



PROVERBS FOR TEENS AND YOUNG ADULTS

Earth has no sorrow that heaven cannot heal.

A FATHER'S INSTRUCTIONS

Proverbs 4:7-9 "The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding. "Prize her, and she will exalt you; She will honor you if you embrace her. "She will place on your head a garland of grace; She will present you with a crown of beauty."

by Alice Stanback, Ph.D.
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To the Reader

This book is written for teens and young adults, but the author contends that any subsequent age group would benefit from reading it. Its content is not intended to be an exhaustive study of the subject matter. According to Human Development, the teen years are from about 12-19, and the young adult years are from about 20-29, thus material conducive to each age group is included in the book. All scriptural references are from the Zondervan NASB Study Bible unless otherwise stated. Most Hebrew and Greek definitions are from Brown-Driver-Briggs, Strong's Concordance, NAS Exhaustive Concordance, HELPS Word-studies, and Thayer's Greek Lexicon unless otherwise stated. They are in parenthesis and sometimes underlined to enhance the reading of the text. Some verses are also underlined to enhance the reading of the text. Some pronouns are capitalized to enhance the reading of the text and to make the statement more comprehensible. All references from Bible Knowledge Commentary (BKC) and NASB Study Bible (NASB) are direct quotes. The author suggests that the student (a) uses a dictionary when necessary, (b) records "Journal Notes" immediately after completing a lesson, (c) reads all the scripture references within a lesson, (d) completes a minimum of one lesson a week, (e) asks God for wisdom, knowledge, and understanding before beginning each lesson because the Holy Spirit is the teacher, (f) rereads the book at least once a year as he or she grows spiritually, and (g) remembers that salvation is by grace alone (Sola Gratia), through faith alone (Sola Fide), in Christ alone (Solus Christus).

Contents

Acknowledgements.....	2
To the Reader.....	3
Lesson 1.....	6
Lesson 2.....	7
Lesson 3.....	8
Lesson 4.....	9
Lesson 5.....	12
Lesson 6.....	16
Lesson 7.....	19
Lesson 8.....	22
Lesson 9.....	26
Lesson 10.....	30
Lesson 11.....	35
Lesson 12.....	43
Lesson 13.....	49
Lesson 14.....	53
Lesson 15.....	60
Lesson 16.....	66
Lesson 17.....	72
Lesson 18.....	78
Lesson 19.....	85
Lesson 20.....	92
Lesson 21.....	99
Lesson 22.....	106

Lesson 23.....	114
Lesson 24.....	122
Lesson 25.....	128
Lesson 26.....	135
Lesson 27.....	142
Lesson 28.....	151
Lesson 29.....	157
Lesson 30.....	164
Lesson 31.....	172
From the Author.....	184
APPENDIX A.....	185
APPENDIX B.....	188

Proverbs Lesson 1

- 1. Read verses 1-7. Who wrote the beginning chapters of the book of Proverbs, and why did he write it?

- 2. Read verses 8-19. What will sinners do, and how should you respond to them? If you do not respond to them correctly, what will be the consequences? Discuss a time when you did not respond to evil enticement correctly, and what was the consequence(s). (Please answer each question separately.)

- 3. Read verses 20-33. How is the behavior of a wise person and a fool contrasted in these verses? Be specific.

Journal Notes

Proverbs Lesson 2

There are only two kinds of people in the world (1) those who walk with God and live their lives with Him and (2) those who walk by themselves and are their own god. Which are you? Which lifestyle do you prefer?

1. Read Proverbs 2. Make a list of the benefits of walking with God and the consequences of not walking with God?
2. Read verses 3-5. What will one need to do to discern the fear of the Lord and discover the knowledge of God?
3. Read verse 6. Who is the source of wisdom?
4. Read verses 7-9. How does one acquire the moral values of justice and equity?
5. What do the words “discretion” and “understanding” mean in verse 12?

Look up the definitions in Bible Hub:

- a. go to this link <http://biblehub.com/>
 - b. on the task bar click NAS for New American Standard Bible (hereafter NASB)
 - c. under that row, click Lexicon
 - d. type Proverbs 2:11 in the search box and then hit the search icon (if you are directed to a page with different versions of the verse, click Lexicon again)
 - e. look to the right of the word for its definition, and then scroll down for an expanded definition. Note: the term is used in a good manner and not a wicked or evil one. For the Old Testament, the definitions are listed under the verse; the New Testament search is done a bit differently. We will discuss this later.
6. Read verses 12-19. How are evil people described?
 7. Read verses 21-22. How are those who walk with God and those who do not walk with Him contrasted?

Journal Notes

Proverbs Lesson 3

- 1. Read Proverbs 3.
- 2. Make a list of things in this chapter that would demonstrate you trust the Lord. Example: If I _____, it would demonstrate that I trust the Lord.
- 3. Read verses 5-6. Write about a time when you did this. How did the Lord respond to you?
- 4. Read verses 13-23 and answer the following questions: (1) Who is the source of wisdom? (2) How valuable is it for the man of God to have wisdom? (3) How does an individual acquire wisdom from God, be specific? (4) What are some of the consequences of not having wisdom?
- 5. Right now stop and ask Jesus for His wisdom, knowledge, discretion, and understanding.

Journal Notes

Earth has no sorrow that heaven cannot heal. All the glory to God. Zondervan NASB Study Bible recommended for this study of Proverbs.

Proverbs Lesson 4

YHVH is the personal name of God. He is one God in three Persons, God the Father, God the Son, and God the Holy Spirit. Please read the following excerpts from *Classroom Biblical Theology I and III* (hereafter CBT I and III). The Trinitarian Nature of Salvation: The Source of Salvation is the complete Godhead. It is from the Father. He is the originator (the origin) of salvation, commonly expressed by “of” or “from”. Salvation is through Christ, the mediator, commonly expressed by “through” or “in”. Salvation is applied by the Holy Spirit, commonly expressed by “by” (dative or instrumental, often with “en”). The Father is the origin of the works of God, they are done or executed through the Son, and the Spirit applies them. This is clearly seen in Tit. 3:4-6: But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour”. See the following verses:

vv. 4-5 “of God . . . , He saved us”

v. 5 - “by (dia) the washing of regeneration and renewing by the Holy Spirit.” - the agency. The dia here denotes efficient cause.

v. 6 - “through (dia) Jesus Christ our Savior” - mediator. The dia denotes the personal agent or intermediary. (Some of these words are Greek terms, nevertheless you should be able to comprehend their meaning.)

Salvation is from God, through Christ, and by the Holy Spirit. It was true of the original creation, and is true of the recreation. Yet in a sense salvation is regarded as the peculiar work of Christ Jesus. He is the prominent person in the plan. (See the following link for more information on the names of God:

http://www.hebrew4christians.com/Names_of_G-d/YHVH/yhvh.html).

Exercise

Please begin this exercise by thanking the Father for developing a plan of salvation so that you could be saved. Thank Jesus for carrying out that plan by dying for your sins on the cross. Ask the Holy Spirit to illuminate (enlighten) the words of

Scripture so that you can understand them and to hide them in your heart so that you can remember them.

1. Read Proverbs 4. According to verse 1, how is understanding gained or acquired?
2. Read verse 4. What is the relationship between God's commandments and "to live"?
3. From verses 5-13 wisdom is personified (represent (a quality or concept) by a figure in human form; attribute a personal nature or human characteristics to something nonhuman), "her". Humans get wisdom from God, and they also get wisdom by reading the Bible, God's word. One cannot separate the word of God from the Holy Spirit of God. List the benefit of acquiring wisdom in these verses.
4. Read verses 14-19. List what will befall the unwise man or the wicked man.
5. Memorize verse 23 and meditate on it all week until it is hidden in your heart. To meditate in the Greek means to turn it over and over in your mind like a cow chews his cud (partly digested food returned from the first stomach of ruminants to the mouth for further chewing).
6. Read verses 20-22; 24-27. These verses tell (instruct) the student how to watch over (guard) his heart diligently. Please list these instructions and meditate on them during the week also. Believers obey the word of God and do not read it as an intellectual exercise. To not obey, is to not believe.
7. Memorize these verses, Prov 3: 5-8 Trust in the LORD with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight. Do not be wise in your own eyes; Fear the LORD and turn away from evil. It will be healing to your body And refreshment to your bones.
8. Faith is ultimately to trust God with your life, i.e., body, mind, spirit, and soul. Faith makes the unseen real. Rom 1: 16-17 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God (God gave you Jesus' righteousness and punished Him for your sins. Salvation is a gift: Eph 2:8-10 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.) is

Proverbs Lesson 5

The Father (Yahweh or YHVH) is the prominent Person in the Old Testament, and Jesus (Yehoshua or Yeshua [shortened from Yehoshua]) is the prominent Person in the New Testament. Jesus is also the prominent Person in God's plan of salvation. Dr. Robert Saucy explains that "The New Testament word for salvation means to save, to rescue, to make sound (all the way from rescue to restore, to make something sound and healthy), and the deliverance from the bondage of sin and all its negative effects, such as danger and diseases. Salvation is the equivalent of entering into the Kingdom of God, that is, being saved and entering into the Kingdom of God are equal." How does one enter the Kingdom of God?

There are two prerequisites to entering the kingdom of God: John 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again ([Titus 3:5: "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit..."] Regeneration: HELPS Word-studies: the re-birth all believers experience at conversion (Tit 3:5). Thayer's Greek Lexicon STRONGS NT: new birth, reproduction, renewal, recreation; hence, "moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better." Re-creating of one who is spiritually dead through the life-giving power of the Holy Spirit.) he cannot see (Tense Aorist and Voice Active [at any point in time, until the necessary condition is met]; "to see with the mind" [i.e. spiritually see], i.e. perceive [with inward spiritual perception].) the kingdom of God." John 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water (the cleansing work of the Holy Spirit) and the Spirit he cannot enter into the kingdom of God..." (read John 3:8). "God's Spirit is the sole agent in regeneration. God moves sovereignly upon the souls of those He has chosen, enabling them to have faith. He takes the spiritually dead and makes them alive. We are actually born again — regenerated — before we have faith. We are not born again because we trust Jesus; we trust Jesus because we are born again" (R.C. Sproul, Ligonier Ministries, Stanford, FL [see CBT I and III, pp 314-331, Doctrine of Regeneration; cf. Ez 36:25-27]) What did Jesus mean when He spoke of the kingdom of God in these verses?

According to Strong's Concordance, Jesus employed the phrase "kingdom of God or of heaven to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation". This kingdom is spoken of as now begun and actually present inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him. HELPS Word-studies defines the kingdom of God as the realm in which a king sovereignly rules. A kingdom always requires a king – as the kingdom of God does with King Jesus! It especially refers to the rule of Christ in believers' hearts – which is a rule that "one day will be universal on the physical earth in the Millennium." The kingdom is constantly used in connection with the rule of Christ in the hearts of believers – which also extends in various stages. Proverbs is in the Old Testament; therefore, what is the difference between the way Old Testament saint prayed, and the way New Testament saints pray today?

In Psalms 1:1 David prayed, "Give ear to my words, O LORD (YHVH), Consider my groaning. In the New Testament Jesus instructed his disciples to pray after this manner, "Our Father which art in heaven..." (See Matt 6:9ff, the Lord's Prayer). He also said in John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Therefore, many believers pray to the Father, but in the name of Jesus. Believers are also told to pray in the power of the Holy Spirit, Rom 8:26, 27 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. Jude 1:20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit. What does it mean to pray in the Holy Spirit?

All believers are in the kingdom of God (spiritual realm of the Holy Spirit). Accordingly, it may be best to say that believers are to pray to the Father, through (or in the name of) the Son, by the power of the Holy Spirit. Each Person of the Trinity has a role in the believer's prayer life. If this presently seems unclear to you, remember that wisdom comes from God. If you need wisdom in any area of your life, ask God for it. Ask him for his wisdom, knowledge, and understanding (read James 1:5ff).

Before proceeding, again ask God in the name of Jesus to illuminate (enlighten; shed light on) his word so that you may comprehend it.

Exercise

1. Read Proverbs 5.
2. What is the relationship between verses 1 and 2? In verse 2 “observe” means to follow dictates of (prudence, justice, kindness, wisdom), and “reserve” means to guard with fidelity, keep, observe, and discipline of Wisdom.
3. Describe the woman in verses 3-6 in your own words. What does the word “adulteress” mean? Look it up in Bible Hub’s lexicon. Also, look up “adultery” in a dictionary.
4. In your opinion, what does the father (teacher) mean in verse 7 when he tells his son (student) “do not depart from the words of my mouth? Refer to Prov 5:7 in Bible Hub’s lexicon.
5. Can you remember a time when you were sexually attracted to a person of the opposite sex (vs 3-6)? Write a paragraph about how this experience affected your intellect (mind), emotion (feelings), and will (decision making process). You do not have to share this paragraph with your mentor.
6. According to verses 12 and 13, why did the son almost find himself in “utter ruin” (physical, financial, and social) “in the midst of the assembly and congregation” (subject to wounds and disgrace or even death)?
7. Read verse 15, 18 and Song of Solomon 4:12, 15, metaphorically what does the terms “your own cistern” and “your own well” mean?
8. Cistern and well in verse 15, springs and streams in verse 16, and fountain in verse 18 mean the same thing. In verse 15, what is the father (teacher) admonishing the son (student) to do?
9. Read verses 16, 20, 22, and 23. List the consequences of sexual immorality.
10. The following are a few comments taken for the New American Bible study notes: (1) In the end the immoral woman is bitter and a lethal weapon. (2) Her immorality hastens her end. (3) Immorality eventually reduces one “to a loaf of bread” (6:26). (4) ... loss of vigor ... accompanies age. (5) In old age he (student) will look back and sadly acknowledge that

he has played the fool (see Prov 1:7, 22, 29-30). (6) The wife may become promiscuous if the husband is unfaithful. (7) Marital love is portrayed as better than wine in Song of Solomon 7:9. (8) The sinner is captured by a woman “whose heart is snares and nets.” (9) The death of the fool is described in similar terms in Prov 1:29-32 Because they hated knowledge And did not choose the fear of the LORD. “They would not accept my counsel, They spurned all my reproof. “So they shall eat of the fruit of their own way And be satiated with their own devices. “For the waywardness of the naive will kill them, And the complacency of fools will destroy them. Prov 7:21-25 With her many persuasions she entices him; With her flattering lips she seduces him. Suddenly he follows her As an ox goes to the slaughter, Or as one in fetters to the discipline of a fool, Until an arrow pierces through his liver; As a bird hastens to the snare, So he does not know that it will cost him his life. Now therefore, my sons, listen to me, And pay attention to the words of my mouth. Do not let your heart turn aside to her ways, Do not stray into her paths. Job 36:12 “But if they do not hear, they shall perish by the sword And they will die without knowledge.

