Christ he is placed by the power of God into His royal family. We have established from Scripture how through faith in Christ one becomes a child of God.

And if one is a child of God then he is in the family of God. God is the ruler of the entire universe, Jesus Christ is the King of kings.

Thus, by becoming a child of God you are instantly adopted into His royal family. Thus, one second after your salvation, you become royalty. You have eternal life yet you remain alive in a human body which is still susceptible to the desires of the sinful nature.

This means that while you remain alive in this body, God has a Plan for your life. That Plan requires the believer to perform certain obligations and to do so in a predetermined manner. Learning this process and procedure is the top priority of the believer and is absolutely necessary for him to be successful in executing the Christian way of life.

Consequently, we are going to study the Plan which God has designed for us. We are going to study the unique assets which God has imputed to us which enable us to learn the Plan, to understand the Plan, and ultimately to fulfill the Plan.

Once we learn the mechanics of the Plan we will conclude by noting a few examples of how the believer who knows and understands the Plan is able to fulfill the Plan.

First of all we we will study the mandate to **know** the Plan, then we will study the mandate to **understand** the Plan and finally we will study the obligation to **fulfill** the Plan. In so doing we will develop the mechanics of executing the Christian way of life.

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"DIVINE ACADEMY vs. COSMIC ACADEMY"

THE CHRISTIAN WAY OF LIFE

I. Know the Plan:

A- The Divine Academy vs. the Cosmic Academy

- 1- The Scriptures are very clear that there are two systems of thought which may be learned by the human mind.
- 2- There is the curriculum which is found in the Bible and is taught and understood through a system of grace.
- 3- The content of its subject matter is absolute truth.
- 4- The second curriculum is developed by Satan Himself and is taught and understood through a system of delusion.
- 5- The content of its subject matter is the unmitigated lie.
- 6- The delusion occurs because the lie is presented as if it were truth and is camouflaged by rhetorical and visual veils.
- 7- We call this the cosmic system and often refer to it by its Latin equivalent: *cosmos diabolicus*. ★

SEE ARTICLE:

BETHELL, TOM. "THE NEW COMINTERN." THE AMERICAN SPECTATOR. Nov. 1994, pp. 18-19.