Journal Notes

Proverbs Lesson 6

People in the Old Testament (OT) and people in the New Testament (NT) are saved the same way. By grace through faith in Jesus (Yehoshua, Jesus' name in Hebrew) (c.f. Eph 2:9-10). Jesus' saving work is presented in the OT in types and symbols (e.g. the sacrifices in Exodus). The Law was a witness to Christ, and the sacrifices were types of what Christ would do. In the "Interim Period" when Jesus was alive on earth, He came to purchase salvation for the world (c.f. John 3:16). Mankind and the created world are related in the Bible. Man's fall in the Garden of Eden negatively affected the world. God's eternal plan will culminate in the "New Heaven" and the "New Earth" in "eternity future" where only the believer will live eternally with God. The ultimate goal of God's covenants (the OT and NT are covenants that God made with mankind) with his people is that "He may be their God and they His people." (See Jer. 31:33; 2 Cor. 6:16, 18; cf. Rev. 21:7 "He who overcomes will inherit these things, and I will be his God and he will be My son.). A person will have to first believe in God, and then go to Jesus and trust Him to save him (John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.). Remember that the source of salvation is the complete Godhead. It is from the Father, through Jesus Christ, and applied by the Holy Spirit. The Holy Spirit proceeds (comes forth from) from the Father to the Son, and from the Son to the believer (John 15: When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me... John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you [Notice that "in My name" here means more than just adding it at the end of a prayer. It means in place of Jesus because He would die, rise, and return to the Father, and through the Person of Jesus Himself.]

Exercise

1. Who sends the Holy Spirit to the believer?
2. Read Proverbs 6.

3. What does the word “surety” mean in verse 1? Go to the Bible Hub’s lexicon and look directly across from the word in the “definition column” and below the verse.
4. In verse 2 what does the word “snare” and “caught” mean?
5. In your own words, paraphrase verses 1 and 2. Write it down.
6. In these verses is the student or the person he has become surety for responsible for his problem(s)?
7. Read verses 3-5. What should the student do to deliver himself from such a situation? (NASB study notes: (a) “deliver”: to gain release from the obligation, (b) “come into the hand of your neighbor”: assumed responsibility for his obligation, (c) “importune your neighbor”: be as persistent as the man in Luke 11:8.)
8. Write about two different occasions when you made yourself surety for someone else and as a result you experienced negative repercussions (an unintended consequence occurring sometime after an event or action, especially an unwelcome one.).
9. What is the main idea in verses 6-7? Always answer a question in a complete sentence. Include two or more of the following: subject (noun or pronoun), verb (unless the subject is understood), adjective, adverb, preposition, and conjunction (unless it is an interjection). See http://www.butte.edu/departments/cas/tipsheets/grammar/parts_of_speech.html
10. Read verses 8-11 (NASB study notes: A typical introduction to an instruction speech in Proverbs, evoking a domestic situation of a father preparing his son for life in the world. Here [vs 1:8] and in 6:20 the mother is also depicted as teacher.). What is a “ sluggard”? What is a source of poverty?
11. Why is the “ant” wise? In a paragraph, summarize verses 6-11.
12. Read verses 12-15 and list the characteristics of a worthless, wicked person. (NASB study notes: A vivid description of one who uses mouth, eyes, feet, and fingers [all a person’s means of communication] in devious ways to achieve the deceitful plots of his heart—here especially to spread slander about someone to destroy him.) Please look up terms when necessary.
13. What will be the end of the worthless and wicked person?
14. Read verses 16-19 and list the seven things that God hates. Identify which of these sins you have committed in the past and then confess them to JESUS. Read 1John 1:5-10. Confess means to agree with God; thus, when you

confess your sin(s) to Jesus, you are agreeing with God that what He said is true, and you have committed that particular sin(s). You do this with the intention of not practicing (continually committing) that sin(s) in the future. Believers sin, but they are being sanctified (set apart for God and holiness) daily by the Holy Spirit. They sin less and less over time. If you continue to commit the same sin(s) with regularity, beware that God will punish you. Read Heb 12:4-11; Prov 6:23.

15. This is a quote from Dr. James Allman at Dallas Theological Seminary, Dallas, TX, "What God has done in the past is a MODEL and a PROMISE of what He will do in the future, though He is too creative to do the same thing the same way twice." Memorize this and periodically recall it when reading scripture.
16. Why do you think the commandments of God are personified in verses 20-22? Remember (a) that the Bible and the Holy Spirit cannot be separated, and it is very dangerous to attempt to do so. (b) the Holy Spirit applies scripture to the regenerated person's heart. He sheds light on the word and causes a person to spiritually hear what God is saying to him through the Bible, speaks to a person's heart via the word, speaks of Jesus, and brings to a person's remembrance what God has said etc. God possesses all power, and when He speaks something happens. Read Gen 1:1-26.
17. In verses 24-35 God is once again warning the student to avoid an adulterous woman. When something is mentioned twice in Scripture, that means "pay attention!" Answer verses 26-27.
18. What is the moral principle taught in verses 24-35? In verses 30-35 what is the disposition of the woman's husband? Why does verse 32 say the one who commits adultery with a woman is lacking sense?
19. Ask the Holy Spirit to bring to your remembrance everything that you have studied in this lesson.

Journal Notes

Proverbs Lesson 7

New American Standard Bible

The Creation

Gen 1:1 In the beginning (before creation) God created (Bible Knowledge Commentary [hereafter BKC]: The motifs and the structure of the Creation account are introduced in the first two verses. That the universe is God's [YHVH] creative work is perfectly expressed by the statement God created the heavens and the earth. The word bārā` ("created") may express creation out of nothing, but it certainly cannot be limited to that (cf. 2:7). Rather, it stresses that what was formed was new and perfect. The word is used throughout the Bible only with God as its subject.) the heavens and the earth. 2The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God (Holy Spirit) was moving over the surface of the waters. 3Then God said (spoken WORD), "Let there be light"; and there was light (Mater came into existence as a result of the WORD of God.) 4God saw that the light was good; and God separated the light from the darkness. 5God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

The Creation of Man and Woman

Gen 2:7... Then the LORD God formed (to mould into a form; especially as a potter; to form, fashion) man of dust from the ground, and breathed (blow) into his nostrils the breath (a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal -- blast, (that) breath(-eth), inspiration, soul, spirit.) of life (chay (khah'-ee) age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing...)); and man became a living being (a soul, living being, life, self, person, desire, passion, appetite, emotion; nephesh (neh'-fesh) a breathing creature, i.e. animal of (abstractly) vitality. BKC: God's breathing the breath of life into man transformed his form into a living being (lit., "a living soul"). This made man a spiritual being, with a capacity for serving and fellowshiping with God. With this special Creation in mind, the reader can see the significance of the Fall. Since the Fall, regeneration by the "inbreathing" of the Holy Spirit is essential in order for people to enjoy

fellowship with God.) (See 2:3 made and create.) 8The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. 9Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

God spoke matter into existence, and He breathed life into man and he became a living being. God is the source of all life. Ps 36: 9For with You is the fountain of life; In Your light we see light. Yehosua sends the Holy Spirit to the elect. John 15:26“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me... John 20:22when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. John 16:7“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. John 14:16“I will ask the Father, and He will give you another Helper, that He may be with you forever... See Acts 2:1ff.

The Day of Pentecost

When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? “And how is it that we each hear them in our own language to which we were born? “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” But others were mocking and saying, “They are full of sweet wine.”...

Exercise

1. Read Proverbs 7. Read verses 1-5. Why did the teacher give the student such instructions? (NASB study notes: *the apple of your eye*: The pupil, which is cared for and protected because of its great value (see Deut32:10...). *Bind them on your fingers*: As a reminder. *Wisdom*: As embodied in the instructions of the wisdom teacher (vv. 1-3)).
2. How is the young man described in verse 7?
3. In verses 5-13, what are the characteristics of an adulteress woman?
4. Read verses 12-21. List ways in which the adulteress woman enticed and or persuaded the young man to commit adultery with her? (NASB: verse 14 *peace offerings*: Part of the meat could be eaten by the one who brought the offering and by his (or her) family (Lev 7:12-15). *Today I have paid my vows*: An offering made as the result of a vow was one of the peace offerings, and the meat had to be eaten on the first or second day (see Lev 7:15-16). So the young man had an opportunity to enjoy a real feast, one that ironically had a religious significance (cf. Amos 5:21-22).
5. In your own words, summarize the instructions (wisdom) given to the young man in verses 24-27.

Journal Notes

Proverbs Lesson 8

When God created (bara') man (Adam and Eve) [Eve was created in Adam.] they were very good. Gen 1:31 God saw all that He had made, and behold, it was very good... Gen 1:27 God created man in His own image, in the image of God He created him; male and female He created them. Gen 5:1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man (Adam) in the day when they were created.

Adam was both created (bara') and made (from the dust of the ground). The human spirit (the immaterial part of man) was created and the human body (the material part of man) was made (to mould into a form; especially as a potter). Gen 5:2 He created them male and female, and He blessed them and named them Man in the day when they were created. Every human being came from Adam and Eve (see Gen 2). Gen 2:1 Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Man is an intelligent being (has understanding); therefore, he is accountable to God for his actions (see Rev. 20).

Man is accountable to God, i.e., he must answer to Him for his actions. It is the “person” of the human being that is accountable to God. Think of a time when your parent(s) told you to do something and you replied, “I don’t want to.” That was your “I” or “person” speaking. At that point you became accountable to your parent(s) for that reply.

Man is body and spirit, which constitutes (be [a part] of a whole) the human soul (or human nature). Human nature is made up of a body and reasonable soul. Gen 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. For some the “person” is the agent of his substance or nature, that is, speaks for it. Gen. 3:10 And he said, “I” heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. The spirit and body together are the human soul, and the I is the expression of that soul. “I” is self consciousness, a sense of ego where it

takes control of the spirit and body. “I” is the agent of body, soul, and spirit. It is what makes humans accountable to God.

Before God breathed into man, he was not a living soul. The following is how Thayer's Greek Lexicon defines what occurred (see John 1:4): in him (the Logos) life was (comprehended), and the life (transfused from the Logos into created natures) was the light (i. e. the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up). (HELPS Word-studies says the following about “life” that is in God: $\zeta\omicron\acute{\epsilon}$ – life (physical and spiritual). All life (/zōē), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.). Do all men have eternal life? No. Eternal life is “life more abundantly (all-around, equidistant, more than; beyond what is anticipated, exceeding expectation; “more abundant,” going past the expected limit (“more than enough”). In John 10:10: “I came in order that they [believers] might continuously have life, even that they may continuously have it all-around, as contrasted with that which is brief and fleeting.). Does this mean that all men know God? (See John 17:3“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.) No. When Adam sinned in the garden all men became spiritually separated from God and the physical life that man now has at birth is brief and fleeting. Did all men die spiritually (spiritually separated from God) in Adam? Yes. 1 Cor 15:22 For as in Adam all die, even so in Christ shall all be made alive. Are all men “in Christ”? No. Only believers are in Christ. Read Romans 1; Romans 3:1-20. Salvation is from the Father and through the Son; therefore, the only way back to the Father is through the Son, Jesus. 1 Tim 2:5 For there is one God, and one mediator (– properly, an arbitrator (“mediator”), guaranteeing the performance of all the terms stipulated in a covenant (agreement); one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant: Christ is called the $\mu\epsilon\sigma\acute{\iota}\tau\eta\varsigma$ $\Theta\epsilon\omicron\upsilon$ $\kappa\alpha\acute{\iota}$ $\alpha\acute{\nu}\theta\rho\omega\pi\omega\nu$, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Timothy 2:5;) also between God and men, the man Christ Jesus.

Exercise

1. Before starting this activity, ask God to give you his wisdom, knowledge, and understanding.
2. Read Proverbs 8.
3. Read verses 1-4. Is wisdom and understanding hidden or do they shout to men in the streets?
4. In verse 5 wisdom is speaking specifically to what kind of men? In verse 6 they are admonished to do what?
5. List three things or persons you listen to more than wisdom and understanding found in Scripture.
6. What is the definition of “Listen” in Bible Hub?
7. In verses 7-9 wisdom is contrasted with what?
8. Read verses 10-11. What two elements are in wisdom and how valuable is it?
9. Read verses 12-36. How is the fear of the Lord defined?
10. In your own words paraphrase verse 14.
11. Will a ruler judge rightly without wisdom?
12. Who does wisdom love?
13. Define wealth and treasuries in verses 18 and 21.
14. NASB: verses 22-31. A hymn describing wisdom’s role in creation. Wisdom is here personified, as in 1:20-33; 3:15-18; 9:1-12. Therefore these verses should not be interpreted as a direct description of Christ. Yet they provide part of the background for the NT portrayal of Christ as the divine Word (John 1:1-3) and as the wisdom of God (1 Cor 1:24, 30; Col 2:3). Here, wisdom is an attribute of God involved with Him in creation. (When we speak of God's attributes, we are talking about those characteristics that helps us to understand who He truly is. That which follows is a thorough, yet incomplete list and summary of His attributes: eternity, mercy, goodness, omnipotence, grace, omnipresence, holiness, omniscience, immanence, righteousness, immutability, self-existence, justice, sovereignty, love, transcendence [use a dictionary when necessary]. Source: Blue Letter Bible [US] <https://www.blueletterbible.org/faq/attributes.cfm>)

Proverbs Lesson 9

Dr. James Allman at Dallas Theological Seminary said, "What God has done in the past is a MODEL and a PROMISE of what He will do in the future, though He is too creative to do the same thing the same way twice." Do you know there is really a door on earth that is the entrance to God's kingdom? When a man enters this door, he enters the kingdom of God, heavenly places, Trinity's abodes. Cf. Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. Eph 2:6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.

Gen 28:10 Then Jacob departed from Beersheba and went toward Haran.
11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. 12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. 13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. 14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. 15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." 16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." 17 He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Jesus said He is that door, and "I am the way, and the truth, and the life. No one comes to the Father except through me..." Read John 10:7, 9; John 14:6; 16:28.

Exercise

1. Read Proverbs 9

2. NASB study notes: has built her house (v 1): Both wisdom and folly have a house to which mankind is invited (see v. 14; 7:8; 8:34), but wisdom has built her house-for her there is no “sitting (v. 14). Cf. the virtues of the wife of noble character (31:10-27).
3. In verses 4-5, who is wisdom inviting to dine at her house? In verse 6, what is the result of one forsaking folly?
4. NASB defines “scoffer” as those who are proud and arrogant, who are full of insults, hatred, and strife, who resist correction even though they deserve flogging. “Reprove” means to argue down anyone, to confute, to convict. In verses 7-8, what happens to the person who tries to correct a scoffer?
5. In verses 8-9, how is the wise man and the scoffer contrasted?
6. Memorize and meditate on verse 10. Bible Hub defines fear here as morally, reverence -- dreadful, exceedingly, fear(-fulness). Read Prov 1:7. NASB says this verse is the theme of the book, and defines “fear of the Lord” here as a loving reverence for God that includes submission to His lordship and to the commands of His word (Eccl 12:13). God is our king (Mal 1:14), but even as we stand in awe of Him we can rejoice (see Ps 2:11; Is 12:6).
7. How is understanding defined in verse 10?
8. What are some of wisdom’s rewards in verses 11-12? Cf. 3:16-18; 4:22; 8:35; 14:14. What is the reward of a scoffer?
9. NASB: The woman of folly is boisterous: “Boisterous” links the personified “folly” with the adulteress, the wayward wife of 2:16 and 7:11. “Naïve and knows nothing” means she lacks good judgment, prudence and the fear of the Lord (see 1:3-4, 22, 29; 5:6). In verses 13-15 the wayward woman is discussed again; this should be a signal for you to do what?
10. Who is the boisterous woman calling out to in verse 15? Who harkens to her call and goes into her house in verse 16?
11. In verses 17-18, who resides in her house? Where is her house located?
12. What is Sheol (use Bible Hub)?
13. Is there any hope for such a woman; what do you think? Read the story of Rahab, a Canaanitess, in Joshua 2-6. In Heb 11:31 Rahab is listed in the great “Roll call of Faith.” (By faith Rahab the harlot (a prostitute) did not perish along with those who were disobedient, after she had welcomed the spies in peace.) In Matt 1:5 she is in the genealogy of Yehoshua (Jesus) (Matt 1: 1The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: 2Abraham was the father of Isaac, Isaac the

father of Jacob, and Jacob the father of Judah and his brothers. 3Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. 4Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. 6Jesse was the father of David the king.)

14. How can a woman like Rahab, a prostitute, be saved? Salvation is by grace (unmerited favor from God) through faith (trust) in Yehoshua alone and not by being good or doing good things for people. Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit. Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. Rom 3: 21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

(NASB study notes: heavenly places: Occurs five times in Ephesians, emphasizing Paul's perception that in the exaltation of Christ (His resurrection and enthronement at God's right hand) and in the Christian's union with the exalted Christ ultimate issues are involved—issues that pertain to the divine realm and that in the final analysis are worked out in and from that realm. At stake are God's eternal eschatological purpose (3:11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord) and the titanic conflict between God and the powerful spiritual forces arrayed against Him—a purpose and a conflict that come to focus in the history of redemption. Here (v. 3) Paul asserts that, through their union with the exalted Christ, Christians have already been

made beneficiaries of every spiritual blessing that belongs to and comes from the heavenly places. In vv. 20-22, he proclaims Christ's exaltation to that realm and His elevation over all other powers and titles so that He rules over all for the sake of His church. According to 2:6, those who have been made alive with Christ (2:5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)) share in Christ's exaltation and enthronement in heaven. This (3:10) by the gathering of Gentiles and Jews into one body of Christ (the church), God triumphantly displays His "manifold wisdom" to the "rulers and authorities" in the heavenly realm. As a result, the spiritual struggle of the saints here and now is not so much against "flesh and blood" as against the great spiritual forces that war against God in heaven (6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.).

Journal Notes

Proverbs Lesson 10

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YHVH (Hebrew: יהוה) alone saves. YHVH is frequently anglicized as Jehovah and Yahweh and written in most English editions of the Bible as "the Lord" owing to the Jewish tradition of reading it as Adonai ("My Lords") out of respect.

YHVH is the personal name of God and his most frequent designation. This is the Ineffable Name or Unutterable Name of the God of Israel. It is also referred to as the "Tetragrammaton," which simply means "the four letters."

When God commissioned Moses to be Israel's liberator from Pharaoh's Egypt, he asked for God's Name in order to validate his God-given role to the children of Israel (see Exodus 3:14). God simply answered Moses, "I AM THAT I AM" (KJV): "I will be," and therefore indicates a connection between the Name YHVH and being itself. YHVH is the Source of all being and has being inherent in Himself (i.e., He is necessary Being). Everything else is contingent being that derives existence from Him. The Name YHVH also bespeaks the utter transcendence of God. In Himself, God is beyond all "predications" or attributes of language: He is the Source and Foundation of all possibility of utterance and thus is beyond all definite descriptions.

This special Name of God (YHVH) was moreover combined with "The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" to be God's Name forever, "my memorial unto all generations" (see Exodus 3:15-16). In the traditional Jewish view, YHVH is the Name expressing the mercy and condescension of Almighty God. (Source: http://www.hebrew4christians.com/Names_of_G-d/YHVH/yhvh.html)

God is eternal. He has no beginning and no end. He has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events and acts in time (Ps. 90:2). God is eternal and has an eternal purpose (Eph 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will. Eph 3:11 This was in accordance with the eternal purpose which He carried out in Christ

Jesus our Lord.). In addition, He created conditions in which to enact His purpose, i.e., time, space, and creation (cf. Eph 1:1-14).

The Old Testament teaches man that (a) he is a hopeless sinner without God's saving grace (Ez18: 4"Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die. Ez 18:20The person who sins will die.), (b) he is born spiritually separated (dead) from God (Gen 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die." Ps 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.), and (c) God himself will pay man's sin debt because man cannot pay it (Gen 3: 15And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." Is 9:1-7But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them. You shall multiply the nation, You shall increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide the spoil. For You shall break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian. For every boot of the booted warrior in the battle tumult, And cloak rolled in blood, will be for burning, fuel for the fire. For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this. See Is 53.)

Exercise

Before starting this activity ask God to impart to you his wisdom, knowledge, and understanding; ask Him to shed light on the scripture so you may understand it.

1. Read Proverbs 10.

2. Complete the following table contrasting the righteous and the wicked. NASB defines fools as those who hate knowledge (1:22) and correction of any kind (12:1), who are ready to “quarrel” (20:3) and make no effort to restrain their anger (29:11), who are complacent (1:32) and who trust in themselves (28:26) rather than in God (Ps 14:1). The first two cells are examples of what is asked of you.

Righteous	Wicked
1. makes a father glad	is a grief to his mother.
2. delivers from death	do not profit
3.	
4.	
5.	
6.	
7.	
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11.	
12.	
13.	
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27.	
28.	

29.	
30.	
31.	
32.	

Written Assignment: no less than a paragraph for each question

1. Look at the content in both columns. In life, would you rather walk the path of a righteous man or a wicked man? Explain why?
2. Can you identify some of your own behavior (past or present) in both columns? What does this tell you about human nature?
3. Read Prov 5:11-12. What is the “end” of a wicked man?
4. This week meditate on Prov1:7, and then write God a letter (the letter does not have to be submitted to the teacher.).

New American Standard Bible

Remember God in Your Youth

Ecc12:1Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, “I have no delight in them”; 2before the sun and the light, the moon and the stars are darkened, and clouds return after the rain; 3in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows grow dim; 4and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will sing softly. 5Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street. 6Remember Him before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; 7then the dust will return to the earth as it was, and the spirit will return to God who gave it. 8“Vanity of vanities,” says the Preacher, “all is vanity!”

Purpose of the Preacher

9In addition to being a wise man, the Preacher also taught the people knowledge; and he pondered, searched out and arranged many proverbs. 10The Preacher sought to find delightful words and to write words of truth correctly. 11The words of wise men are like goads, and masters of these collections are like well-driven nails; they are given by one Shepherd. 12But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body. 13The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. 14For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

Journal Notes

Proverbs Lesson 11

"What God has done in the past is a MODEL and a PROMISE of what He will do in the future, though He is too creative to do the same thing the same way twice." In Ex 34:6-8 the LORD passed by in front of him (Moses) and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Israel looks back to its deliverance from Egypt as its national salvation; it also looks forward to the promised Messiah for its final salvation. A multicultural, multiethnic, and multiracial group of people went out of Egypt with Israel (see Ex 12: 38A mixed multitude also went up with them (Hebrews), along with flocks and herds, a very large number of livestock.). God chose Abraham, Isaac, and Jacob, and made from them and their descendants the nation of Israel. Why did God choose them? God chose them because He is sovereign (see Rom 9).

Deut 7:6 "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 "The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you and kept the oath which He swore to your forefathers..."

God is sovereign and does not have to answer to his creation. He does everything for his own glory and according to his own will (cf. Rom 11: 36; Eph 1: 5, 6; Eph 1: 11,12). He is eternal (cf. Ps. 90:2), and He chooses and calls (summons) men to service according to his will and purpose (cf. Eph 1:1-14; Rom 9; Eph 2:8-10). The chosen are "the elect." He is independent (aseity) and does not need man or the rest of creation for anything, yet man and the rest of creation can glorify him and bring him joy (Acts 17:24-25). He is also faithful and will always do what he has said and fulfill what he has promised (cf. Num. 23:19; Deut 7:6-11).

God demonstrates his faithfulness throughout the Bible; in this lesson his relationship with Moses and Joshua are used as examples of this.

God Chooses and Calls Moses

Ex 3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. 2 The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. 3 So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." 4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." 5 Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." 6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God. 7 The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. 8 "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. 9 "Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. 10 "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."

The Salvation of Israel: Exodus and sacrifices

Ex 12:1 Now the LORD said to Moses and Aaron in the land of Egypt, 2 "This month shall be the beginning of months for you; it is to be the first month of the year to you. 3 "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 4 "Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. 5 "Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 6 "You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to

kill it at twilight. 7‘Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. 8‘They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. 9‘Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. 10‘And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 11‘Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover. 12‘For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD. 13‘The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.

Ex 12:33The Egyptians urged the people, to send them out of the land in haste, for they said, “We will all be dead.” 34So the people (Hebrews) took their dough before it was leavened, with their kneading bowls bound up in the clothes on their shoulders. 35Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; 36and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians. 37Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. 38A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock. 39They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves. 40Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. 41And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt (see Ex-Deut, Appendix 2).

Joshua a Minister of Moses and Chosen by God (Ex 17ff)

Duet 1:34“Then the LORD heard the sound of your words, and He was angry and took an oath, saying, 35‘Not one of these men, this evil generation, shall see the

good land which I swore to give your fathers, 36except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the land on which he has set foot, because he has followed the LORD fully.’ 37“‘The LORD was angry with me also on your account, saying, ‘Not even you shall enter there. 38‘Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he will cause Israel to inherit it. 39‘Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them and they shall possess it. 40‘But as for you, turn around and set out for the wilderness by the way to the Red Sea.’

The Death of Moses

Deut 34:1Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, 2and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, 3and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. 4Then the LORD said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your descendants’; I have let you see it with your eyes, but you shall not go over there.” 5So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. 7Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated. 8So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses came to an end. 9Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses. 10Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face, 11for all the signs and wonders which the LORD sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, 12and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.

God Summons (Calls) Joshua

Num 27:15 Then Moses spoke to the LORD, saying, 16 “May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, 17 who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the LORD will not be like sheep which have no shepherd.” 18 So the LORD said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; 19 and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight. 20 “You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him. 21 “Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall come in, both he and the sons of Israel with him, even all the congregation.” 22 Moses did just as the LORD commanded him; and he took Joshua and set him before Eleazar the priest and before all the congregation. 23 Then he laid his hands on him and commissioned him, just as the LORD had spoken through Moses.

God’s Charge to Joshua

Joshua 1:1 Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses’ servant, saying, 2 “Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. 3 “Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. 4 “From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory. 5 “No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. 6 “Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. 7 “Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. 8 “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way

prosperous, and then you will have success. 9“Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go.”

Joshua’s Farewell Address

23:1 Now it came about after many days, when the LORD had given rest to Israel from all their enemies on every side, and Joshua was old, advanced in years, 2 that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, “I am old, advanced in years. 3 “And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you. 4 “See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun. 5 “The LORD your God, He will thrust them out from before you and drive them from before you; and you will possess their land, just as the LORD your God promised you. 6 “Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, 7 so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them. 8 “But you are to cling to the LORD your God, as you have done to this day. 9 “For the LORD has driven out great and strong nations from before you; and as for you, no man has stood before you to this day. 10 “One of your men puts to flight a thousand, for the LORD your God is He who fights for you, just as He promised you. 11 “So take diligent heed to yourselves to love the LORD your God. 12 “For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, 13 know with certainty that the LORD your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you. 14 “Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed. 15 “It shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so the LORD will

bring upon you all the threats, until He has destroyed you from off this good land which the LORD your God has given you. 16“When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the LORD will burn against you, and you will perish quickly from off the good land which He has given you.”

Moses and Joshua were chosen and called by God to be participants in His eternal plan of salvation, and accordingly He was faithful to them and to His covenant with Abraham.

Exercise

1. Proverbs 11 contrasts the upright and the wicked. List the results of upright behavior and wicked behavior in this chapter.

Consequences of Upright Behavior	Consequences of Wicked Behavior
1. His (the Lord's) delight.	an abomination to the LORD
2. wisdom	dishonor
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2. Remember, as God was with Moses and Joshua, He will be with you.
Always trust God. Meditate on the following verses: Heb 10:37**FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.**
3. Meditate on the following verses, and ask God to make them real in your life: Ps62: 8**Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us. Ps 64:10The righteous man will be glad in the LORD and will take refuge in Him; And all the upright in heart will glory. Prov 3:5Trust in the LORD with all your heart And do not lean on your own understanding. 6In all your ways acknowledge Him, And He will make your paths straight. 7Do not be wise in your own eyes; Fear the LORD and turn away from evil.**
4. Write of a time when you were in an adverse situation and trusted God and he delivered you.

Journal

Proverbs Lesson 12

Proverbs 10 contrasts the righteous and the wicked. Chapters 11-18 contrast the upright and the wicked. Upright is defined four ways in Proverbs:

1. 2:21 For the upright (straight, right) will live in the land And the blameless will remain in it.
2. The way of the LORD is a stronghold to the upright (completeness, integrity), But ruin to the workers of iniquity (10:29).
3. 11:20 The perverse in heart are an abomination to the LORD, But the blameless ([KJV] upright: complete, sound) in their walk are His delight (11:20).
4. Men of bloodshed hate the blameless (KJV upright: complete), But the upright ([KJV] just) are concerned for his life (29:10).

One of YHVH's attributes is righteousness (justice): God always acts in accordance with what is right and is himself the final standard of what is right. Deut. 32:4 "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He." God requires that human being be righteous, but Scripture says, "as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE" (Romans 3:10). So how does a man acquire righteousness? On his own, he cannot, but Rom 3:21 says that God has provided a righteousness for him:

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

Old Testament Jews sought to obey the Law, but it provided only a temporary covering for sin "because in the forbearance of God He passed over the sins

previously committed” (Rom 3:25). Jesus paid the sin debt during his incarnation. The incarnation was the act of God the Son whereby he took to himself a human nature: Jn. 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. Phil 2:6who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Salvation in the OT and the NT is by grace through faith in Jesus Christ: Eph 2:8 “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast.” The Law and the sacrifices in the OT were “symbols” and “types” of Christ. In the OT people looked forward to the coming of Christ, and in the NT people look back at the coming of Christ.

Righteousness

Sometimes when reading definitions in a concordance or Bible Dictionary, the following are present: (1) The first meaning is a comprehensive meaning, e.g. number 1. (2) An alphabet may follow indicating specifically how the word is used in that verse, e.g., 1 a. (3) If the verse is given with the definition, this indicates specifically how the word is used in that verse.

1. Gen 15:6 Then he (Abraham) believed in the LORD; and He reckoned it to him as righteousness.
 - a. KJV Lexicon: tsdaqah (tsed-aw-kaw'): ((abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity) -- justice, moderately, right(-eous) (act, -ly, -ness).
 - b. NASB study notes: Abraham is the “father of all who believe” (Rom 4:11), and this verse is the specific reference to faith in God’s promises. It also teaches that God graciously responds to a man’s faith by crediting righteousness to him (see Heb 11:7).
2. Rom 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets.

- a. Strong's Concordance: ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) has been manifested, being witnessed by the Law and the Prophets.
- b. HELPS Word-studies: dikaiosýnē (from /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.
- c. Thayer's Greek Lexicon STRONGS NT: δικαιοσύνης, ἡ (δίκαιος): "the virtue or quality or state of one who is δίκαιος;" 1. in the broad sense, the state of him who is such as he ought to be, righteousness; the condition acceptable to God; c. in the writings of Paul ἡ δικαιοσύνη has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience (Galatians 3:10, 12). Obedience of this kind no one has rendered (Romans 3:10), neither Jews nor Gentiles (Romans 1:24-2:1) — for with the latter the natural law of right written on their souls takes the place of the Mosaic law (Romans 2:14f). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith, by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as δικαιοσύνη; that is to say, δικαιοσύνη denotes "the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace

of God offered him in the expiatory death of Jesus Christ. δικαιοσύνη Θεοῦ, ἢ τοῦ Θεοῦ δικαιοσύνη, the righteousness which God ascribes, what God declares to be righteousness, Romans 1:17; Romans 3:21.

3. Rom 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”
 - a. Strong’s Concordance: See Rom 3:21
 - b. HELPS Word-studies: See Rom 3:21
 - c. Thayer's Greek Lexicon STRONGS N: See Rom 3:21. δικαιοσύνη Θεοῦ, ἢ τοῦ Θεοῦ δικαιοσύνη, the righteousness which God ascribes, what God declares to be righteousness, Romans 1:17
4. Heb 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.
 - a. Strong’s Concordance: (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.
 - b. HELPS Word-studies: *dikaiosýnē* (from /*díkē*, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). /*dikaiosýnē* ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). /*dikaiosýnē* ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.
 - c. Thayer's Greek Lexicon STRONGS NT: *δικαιοσύνης*, "the virtue or quality or state of one who is *δίκαιος*": 1. in the broad sense, the state of him who is such as he ought to be, righteousness the condition acceptable to God: *ἢ κατὰ πίστιν δικαιοσύνη* according to, appropriate to, faith, Hebrews 11:7.
5. Rom 1:17... “BUT THE RIGHTEOUS [man] SHALL LIVE BY FAITH.”
 - a. Strong’s Concordance: just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).
 - b. HELPS Word-studies: *díkaios* (an adjective, derived from *dikē*, "right, judicial approval") – properly, "approved by God"; righteous; "just in the eyes of God." ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, /*dikaiosýnē*

("righteousness").] /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

- c. Thayer's Greek Lexicon STRONGS NT: emphatically, and in the Messianic sense, to enjoy real life, i. e. to have true life and worthy of the name — active, blessed, endless in the kingdom of God (or ζωή αἰώνιος; see ζωή, 2b.): Luke 10:28; John 5:25; John 11:25; Romans 1:17.

Exercise

1. In your own words, compare and contrast the upright and the wicked in the following table. Use Bible Hub for definitions when necessary.

Upright	Wicked
1. A person who loves to learn will bear chastening and correction.	A brutish person will not learn because he hates discipline and correction.
2. The Lord will bestow goodwill upon a good man.	The Lord will declare a man wicked who devises evil purposes in his heart.
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2. Meditate on the following verse this week: Proverbs 12:3 An evil man is ensnared by the transgression of his lips, But the righteous will escape from trouble.

Journal Notes

Proverbs Lesson 13

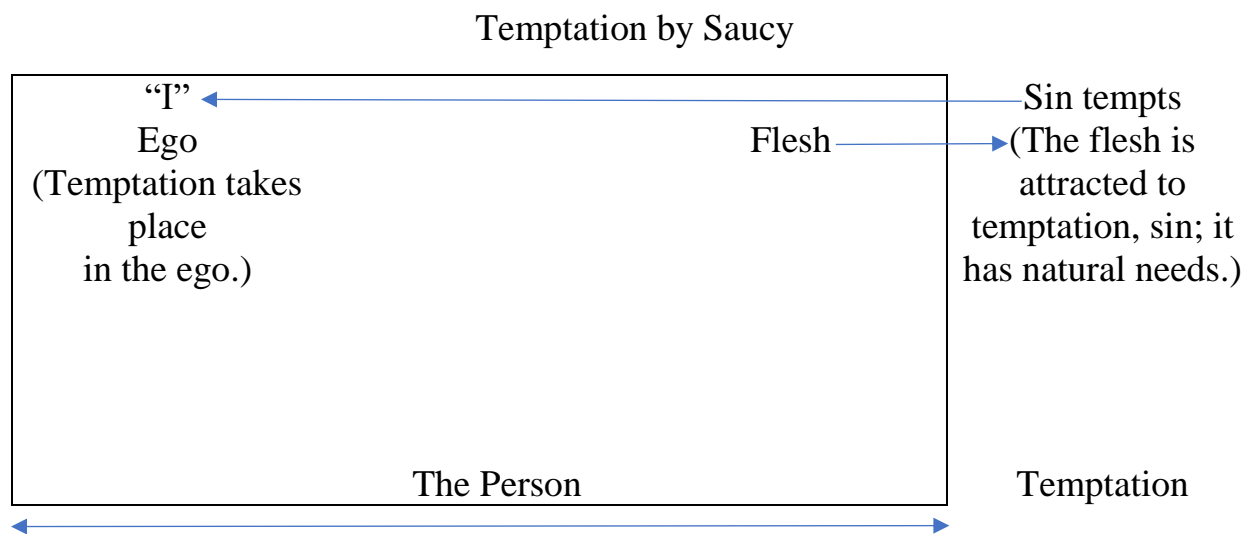
In Romans 3:21-30; 4:1-25, Paul explains that the “righteousness of God” is a gift and is not based upon a man’s good works. A human could never do enough good works to satisfy what God demands of him. He demands that man be righteous. Adam was created good but not righteous. He was untested, and when tested, he fell short of the glory of God (c.f. Rom 3:23).

Adam (“Adam and Eve,” see Gen 1:27; Gen 5:2) was capable of disobeying God. He could sin, and his sin was that he wanted to be his own god (Gen 3: 5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”). YHVH knows good and evil, but He does not know evil experientially (God is holy and righteous, c.f. Is.6:3; Deut. 32:4.). Adam wanted to determine for himself what was good and what was evil, although God had told him disobedience would bring death (Gen 2:16 The LORD God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”). The following was Eve’s rationale for eating from the forbidden tree, Gen 3: 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. John says such reasoning is from the world and does not come from YHVH. 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who does the will of God lives forever. Compare what John says to Gen 3: 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Walvoord and Zuck describes human temptation as from within:

The source of temptation is from within a person; it is his own evil desire, lust, or inner craving. He is dragged away and enticed. This inner craving draws a person out [exelkomenos] like a fish drawn from its hiding place,

and then entices him [deleazomenos...’to bait’...or hunt with snares’]. So a person both builds and baits his own trap. (Walvoord and Zuck, 1985, p.822)

Saucy says, sin is described best in the fall, “and ye shall be as gods”. That is what Adam and Eve wanted, and that is the description of every unsaved person, he is his own god. *If out of the heart flows the issues of life, and man has to surrender his own godhood in order to receive the true God, then from where does he get the power to turn against himself? *Where does man get the power to deny himself if he is his own god? Answer: It is impossible. Something has to intervene by the Spirit of God to make that possible. (CBT I and III, p. 239).



God is greater than sin, and His grace is greater than sin (see Col 2:8-15; Matt 28:18; Eph 1:15-23; Rom 5:20). The “Word of God” and the Spirit of God cannot be separated, and it is dangerous to attempt to do so. God speaks to the elect through His word (John 10: 26“But you do not believe because you are not of My sheep. 27“My sheep hear My voice, and I know them, and they follow Me. John 10:16“I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd. Cf. John 1:14; Heb 1:1-2. See John 17.). People are confronted with choices every day. Reading and believing the Bible will help an individual make upright decisions. Initially Adam died spiritually (spiritual separation from God), resulting in his physical death (separation of human body and spirit). This would have resulted in

his eternal death (eternal separation from God) if God had not made a covering for him (c.f. Gen 3: 21) because he did not believe (obey) God. (NASB study notes: *they knew they were naked*. No longer innocent like children, they had a new awareness of themselves and of each other in their nakedness and shame. *they... made... coverings*. Their own feeble and futile attempt to hide their shame, which only God could cover. *clothed them*. God graciously provided Adam and Eve with more effective clothing to cover their shame.). Remember Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound (KJV). Ask God each day to give you the wisdom, knowledge, and understanding to make upright, righteous decisions based on His word, and to lead you not into temptation, but deliver you from the evil one.

People are creatures created by God. They are not their own god, nor are they God.

Exercise

1. Read the following verses: 1 John 1:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. 3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. 4 These things we write, so that our joy may be made complete. 5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar and His word is not in us.
2. Ask God to forgive you for wanting to be your own god.
3. List one thing from each verse in Proverbs 13 that should be a rationale upon which to base related decisions.

Verse	Rationale
1.	When my parents disciple me, I should learn from that experience. I should also listen and learn from them when they rebuke or scold me.
2.	When I speak words of wisdom God will reward me.
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- 4. Thank God for His word.
- 5. Meditate on verses 9, 13, 18, and 20 this week.

Journal

Proverbs Lesson 14

Based on Westminster Larger Catechism Answer 43, Third Millennium Ministries sets forth a modern application of Christ's prophetic work in terms of his revelation to the church in two categories, extent and content.

Christ executeth the office of a prophet, in his revealing to the church, in all ages, by his Spirit and word, and in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

Extent

Content

Modern Application

Extent

Christ speaks to his “church” (ekklēsia, called out assembly) in all of Scripture and true prophecy. The whole Bible (OT and NT) is Christ’s prophetic word to his church. Scripture in all its parts is the prophetic word of Christ (1 Pet 1:10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. John 16:13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 “He will glorify Me, for He will take of Mine and will disclose it to you. 15 “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.).

The whole Bible is Christ’s word to the church because it affirms that every book of scripture is authoritative and relevant to the modern church. The entire Bible is the word of Christ for his church in all ages (11 Tim 3: 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.). Christ is the Word (John 1:1 “In the beginning was the Word, and the

Word was with God, and the Word was God...” HELPS Word-studies: Word λόγος (from /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [NASB study notes: Word. Greeks used this term not only to the spoken word but also of the unspoken word, the word still in the mind-the reason. When they applied it to the universe, they meant the rational principle that governs all things. Jews, on the other hand, used it as a way of referring to God. Thus John used a term that was meaningful to both Jews and Gentiles.]. Thayer's Greek Lexicon STRONGS NT: λόγος In several passages in the writings of John ὁ λόγος denotes the essential Word of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: John 1:1, 14.). Christ is the fulfillment of the entire prophetic revelation. In him all of God's promises have come to pass. All of Scripture is for the elect and for their instruction, to teach them who YHVH is and what He has done (cf. 1 Cor 2:6-16). Dr. Stephen Wellum says, “It is God's word for us that we are to follow completely, read it all now in light of the coming of Jesus Christ and all that he has accomplished for us.”

Modern Application

Content

The whole Bible was delivered to the church by Christ, God's chief covenant emissary, in order to instruct them (ekklēsia) regarding the terms of his covenant and in order to motivate them to avoid its curses and to pursue its blessings through faithful obedience. “God's will” then is the terms of his covenant and its application to believers' lives; their edification is their proper understanding of the terms of that covenant, while their salvation consists of covenant blessings. The whole Bible is God's covenant word to his people. Since Christ is God, the whole Bible is also his word. Believers must submit to Scripture so that they receive the covenant blessings of salvation. When God reveals His will for his people, he expects them to listen to his words so that they understand what he requires and to respond to him obediently so that they receive his salvation (2 Tim 3: 15 and that

from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.). The Bible is the covenant messages of the Great King, and they require an obedient response (Heb 2:1For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it. 2For if the word spoken through angels [NASB: The law given by Moses at Sinai. That angles were active in giving the law is indicated by Duet 33:2 (“ten thousand holy ones”); Ps 68:17; Acts 7:38, 53; Gal 3:19] proved unalterable, and every transgression and disobedience received a just penalty...).

Structure of God’s Covenants

God’s covenants have a structure that was used by Kings in the Ancient Near East, Suzerain Treaties (source <http://www.fivesolas.com/suzerain.htm>; see Appendix A). The basic elements of God’s covenants are (1) God’s benevolence towards his people, (2) the loyalty he requires of them, and (3) the promised consequence of blessings for obedience and curses for disobedience. The same themes can be seen in the prophetic ministry of Christ during his earthly ministry (cf. Deut 28; Deut 30; Lk 13:1-8; 1:35-38; Matt 25:14-30; Matt 5:45; 6:26-33). Everything Scripture relates to God’s benevolence, favor, and help; to the requirements and laws He expects his people to fulfill in their loyalty to him; and to the consequent rewards for obedience and punishment for disobedience. Dr. Dan Doriani at Covenant Theology Seminary said, “When we understand that Christ has given us his word as a means to live in obedience to God within that covenant, we are better prepared to understand that word and to live in ways that honor God and lead to his blessings.”

The Benevolence of YHVH

Justification by Faith

Rom 3:21But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23for all have sinned and fall short of the glory of God, 24being justified as a gift by His grace through the redemption which is in Christ

Jesus; 25whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. 27Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28For we maintain that a man is justified by faith apart from works of the Law. 29Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

Justification by Faith Evidenced in Old Testament

Rom 4:1What then shall we say that Abraham, our forefather according to the flesh, has found? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” 4Now to the one who works, his wage is not credited as a favor, but as what is due. 5But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 6just as David also speaks of the blessing on the man to whom God credits righteousness apart from works (cf. Ps 32:2): 7“BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. 8“BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.” 9Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.” 10How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, 12and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. 13For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. 14For if those who are of the Law are heirs, faith is made void and the promise is nullified; 15for the Law brings about wrath, but where there is no law, there also is no violation. 16For this reason

it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, 17(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. 18In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” 19Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; 20yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21and being fully assured that what God had promised, He was able also to perform. 22Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS. 23Now not for his sake only was it written that it was credited to him, 24but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25He who was delivered over because of our transgressions, and was raised because of our justification.

Exercise

Third Millennium Ministries teaches that when reading the Bible, a person should ask four questions, (1) How does this passage reveal the benevolence of God toward his people? (2) What blessings does it offer to those who hear and obey? (3) What does it say about curses that come on those who refuse to be faithful? (4) How does it reveal the loyalty He requires of his people?

Read chapter 14 and ask at least one of the above questions about each verse in this chapter and write your answers below. Lastly, select two verses to meditate on this week. Example:

1. The wise woman builds her house, But the foolish tears it down with her own hands. Q 4: God will bless one’s home if one obeys his word and acts wisely. God is the source of wisdom (cf. Prov 9:10; James 1:5).
2. He who walks in his uprightness fears the LORD, But he who is devious in his ways despises Him. Q1: The obedient person fears God. Prov 1:7 says The fear of the LORD is the beginning of knowledge; Fools despise wisdom

and instruction. God is the source of wisdom, He rewards those who fear and obey him with knowledge, wisdom, and instruction.

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Proverbs Lesson 15

"What God has done in the past is a MODEL and a PROMISE of what He will do in the future, though He is too creative to do the same thing the same way twice." God revealed to Moses who He was in Ex 34: 5The LORD descended in the cloud and stood there with him as he called upon the name of the LORD. 6Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations." Imagine this happening to you. It is quite profound. Some people say that God is unjust or unfair because He elects some people to be saved, but this is not true. All men are sinners, and in Adam all died (1 Cor 15:22 For as in Adam all die, so also *in Christ* all will be made alive.). YHVH says the soul that sins will die (Ez 18:4 "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die. Ez 18:20"The person who sins will die.).

God is not unfair nor unjust because He elects some humans to be saved, quite the contrary, He is compassionate and gracious and abounds in lovingkindness and truth. If God did not elect some upon whom to bestow grace, all humanity would spend eternity separated from Him in the "lake of fire" (see Rev 19:20; 20:10,14,15). The elect receive grace, the non-elect receive justice, no one receives injustice. God told Moses he would by no means leave the guilty unpunished. Christ is the "Elect One," and the Father chose some to be elect "in Him." Eph 1: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love. 1 Cor 12:14 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit (see CBT I and III, p. 240ff.). In Romans 9, God responds to this question himself.

14What shall we say then? There is no injustice with God, is there? May it never be! 15For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I

HAVE COMPASSION.” 16So then it does not depend on the man who wills or the man who runs, but on God who has mercy... 18So then He has mercy on whom He desires, and He hardens whom He desires. 19You will say to me then, “Why does He still find fault? For who resists His will?” 20On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? 21Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? 22What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, 24even us, whom He also called, not from among Jews only, but also from among Gentiles.

YHVH has many attributes, and wrath is one of them. God intensely hates all sin. Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.... All of God’s attributes will be glorified eternally. In lesson 14 the benevolence of God was focused upon. In this lesson the wrath of God is the focus.

The Severity of God’s Wrath

New American Standard Bible
Jerusalem’s Desolation Foretold

Ez 5:1 “As for you, son of man, take a sharp sword; take and use it as a barber’s razor on your head and beard. Then take scales for weighing and divide the hair. 2 “One third you shall burn in the fire at the center of the city, when the days of the siege are completed. Then you shall take one third and strike it with the sword all around the city, and one third you shall scatter to the wind; and I will unsheathe a sword behind them. 3 “Take also a few in number from them and bind them in the edges of your robes (BKC: Hiding these few hairs represented God’s preserving a remnant in the midst of judgment.). 4 “Take again some of them and throw them into the fire and burn them in the fire; from it a fire will spread to all the house of Israel. 5 “Thus says the Lord GOD, ‘This is Jerusalem; I have set her at the center of the nations, with lands around her. 6 ‘But she has rebelled against My ordinances more wickedly than the nations and against My

statutes more than the lands which surround her; for they have rejected My ordinances and have not walked in My statutes.’ 7“Therefore, thus says the Lord GOD, ‘Because you have more turmoil than the nations which surround you and have not walked in My statutes, nor observed My ordinances, nor observed the ordinances of the nations which surround you,’ 8therefore, thus says the Lord GOD, ‘Behold, I, even I, am against you, and I will execute judgments among you in the sight of the nations. 9‘And because of all your abominations, I will do among you what I have not done, and the like of which I will never do again. 10‘Therefore, fathers will eat their sons among you, and sons will eat their fathers; for I will execute judgments on you and scatter all your remnant to every wind. 11‘So as I live,’ declares the Lord GOD, ‘surely, because you have defiled My sanctuary with all your detestable idols and with all your abominations, therefore I will also withdraw, and My eye will have no pity and I will not spare. 12‘One third of you will die by plague or be consumed by famine among you, one third will fall by the sword around you, and one third I will scatter to every wind, and I will unsheathe a sword behind them. 13‘Thus My anger will be spent and I will satisfy My wrath on them, and I will be appeased; then they will know that I, the LORD, have spoken in My zeal when I have spent My wrath upon them. 14‘Moreover, I will make you a desolation and a reproach among the nations which surround you, in the sight of all who pass by. 15‘So it will be a reproach, a reviling, a warning and an object of horror to the nations who surround you when I execute judgments against you in anger, wrath and raging rebukes. I, the LORD, have spoken. 16‘When I send against them the deadly arrows of famine which were for the destruction of those whom I will send to destroy you, then I will also intensify the famine upon you and break the staff of bread. 17‘Moreover, I will send on you famine and wild beasts, and they will bereave you of children; plague and bloodshed also will pass through you, and I will bring the sword on you. I, the LORD, have spoken.’” (Consequences of Disobedience, Deut 28:15-68.)

Unbelief and Its Consequences

Rom 1:18For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19because that which is known about God is evident within them; for God made it evident to them. 20For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

21For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. 22Professing to be wise, they became fools, 23and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 24Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. 25For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 27and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. 28And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved (KJV reprobate mind; NAS Exhaustive Concordance: not standing the test, rejected. God turned His back to them. BKC: Pagan humanity's rebellion also included the rejection of the knowledge ("full knowledge") of God; In a sense they put God out of their mind. God's responding judgment was abandonment to a depraved ["disapproved"] mind, which expressed itself in attitudes and actions that ought not to be done [lit., "what is unfitting or improper."] mind, to do those things which are not proper, 29being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31without understanding, untrustworthy, unloving, unmerciful; 32and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

The fear of the LORD is the beginning of wisdom, the knowledge of the Holy One is understanding, and the believer's edification is his proper understanding of the terms of God's covenants.

Exercise

1. Read Proverbs 15.
2. Write about the verses that answer the question, What does it say about curses that come on those who refuse to be faithful?

Proverbs Lesson 16

Arminians believe that in “eternity past,” God looked down the continuum of time and saw those who, by their own free will, volitionally chose to believe in Christ and designated them “the elect” in Scripture, that is, He chose to save those who chose to believe in Him. Calvinists believe that the actions of God in salvation are initiatory and primary. God’s actions are initiatory because man is naturally unable to seek God and therefore salvation depends on God’s initiative (Rom. 3:10-13; Rom. 8:7-8; Jn. 6:44). The Bible clearly teaches that human beings do not initiate seeking God (cf. Rom 3:9-18).

For from Him and through Him and to Him are all things. To Him be the glory forever. Amen (Rom 11:36).

For a full discussion of Arminianism and Calvinism’s explanation of election, see *Classroom Biblical Theology I and III*, p. 245ff. Dr. Saucy, Professor Emeritus at Talbot School of Theology, would ask his students, “Why do you think Abraham believed God?” Please answer the question yourself. Abraham was living in a pagan nation located in modern day Iraq, and his father worshiped idol gods.

Josh 24:2 Joshua said to all the people, “Thus says the LORD, the God of Israel, ‘From ancient times your fathers lived beyond the River, namely, Terah, the father of Abraham and the father of Nahor, and they served other gods.’”

Dr. Saucy would say that Abraham saw God by faith. Faith makes the unseen real (cf. Heb 11:10). Scripture teaches that men are saved by grace through faith.

Rom 4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.” 10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, 12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love (Gal 5:6). Faith operates (energize, working in a situation which brings it from one stage (point) to the next, like an electrical current energizing a wire, bringing it to a shining light bulb. Saucy says, “Faith works, and what it works is love.” Cf. Romans 5:1-5.) by God’s love. For neither is circumcision anything, nor uncircumcision, but a new creation (Gal 6:15). Christ is the source of a believer’s new life. 2 Cor 5: 17Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. Faith and *grace* are a corollary (a direct or natural consequence or result, effect). Rom 4: 16For this reason it (justification) is by faith, in order that it may be in accordance with grace... Grace and faith are gifts from God (cf. Eph 2:8-9). God gives the elect something they do not deserve, Christ and his propitiatory work on the cross, including his resurrection and office of High Priest (look up “justification” and “propitiation” in Bible Hub).

God is the only source of faith. For from Him and through Him and to Him are all things. Saucy says, “Faith grabs hold of Christ. He saves through faith. It is then the instrument through which salvation is mediated.” D. A. Carson says, “Faith is the instrument that lays hold of the promise of God to justify the ungodly apart from works on the basis of our union with Christ and his righteousness.”

Faith in Jesus Christ is the essential thing: “Without faith, it is impossible to please Him [God]” (Heb. 11:6). Paul often couples faith with love (Gal. 5:6; Eph. 1:15; 6:23; Col. 1:4; 1 Thess. 1:3; 3:6; 5:8; 1 Tim. 1:5). Love for God and for one another is to be the main fruit of our faith in Jesus Christ. But faith in Him is the foundation, because it is through faith that the Holy Spirit comes to dwell in our hearts and produce His love in us (Gal. 5:22). (Source: Bible.Org, Romans)

Without faith it is impossible to please God, and everything that is not of faith is sin (cf. Heb 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. Rom 14:23b and whatever is not from faith is sin.). Belief is an element of faith; thus, without faith a person cannot believe the word of God, and thereby God. Paul says,

Rom 4:2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith (KJV mixed with faith) in those who heard.

Paul writes in Rom 10:17 So faith comes from hearing, and hearing by the word of Christ. Dr. Essex at The Master's Seminary sets forth that "faith produces hearing, and the Holy Spirit brings it about." A person cannot believe God without hearing and believing His word. Belief is an element of faith. Therefore, a man must have faith before he can believe YHVH. God gives the elect faith as a means to believe (Acts 13:48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed (ὅσοι ἦσαν τεταγμένοι εἰς ζῶην αἰώνιον, as many as were appointed (A. V. ordained) (by God) to obtain eternal life, or to whom God had decreed eternal life.) to eternal life believed.).

God gives faith as a gift, and it is not based on, nor is it the result of, an act of man (cf. Eph 2:8-9; Rom 4:2). Regeneration precedes faith, and belief is proof salvation (cf. John 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes (believing) in (into) Him shall not perish, but have (present tense) eternal life. John 3:36 "He who believes (believing; parallels obey) in (into) the Son has (present tense) eternal life; but he who does not obey the Son will not see life, but the wrath of God abides (abiding) on him," cf. John 17:3; 1 John 5:11; 2 Cor 5:17). An unregenerate man is "in the flesh," and the flesh is hostile toward God, and cannot obey Him. Rom 8:7 "because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God." So then, on what basis does a man have a right to brag or to boast about his salvation?

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Rom 6:23).

Man's Reversal of Fortune

The "But" in the following passages created a reversal of fortune for man and all of God's creation. These passages are the story of redemption history. The central figure of this reversal of fortune is Yehoshua HaMashiach (Jesus Christ).

Regeneration is where it begins, and to know Yehoshua HaMashiach is where it ends, life eternal. Jn. 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Yehoshua can only do what

he does because he is who he is. The question of his earthly ministry was “Whom say ye that I am?” This is the defining question of life.

Rom. 3:9-26 9What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;10as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; 11THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;12ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.” 13“THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING,” “THE POISON OF ASPS IS UNDER THEIR LIPS”;14“WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS”; 15“THEIR FEET ARE SWIFT TO SHED BLOOD, 16DESTRUCTION AND MISERY ARE IN THEIR PATHS,17AND THE PATH OF PEACE THEY HAVE NOT KNOWN.” 18“THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”19Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 20because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Justification by Faith

21But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23for all have sinned and fall short of the glory of God, 24being justified as a gift by His grace through the redemption which is in Christ Jesus; 25whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

Exercise

1. Read Proverbs 16.

- 2. Apply this question to each verse, How does it reveal the loyalty He (God) requires of his people? (loyalty not human works.)
- 3. Ponder your answers. If you find that you are lacking in any area of loyalty to God, confess your shortcomings and ask Him to work in you to will and to do his good pleasure. Please pray this regularly (Phil 2:13 for it is God who is at work in you, both to will and to work for His good pleasure. Example, “Father work in me both to will and to work for Your good pleasure.”).
- 4. Meditate on verses 15:1, 3, 4, 9, 10, 11, 21, 29, 33, Phil 2:13.

Verse	Areas You are Lacking in Loyalty to God

*It is not necessary to fill in the entire table

Journal Notes

Proverbs Lesson 17

The focus of this lesson is the blessings of YHVH. God has an eternal plan (Eph 3:11), and he tells the elect what that plan is in Ephesians (cf. 1 Cor 2:9-10a):

Eph 1: 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

As stated in the previous lesson, regeneration is where man's reversal of fortune begins. The elect, like all men, are born dead in trespasses and sin and walk (conducted their lives) according to the prince of the power of the air (Satan). God regenerates (rebirth, new birth, made alive, "moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better") them while they are still in this condition. Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved). See John 3:3-8; Ez 36:25-27. They do not repent nor believe before God regenerates them. There is no verse in Scripture that says or teaches, "believe

and you will be regenerated.” Just the reverse is true, when God regenerates a person, he obeys Him (John 3:36). “Repent” and “believe” are commands. They are granted by God (Acts 2:38: Repent [Tense: Aorist; Mood: Imperative; Voice: Active]; Acts 16:31: Believe [Tense: Aorist; Mood: Imperative; Voice: Active]; Acts 5:31: grant [διδόναι τίνι μετάνοιαν, to cause him to repent, Tense: Aorist; Mood: Infinitive; Voice: Active]; Acts 13:48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed (ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, as many as were appointed (ordained) (by God) to obtain eternal life, or to whom God had decreed eternal life [Tense: Perfect (The basic thought of the perfect tense is that the progress of an action has been completed and the results of the action are continuing on, in full effect. In other words, the progress of the action has reached its culmination and the finished results are now in existence. Unlike the English perfect, which indicates a completed past action, the Greek perfect tense indicates the continuation and present state of a completed past action.); Mood: Participle; Voice: Middle or Passive) to eternal life believed; cf. 2 Tim 2:25: grant: [to give]). The New Covenant stated in the OT is as follows: “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances” (Ez 36: 25-27).

Eph 2:1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we

are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

The elect were chosen in Christ before the foundation of the world (see Eph 1). This is good news! Today, both OT and NT saints are in Christ (Heb 11:39-40). For an in-depth discussion of The Doctrine of Regeneration, see CBT I and III, p 314ff. In Christ the believer has “new life”; he is a new creature. 2 Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Gal 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.). Believers will not experience eternal death because they have already passed from death to life and are presently living in the spiritual Kingdom of God (see Jn 5:24; 1 Jn 3:14; Jn 3:16, 18; Eph 2:6).

Saucy sets forth that “When a believer comes to Christ it is his spirit that dies at its core. The spirit does not become fully dead, that is, no remnant of the old, but death does start at the core, and now from then on newness is there, and this newness becomes stronger and stronger in his spirit. He is already on the resurrection side of the grave as far as his spirit is concerned. When his body is resurrected, he will be whole again. In the sense of immortality, both are destined to live forever with God.”

Some “flesh” (weakness) is still in the believer because he is still in his flesh body, but the Holy Spirit can overpower this weakness in man (cf. Rom 8:13-14; Gal 5:16, 18). The flesh is the traitor within, and a believer can hardly omit or eliminate the conflict it creates out of his mind (cf. Rom. 7:21). Flesh in the Bible fundamentally defines weakness, as opposed to Spirit. Jesus said, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world”, (Jn 16:33). Jesus has all power in heaven and earth in his hand, and believers are seated in heavenly places in Him (cf. 1Jn 4:4).

Eph 1:18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly

places, 21far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 22And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23which is His body, the fullness of Him who fills all in all.

God's blessings do not stop there. He has adopted believers into His family, and they partake of His divine nature (cf. Rom. 8:15; 8:23; 9:4; Gal. 4:5; Eph. 1:5). Adoption is one of the most precious doctrines in Scripture. It is what everything else is looking forward too. It is the ultimate culmination of the believer's salvation.

2Peter 1:2 "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 4For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust." (Cf. Jn 17:3)

For an in-depth discussion of Adoption, see CBT I and III, p 348ff. Every human, from Adam to the last man, awaits a final judgment (see Rev 11:18, 20:12-13).

2 Cor 5:10For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

God in his mercy has beforehand prepared good works for believers to walk in, and He causes them to walk in them. Eph 2:10"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." YHVH requires that a man be righteous, but it has been shown that man has no righteousness of his own, but God in his mercy has provided a righteousness for the believer.

2 Cor 5:21He (the Father) made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

YHVH also requires that human beings live a righteous life, but it has been shown that all have sinned and fallen short of the glory of God; but God in his mercy has provided a "positive" righteousness for man. The man in Christ receives to his

account the “positive righteousness of Christ,” God’s own righteousness. The obedience of Christ to God and his will is accounted to man; he is made righteous because of Christ’s obedience (cf. Rom 4:3; Is 61:10).

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (imputed righteousness)

The believer has many more blessing in Christ, too many to mention in this lesson or this book. As young believers grow older and wiser in Christ and in faith, the Holy Spirit will reveal many things to him. The elect will NEVER stop learning about YHWH.

Exercise

1. Read Eph 1:15-22. Pray the same prayer for yourself.
2. Read Proverbs 17.
3. Rom 1:18-32 and Rom 9:14-18 tell human beings what happens to them when God chooses to withhold mercy from them, but He has chosen to lavish grace (unmerited favor) and mercy (pity, compassion; *éleos* (translating OT /*kataisxýnō*, "covenant-loyalty, covenant-love" in the OT-LXX over 170 times) – properly, "mercy" as it is defined by loyalty to God's covenant.) on the elect. Read each verse in chapter 16 and list the bad things that God’s grace and mercy have prevented you from doing. Ask Him to extend grace and mercy to prevent you from doing things that displease him.

Verse	God has Prevented me from	God Please Prevent me from

- 4. Thank God for granting you mercy.
- 5. Pray the following: Eph 3:16. Ask God to grant (permit) you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.
- 6. Meditate on these verses this week, Prov 16:1, 7, 8, 9, 13, 16,18, 20, 23, 25

Journal Notes

Proverbs Lesson 18

Westminster Confession of Faith Chapter 1, paragraph 1

Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom and power of God as to leave men inexcusable; yet [they're] not sufficient to give that knowledge of God, and ... His will, which is necessary unto salvation. Therefore, it pleased the Lord, at sundry times, and in divers manners to reveal Himself.

The story of the Bible, of redemption is God restoring man and lifting him up to give His life and glory to him (Rom. 3:23). The accomplishment of this great purpose can only be through God Himself. Thus the work of God is a grand circle (Rom. 11:36). Human beings failed to radiate the glory of God in its fullness, and the goal that God has is ultimately they will not fail. They will come back to the place where they as humans can do this, and then all of creation will radiate the glory of God. Only God can cause that to come about. "For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." This is illustrated in a Grand Circle (CBT I and III, p 233): God comes out, reveals himself in Christ, brings himself into creation by the Spirit, points creation(man) back to Himself, and then fills the earth and the entire universe with his glory. In this lesson, the concept of a "carnal Christian" is discussed.

The Bible does not teach that there is a carnal Christian. Conversely, it teaches the following about believers and unbelievers:

Believers

1. Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come (2 Cor 5:17).
2. For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" The Spirit Himself testifies with our spirit that we are children of God (Rom 8:16).
3. ...but if by the Spirit you are putting to death the deeds of the body, you will live (Rom 8:13b).

Unbelievers

1. because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (Rom 8:7-8).
2. But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ (1 Cor 2:14-16).
3. —for if you are living according to the flesh, you must die (of eternal death, as it is called, i. e. to be subject to eternal misery, and that, too, already beginning on earth:); but if by the Spirit you are putting to death the deeds of the body, you will live (záō – to live, experience God's gift of life (Rom 8:13)).

In 1 Cor 3, Paul is not setting forth or teaching a doctrine of “Carnal Christian.” The Bible teaches that believers have a relationship with YHVH, and unbelievers do not (cf. John 17:3 This is eternal life, that they may know (experientially) You, the only true God, and Jesus Christ whom You have sent.). Upon regeneration, the Holy Spirit begins the work of sanctification in a believer (sanctification (the process of advancing in holiness); use of the believer being progressively transformed by the Lord into His likeness (similarity of nature). See /hagios ("holy"). The effect of consecration: sanctification of heart and life; Christ is he to whom we are indebted for sanctification) (BKC: But “the message of the Cross” (1 Cor 1:18) concerned more than justification. It also concerns sanctification, among other things. It called for a renewal of attitude and action in response to God’s revelation. It called for righteousness in thought and deed (Heb 5:11-14). And this part of the message of Christ...crucified” (1 Cor 2:2), this solid food (3:2), the 1 Corinthians had spurned.)

Heb 5:11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the

mature, who because of practice have their senses trained to discern good and evil.

All who are regenerated (the re-birth all believers experience at conversion (Tit 3:5). Παλιγγενεσία, properly, new birth, reproduction, renewal, recreation; hence, "moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better") and believe in Jesus Christ live and grow (see the parables of the sower and seed, Matt 13:1-23, and tares among wheat, Matt 13:24-30.).

John 11:26 and everyone who lives (záō – to live, experience God's gift of life. See 2222 (zōē: v 25, emphatically, and in the Messianic sense, to enjoy real life, i. e. to have true life and worthy of the name — active, blessed, endless in the kingdom of God)) and believes in Me will never die. Do you believe this?

To say that a Christian can live a carnal life or perpetually live in sin is to say that the Holy Spirit is not doing the work of sanctification in his life.

Rom 6:22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

1 Cor 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”

1 Thess 4:7 For God has not called us for the purpose of impurity, but in sanctification.

2 Thess 2: 13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen (– properly, lay hold of by a personal choice. [The Greek middle voice emphasizes the self-interest of the one preferring (deciding) to grasp or take.]. to take. In the N. T. in the middle only: 2 Thessalonians 2:13)) you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

Heb 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

Reading the following verse may lead some to think that God has left the work of sanctification up to man, that is, he can choose to obey God, or he can choose to disobey Him and still live a Christian life.

Rom 6:19 “I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.”

That is not what the Bible teaches. Salvation is from God, through Christ, and by the Holy Spirit. All things are from YHVH, through Him, and to Him, yet man does “act” in salvation. Simply put, God does not “believe” for an individual. Notwithstanding, all acts of faith are predicated upon God working in an individual to perform them. Saucy states that “Human beings are not the ones that start the process of coming together (God and man). God’s actions are primary because salvation continually depends on God’s energizing (cf. Phil. 2:12-13) ... Man’s action is always dependent on God’s gracious power. The implication is that human action is therefore never meritorious...”

Phil 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

Saucy further states that the heart of an unsaved man is an evil heart. Human beings are bent one way or the other. There is no one who is perfectly neutral. The Bible describes all people outside of the salvation of God as in bondage to sin. The total man is in bondage.

No human sees genuine truth without some enlightenment from God. Man will not see truth unless something of the blindness is stripped away by the Holy Spirit. Sin has a debilitating effect as far as being able to see the truth unless God opens the mind in some way and brings light to it. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” (Rom. 8:5-8).

The mind is set on the flesh. The flesh is the natural man apart from God, and it is the opposite of Spirit (Holy Spirit). Man apart from God is in bondage to sin; he is not just weak. His weakness leads to him being overwhelmed by the power of sin. Sin is stronger than the human being apart from God. It is more powerful because human beings are working against evil powers, spirits who are stronger than they as humans are. Apart from God man inevitably becomes a slave to sin. The mind set on the flesh leads to death because it leads to total dysfunction and disorganization, which finally leads to death.

The mind is hostile towards God. It is not subject to the law of God; it is not even able to focus on God. Those who are in the flesh cannot please God, and certainly believing in Yehoshua is something pleasing to God. The mind of the flesh cannot do this. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (Jn. 6:44; eternal security) ...

Man is naturally unable to seek God, and therefore salvation depends on God alone. This relationship of divine and human action continues throughout salvation. Humans are just as dependent on God today for salvation as they were when they first started. Their salvation never changes from Eph. 2:8-9. In verse 2 saved is the perfect tense, already saved and remain saved through faith. Human activity beyond faith depends totally on faith (cf. Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38). So even in human beings’ sanctification, they are to work out their salvation, but the formula never changes from Eph. 2:8-9... All of Christian growth comes down to a growth in faith (Saucy, CBT I and III, p 238ff).

Exercise

1. Pray that God will always bring to your remembrance that salvation never changes from Eph. 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.
2. Read Proverbs 18.
3. In the table below, list all the positives in life and all the negatives in life in chapter 18.

Positives in Life	Negatives in Life
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28.	

4. Ask the Lord to give you wisdom and understanding and to work in you to will and to do his good pleasure.
5. Meditate on the following verses this week, 17:3, 4, 5, 11, 12, 13, 14, 18, 20, 21, 22, 24, 26, 28. Meditate on two verses a day. Whatever God reveals to you while meditating, pray about it.

Proverbs Lesson 19

"What God has done in the past is a MODEL and a PROMISE of what He will do in the future, though He is too creative to do the same thing the same way twice."

God chose David to be king over Israel when he was a young boy. The passage below tells of when Samuel anointed David as King. What can be gleaned from it about how God chooses His anointed?

Samuel Goes to Bethlehem

1 Sam 16:1 Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons." 2 But Samuel said, "How can I go? When Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'" 3 "You shall invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for Me the one whom I designate to you." 4 So Samuel did what the LORD said, and came to Bethlehem. And the elders of the city came trembling to meet him and said, "Do you come in peace?" 5 He said, "In peace; I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice. 6 When they entered, he looked at Eliab and thought, "Surely the LORD'S anointed is before Him." 7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart." 8 Then Jesse called Abinadab and made him pass before Samuel. And he said, "The LORD has not chosen this one either." 9 Next Jesse made Shammah pass by. And he said, "The LORD has not chosen this one either." 10 Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, "The LORD has not chosen these." 11 And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."

David Anointed

12So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, “Arise, anoint him; for this is he.” 13Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.

David was an obedient hard working youth. He was an obedient son who kept his father’s sheep (cf. 1 Sam 17). He was a shepherd, which was a lowly occupation in those days, but yet he believed YHWH’s word and had great faith in His ability to save because he knew Him personally (cf. John 17:3; 2 Sam 7:18-29). He had an experiential knowledge of God (1 Kings 2:1-4).

1 Sam 17:31When the words which David spoke were heard, they told them to Saul, and he sent for him. 32David said to Saul, “Let no man’s heart fail on account of him; your servant will go and fight with this Philistine.” 33Then Saul said to David, “You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth.” 34But David said to Saul, “Your servant was tending his father’s sheep. When a lion or a bear came and took a lamb from the flock, 35I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. 36“Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God.” 37And David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and may the LORD be with you.” 38Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. 39David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, “I cannot go with these, for I have not tested them.” And David took them off. 40He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd’s bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine.

David had great wisdom, knowledge, and understanding. He understood that he was born a sinner (Ps 51:5). He feared the Lord (2 Sam 6:9; 1 Chron 13:12-14; Ps 34:7, cf. Ps 34) and understood that his righteousness was an imputed (reckon, account) righteousness (Ps 32:2), but he lied occasionally when he felt it was necessary to do so. When God confronted him about a sin, he acknowledged it and did not accuse God of being evil when He punished him for his disobedience (2 Sam 12:25). He knew that God was merciful, and that His punishment would not last forever (2 Sam 12:24-25).

2 Sam 24: 10 Now David's heart troubled him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done. But now, O LORD, please take away the iniquity of Your servant, for I have acted very foolishly." 11 When David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, 12 "Go and speak to David, 'Thus the LORD says, "I am offering you three things; choose for yourself one of them, which I will do to you.'"" 13 So Gad came to David and told him, and said to him, "Shall seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider and see what answer I shall return to Him who sent me." 14 Then David said to Gad, "I am in great distress. Let us now fall into the hand of the LORD for His mercies are great, but do not let me fall into the hand of man." (Cf. 1 John 1:8-10)

David was also a man after God's own heart. 1 Sam 13:14b "The LORD has sought out for Himself a man after His own heart (the inner man [indefinite the soul] comprehending mind, affections and will, according to the heart), and the LORD has appointed him as ruler over His people, because you (King Saul) have not kept what the LORD commanded you." Paul said in Acts 13:22 "After He had removed him (King Saul), He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER (down, against, according to; κατά— properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)") (J. Thayer.) MY HEART (ἀνὴρ κατὰ τὴν καρδίαν τοῦ Θεοῦ, i. e. in whom God delights, Acts 13:22), who will do all My will.' Pastor Ron Edmonson at Immanuel Baptist Church lists ten reasons David is called a man after God's own heart, and they are taken from his own writings:

1. Humble – Men of low degree are only vanity and men of rank are a lie; In the balances they go up; They are together lighter than breath. Psalm 62:9
2. Reverent – I call upon the LORD, who is worthy to be praised, And I am saved from my enemies. Psalm 18:3
3. Respectful – Be gracious to me, O LORD, for I am in distress; My eye is wasted away from grief, my soul and my body also. Psalm 31:9
4. Trusting – The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread? Psalm 27:1
5. Loving – “I love You, O LORD, my strength.” Psalm 18:1
6. Devoted – You have put gladness in my heart, More than when their grain and new wine abound. Psalm 4:7
7. Recognition – I will give thanks to the LORD with all my heart; I will tell of all Your wonders. Psalm 9:1
8. Faithful – Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever. Psalm 23:6
9. Obedient – Give me understanding, that I may observe Your law And keep it with all my heart. Psalm 119:34
10. Repentant – For Your name’s sake, O LORD, Pardon my iniquity, for it is great. Psalm 25:11

David was a great lover of women and a mighty warrior. He had many wives and concubines (1 Sam. 18:27; 2 Sam 3:2-5; 1 Sam 25:43; 1 Chron 3:5; 1 Sam 30; 2 Sam 15:16; 16:22; 20:3). In his day society did not frown upon polygamy or concubines. He was also an adulterer; he killed Uriah the Hittite to possess his wife Bathsheba. She was the mother of Solomon. According to Genesis 10, the Hittites were the descendants of Heth, son of Canaan, who was the son of Ham, born of Noah (Genesis 10: 1-16; cf. 2 Sam 11:11-27). Later in life, David wanted to build a house (temple) for God, but He would not allow him to do so because he had shed much blood (cf. 2 Sam 7:17; 1 Chron 22:8; 1 Chron 28:3), instead He gave him the plan of the temple and allowed him to make preparations for Solomon to build it (1 Chron 28:1-21ff). Before David died, he instructed Solomon to kill two of his enemies, Joab the son of Zeruah and Shimei the son of Gera the Benjamite, of Bahurim (1 Kings 2:1-9). In all this, God loved David with an everlasting love and showed Himself faithful to him all the days of his life (cf. Ps 37). David said I have been young and now I am old, Yet I have not seen the righteous forsaken Or his descendants begging bread (Ps 37:25).

1 Kings 2: 10Then David slept with his fathers and was buried in the city of David. 11The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. 12And Solomon sat on the throne of David his father, and his kingdom was firmly established.

YHVH made a covenant with David to establish the throne of his kingdom forever. This covenant will ultimately be fulfilled in Yehoshua. He is the everlasting King whose throne will be established forever (Jer 10:10a; Ps 45; Luke 1:32, 33; Acts 2:30; Heb 1:8; Heb 12:2).

Luke 1:30The angel said to her, “Do not be afraid, Mary; for you have found favor with God. 31“And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32“He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33and He will reign over the house of Jacob forever, and His kingdom will have no end.”

Yehoshua has and will succeed whereas all other men have and will fail. Heb 11:1Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. Yehoshua, the “God Man”, will reign over God the Father’s Kingdom (spiritual and physical) until the end:

1 Cor 15: 24then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25For He must reign until He has put all His enemies under His feet. 26The last enemy that will be abolished is death. 27For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him (The Father is not put in subjection to Yehoshua). 28When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

Christ is the head of the Church, and He is its exemplar (Church: *ekklēsía* (from /ek, "out from and to" and /kaléō, "to call") – properly, people called out from the world and to God, the outcome being the Church (the mystical body of Christ) – i.e. the universal (total) body of believers whom God calls out from the world and into His eternal kingdom.). Believers are to let God in them show forth to the world (cf. Rom 12:2; Phil 2:5). God preserves the believer, and the believer perseveres because it is God who is at work in them, both to will and to work for His good pleasure.

Exercise

1. Thank God for all He has done for you. Ask Him to illuminate his word as you complete this assignment. Also, ask Him to hide his word in your heart.
2. Read Proverbs 19.
3. Read Ex 34: 6Then the LORD passed by in front of him [Moses] and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin...” One might ask, how could holy God love and save David? He could because salvation is not by works, but by grace through faith, and the righteous that God has provided for man is an imputed, alien righteousness. There was a miraculously great exchange that took place at the cross. God forensically declared Christ guilty and forensically declared man innocent. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him (2 Cor 5: 21).
4. Praise God for what he has done for you. Always give Him all the glory.
5. Please read all the references in this lesson and compare and contrast David’s behavior with the behavior depicted in Proverbs 19.
6. This week meditate on Prov 19:1, 2, 8,13,16, 21; 20:7, 9, 20, 22, 24, 26, 27, 28.

David’s Behavior	Positive Behavior	Negative Behavior
1.David was not a fool	Walk in integrity	Perverse in speech
2.David knew God		Hurries and footsteps errs
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by grace through faith all the way!

Journal

Proverbs Lesson 20

by grace through faith all the way!

In Romans 5:1 Paul uses “justification” as to judge, declare, pronounce, righteous and therefore acceptable, that is, “God who judges and declares such men as put faith in Christ to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life by means of faith.” (HELPS Word-studies defines justification as such: dikaiōō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (/dikaiōō) by the Lord, cleared of all charges (punishment) related to their sins. *Moreover, they are justified (/dikaiōō, "made right, righteous") by God's grace each time they receive (obey) faith (/pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). The Father’s judgement of Christ on the cross was a judicial or forensic one, nevertheless Christ was punished for “sin.” He paid the “sin debt.” The Second Person of the trinity did not become sin on the cross; God cannot sin because He is “impassable,” nothing or no one can do anything to hurt him, He is eternally holy, and He is eternally immutable.. (* Read twice).

With few exceptions, therefore, the only meanings that appear in the New Testament are the demonstrative and the forensic and these shades of thought are so close that in some instances the balance in favour of the demonstrative is so slight that we can scarcely insist on that meaning as distinguished from the forensic (John Murray, Romans, I, 351).

Every NT use of dikaiōō has a forensic juridical stamp: ‘justification’ and ‘vindication’ result from judgment. A juridical setting is explicitly presupposed in Matt. 12:37: people must ‘render account on the day of judgment’ (v. 36) for every idle word. ‘For by your words you will be justified, and by your word you will be condemned’ (katadikasqhvsh/). (K. Kertelge, “dikaiōō,” Exegetical Dictionary of the New Testament, vol. 1, edited by Horst Balz and Gerhard Schneider [Grand Rapids: Eerdmans, 1990], p. 331).

In the following passage, Paul further delineates justification:

Rom 5:1 Therefore, having been justified by faith [i.e. "God's inwrought persuasion"], we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. [In the NT, (agápē) typically refers to divine love (= what God prefers). Goodwill. [NASB study notes: ...the Holy Spirit poured out His love our hearts, and His love for us continues to dwell us .]

According to Romans 8:26-39, the believer is victorious in Christ:

1. The Holy Spirit inside the believer prays for him according to the will of God: "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God" (Rom 8:26-27).
2. YHVH causes all things, good and bad, in the believer's life to work together for good: "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Rom 8:28).
3. The "Golden Chain of Salvation" is the order of salvation in God's eternal plan: "For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified." (Romans 29-30).

According to Walvoord and Zuck (1983), the above verses give Paul's explanation of what it means to be one who has "been called according to His purpose" and why God keeps on working all their experiences together to their benefit. Believers are those God foreknew. This does not mean simply that God foreknows what

believers will do, but that God foreknows them. Nor does divine foreknowledge merely mean an awareness of or acquaintance with an individual. Instead it means a meaningful relationship with a person based on God's choice (cf. Jer. 1:4-5; Amos 3:2; Eph. 1:4) in eternity before Creation. This eternal choice and foreknowledge involves more than establishing a relationship between God and believers. It also involves the goal or end of that relationship (cf. I Jn. 3:2). The entire group that is brought into relationship with God in His eternal plan by divine foreknowledge and choice is predestined (predetermined; cf. Eph. 1:5, 11). God determined beforehand the believers' destiny, namely, conformity to the image of Jesus Christ. By all saints being made like Christ (ultimate and complete sanctification), Christ will be exalted as the Firstborn among many brothers. The resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity purified from all contact with sin and prepared to live eternally in his presence (cf. I Cor. 15:42-49). As the Firstborn he is in the highest position among others (cf. Col. 1:18). (p. 474).

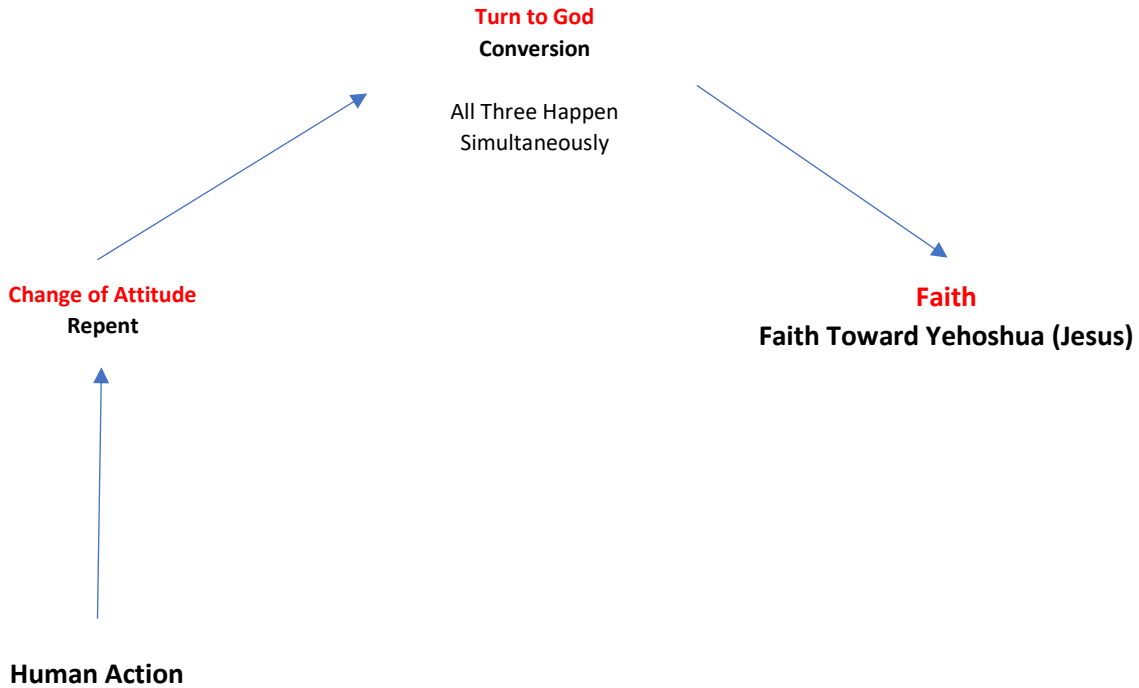
4. YHVH is "for" the believer. He is *on his side*: "What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?" (Rom 8:31-33).
5. The believer belongs to YHVH, he is His purchased possession, and no one can bring a charge against him: "Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us." (Rom 8:33-34) (Elect: Thayer's Greek Lexicon STRONGS NT: ἐκλεκτός: chosen by God, and a. to obtain salvation through Christ; hence, Christians are called οἱ ἐκλεκτοὶ τοῦ Θεοῦ, the chosen or elect of God. HELPS Word-studies eklektós (an adjective, derived from /eklégomai, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "chosen, out of a personal preference (intention)."
6. No one can separate the believer from the love of God, which is in Christ Jesus: "Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it

is written, “FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.” But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom 8:35-39)

Christians are called believers all the way through Scripture. All of true Christian experience is through faith. It is the instrument that God uses to save the elect. Believers are saved by faith, they are sanctified by faith, and they are kept by faith. They experience the power of God only through faith. Mk. 6:5-6 “And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.” This verse indicates that human beings only experience the power of God through faith. Christ could not do many miracles because they did not have faith. Faith is a gift, therefore, if a person does not have faith, God did not give him that gift.

The human action in coming to salvation involves the doctrines of conversion, faith, and repentance. In general conversion refers to the “turning” from sin to God; repentance most often looks toward that from which one turns; while, faith looks toward that to which one turns. Faith is necessary for all these actions to occur.

Questions for Instructor



Faith is the instrument that God uses to save humans. Faith itself does not save. Often believers hear faith itself exalted as that which is important. But faith only connects the believer to the Savior. It grabs hold of Christ. Dr. Essex at The Master’s Seminary, Sun Valley, California, says “Faith produces hearing [spiritual hearing which is necessary for salvation], and the Holy Spirit brings it about” (see Rom 10:17; Heb 4:11). Faith in any other than the true God and His word has no value. Belief in another Gospel brings curse (cf. Gal. 1:8-9). According to 1Tim. 4:1, it is possible to believe doctrines of devils. All believers need to grow in faith, and all of Christian growth comes down to a growth in faith. Without faith it is impossible to please God.

Heb 11:16 “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

Belief is an aspect of faith (Faith defined: *pístis* (from /peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith.). The believer has a long way to go before he enters the *eternal state*, eternity future. Salvation can be thought of as past, present, and future, (a) Past tense is the whole thing, which started with faith and forgiveness. Believers are saved from the guilt and power of sin. It is a new beginning, a new status, and a new life in Christ. (b)

Present tense is salvation which is centered on forgiveness. Believers are being saved from the power of sin and they also receive faith. Faith is connected to forgiveness. This is the picture of the believer’s life until he experiences physical death, at which time he will be immediately in the presence of Christ, or until He returns. (c) Future tense is when believers get to the end of the process and the process is completed, and they are saved from the presence of sin. They will have no more sin and no more need for forgiveness. Sin is gone. Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Throughout the Bible God tells man that the just shall live by faith.

It is by grace through faith all the way.

Exercise

1. Thank God for salvation and ask Him to give you his wisdom, knowledge, and understanding while studying this lesson. Ask Him to illuminate scripture and give you faith so that you can understand it and hide it in your heart. One of the functions of the Holy Spirit is to execute the power of God through faith. Salvation is from God, through Christ, and by the Holy Spirit.
2. Confess your sins to the Father and ask him to give you grace and faith to turn away for them. Where sin abounds, grace does much more abound. Ask Him to lead you not into temptation, but to deliver you from the “evil one.”
3. Ask God the Holy Spirit to change your prayers into the will of God for you, that is, your life.
4. Read Proverbs 20.
5. Meditate on these verses this week: Heb 11:16; Proverbs 19:1, 2, 3, 8, 13, 15, 16, 19, 21, 23; 20:9, 11, 15. Two a day.
6. Read each verse and list behaviors that will make you walk through this life easier or harder.

Behavior that will make my life easier	Behavior that will make my life harder
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Journal

Proverbs Lesson 21

Proverbs 21:30-31 There is no wisdom and no understanding And no counsel against the LORD. The horse is prepared for the day of battle, But victory belongs to the LORD.

Before discussing Yehoshua's incarnation, it is necessary to discuss YHVH, God. This lesson focuses on the unity and knowability of God and the attributes of God.

Human beings do not and cannot know everything about God. God is spirit and has essence (the substantial quality, nature, of any person or thing) and attributes, or characteristics, in which some are communicable and some are not. He also keeps secrets. God is one God in three *Persons*, God the Father, God the Son, God the Holy Spirit. Deut 6:4 "Hear, O Israel! The LORD is our God, the LORD is one! God sees man as growing up; therefore, He reveals things gradually to him in the Bible.

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord (Eph 3:8-11).

The Old Testament prophesies about what the New Testament reveals and talks about what the New Testament fulfills. The Old Testament and New Testament prophecies are to the same goals, a New Heaven and a New Earth. The following are excerpts from class lectures presented by Dr. K. Erik Thoennes, Chair of the Theology Department and a Professor of Biblical and Theological Studies at Biola University.

Questions for the Instructor

The Unity and Knowability of God

Unity is an attribute of God. An attribute is simply a way of describing one aspect of God's total character or being. God is not divided into parts, yet one sees different attributes of him emphasized at different times. This attribute of God has also been called God's simplicity. Some theologians use the phrase God is simple, meaning that He is not divided into parts like human beings are. One attribute of God's is never singled out in Scripture as more important than all the rest. Every attribute is completely true of God and is true of all of his character. Believers should not think of God as some kind of collection of various attributes added together, but rather that they are characteristics of God himself, and therefore characteristic of all of God. Nor should they think of the attributes of God as something external from God's real being or real self, something added on to who he really is. Rather they must remember that God's whole being includes all of his attributes. He is entirely loving, entirely merciful, entirely just. Every attribute of God also qualifies every other attribute. Attributes are a way of looking at God from different perspectives because man cannot grasp all of God's character at one time, yet these perspectives should never be set in opposition to one another, for they are just different ways of looking at the totality of God's character. God's attributes are interdependent, not one attribute functions independently of another, and they are always functioning concurrently. God does not diminish one attribute to express another, example, love and wrath. God is omnipotent; therefore he does not have to choose between love and wrath. Moreover, the attributes of love and wrath are not dichotomous, they are instead complementary, that is, they complete each other. To realize the unity of God is to realize that love necessitates wrath, and wrath necessitates love. They are not two ends of a spectrum, on the contrary, they are in close proximity. An example is that if a person loves children, he hates child abuse. He is wrathful towards it. It is irrational for a person to say that he loves children and is okay with child abuse. God's attributes are impossible to understand without comprehending their interdependence. It is important for a believer to become a whole Bible Christian, that is, to be taking in the whole picture. A correct understanding of the unity of God facilitates this process. It also sheds light on the knowability of God. An example is that one understands the crucifixion of Christ better when he realizes that on the cross God's attributes of love, justice, holiness, and wrath were exhibited openly.

The Incomprehensibility of God

God is incomprehensible; therefore, a person can never fully understand God. Paul says in Rom. 11:33-36 “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” There are three reasons why man can never fully or exhaustively understand any single thing about God:

1. God is infinite and man is finite or limited (Ps. 145:3; Ps. 147:5; Ps. 139:6; Rom. 11:31).
2. Sin has affected man’s ability to know God (Rom. 1; 1 Cor. 2:10-12).
3. God keeps secrets (Deut. 29:29).

Human beings may know something about God’s love, power, wisdom, and so forth, but he can never know them exhaustively. In order to know any single thing about God exhaustively man would have to know it as He Himself knows it. That is, he would have to know it in its relationship to everything else about God and in its relationship to everything else about creation throughout all eternity. Even in the age to come, when believers are freed from the presence of sin, they will never be able fully to understand God or any one thing about him. Throughout eternity believers will still be learning about God. But if this is so in eternity future, then it certainly must be so in this life.

Since God is incomprehensive, believers should be filled with profound humility before God. They should be people filled with awe, and cultivate a heart of wonder. David praised God in song in Ps. 145:1-3 “I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable” (cf. Ps. 45). God is worthy of the believer’s praise. Although man will never know God exhaustively, he can know something about Him.

Questions for the Instructor

The Knowability of God

Even though man cannot know God exhaustively, he can know true things about Him. Man has true knowledge of God from Scripture. He can also know many of God's thoughts from Scripture. Some people say that human beings cannot know God personally, but Scripture does not say that. The promise of the new covenant is that all shall know God, "from the least of them to the greatest" (cf. Heb. 8:11).

Jer. 9:23-24 Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.

The fact that believers do know God himself is further demonstrated by the realization that the richness of the Christian life includes a personal relationship with God. Nevertheless, believers must balance the incomprehensibility of God with their desire to know Him fully, personally, and sufficiently, this is the vital tension. The knowability of God means that while a person can never know God fully, he can know Him truly, personally, and sufficiently; therefore, he can know Him as he is, and as a result, have abundant and eternal life that comes from that knowledge (cf. Jn. 17:3).

2 Peter 1:1-3: 1Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: 2Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. [BKC: Christ's divine power has provided everything believers need for life and goodness... All that believers need for spiritual vitality (life) and godly living... is attainable through our knowledge of Him.]

According to Peter, although God is incomprehensible and keeps secrets, believers cannot stand on the idea that because all aspects of God were not revealed to them, godliness cannot be expected of them. Still, many times human beings are tempted to take the incomprehensibility of God to extremes, and end up with an impersonal Eastern religion view of God. An example is Pantheism, which

is an identification of the universe with their god (cf. Rom. 1). With this view there is a blurring of the distinction between the Creator and the creation as well as an attack upon the personality and nature of God. Pantheism tends to equate God with the process and existence of the universe, and states that the universe is god and god is the universe. This is not true because the true God is the creator of the universe and therefore separate from it (cf. Is. 44:24). Pantheism is a view of God that is impersonable and therefore unknowable. This is incomprehensibility taken to unbiblical extremes that forget the knowability of God and the personal nature of God that leads to God himself, who is knowable and has revealed himself sufficiently so man can know him.

Conclusion

God is both incomprehensible and knowable, and the two viewpoints must be held in their appropriate tension. Incomprehensibility leads to conviction because a human being is able to believe things that he does not completely understand. Knowability leads to conviction also because a human being can believe things from the depths of his soul since God is knowable. There are three reasons why God cannot be exhaustibly known (a) God is infinite and man is finite or limited, (b) sin has affected man's ability to know God, and (c) God keeps secrets. However God reveals himself, he has spoken. If a person believes that God is knowable, and that he has made himself known, it leads to a life of profound conviction and belief, thus leading to an avoidance of agnosticism ((from Greek agnōstos, "unknowable"), strictly speaking, the doctrine that humans cannot know of the existence of anything beyond the phenomena of their experience.) and a diligence and consuming passion to know God. This leads to an ever increasing love and knowledge of God. (Dr. K. Erik Thoennes, Theology 1, Classroom Biblical Theology I and III, p 1-5)

One of Dr. K. Erik Thoennes favorite verse, Ps 50:21a "These things you have done and I kept silence; You thought that I was just like you..."

Exercise

1. Ask God to bring to your remembrance everything you study in this lesson.
2. Read Proverbs 21.
3. Knowing that (a) the spirit of man is the lamp of the LORD, searching all the innermost parts of his being, (b) There are six things which the LORD hates, Yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that devises wicked plans, Feet that run rapidly to evil, A false witness who utters lies, And one who spreads strife among brothers, (c) The mind of man plans his way, But the LORD directs his steps and (d) The grass withers, the flower fades, But the word of our God stands forever, what is God revealing to you about each of these verses? (Ref. Prov 20:27; 6:16-19; Prov 16:9; Is 40:8).

Verse	What God is revealing to me about Proverbs 21
1.	Rulers and people in power are controlled by the Lord.
2.	Everyone thinks that what he does is right, but the Lord know if he is doing right or wrong.

Prov 14:12 There is a way which seems right to a man,
But its end is the way of death.
Prov 16:25 25 There is a way which seems right to a man,
But its end is the way of death.

Journal

Earth has no sorrow that heaven cannot heal. All the glory to God. Zondervan NASB Study Bible recommended for this study of Proverbs.

Proverbs Lesson 22

This lesson focuses on the attributes of God. Its contents are from lectures presented by Dr. K. Erik Thoennes and Dr. Robert Saucy at Talbot School of Theology. YHVH is one God in three persons. “Monotheism is the doctrine or belief that there is only one God, and it is the believer’s first affirmation (declaration) about God. Deut. 6:4 “Hear, O Israel! The LORD is our God, the LORD is one!

Four Essential Affirmations on the Trinity

God is a triune God. He is one God in three persons. Following are the four Christian affirmations on the Trinity:

1. There is one and only one true and living God.
2. This one God eternally exist in three persons Father, Son, and Holy Spirit.
3. These three persons are completely equal, each fully possessing the same divine nature. The Father, Son, and Holy Spirit are equally God in their nature. Anything true of the nature of God is equally true of the Father, Son, and Holy Spirit.
4. While each person is fully and completely divine, the three persons of the Godhead are not identical. Their differences are seen in (a) how they relate to each other and (b) the way they function and accomplish things together in a perfectly unified way, but yet with distinction. They are distinct, yet harmonious functioning in fulfilling the divine purpose. This is a relational dynamic function true of all eternity; perfect unity mingled perfectly with perfect distinction (see Grudem, Systematic Theology: An introduction to biblical doctrine, 1994, pp. 226-261).

God was glorified before creation in the Trinity. The principle of unity and diversity can be seen woven into all creation. Earlier philosophers called it “The one and the many.” Some examples are the church, an eco-system, nature, and the human body. In summary, God creates for his own glory, and he created man to behold his glory and to glorify him in response to it.

The Character of God

Is. 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

In Ex. 34:5-7, God delineates His character to Moses. A concentrated description of his character and the gospel are also demonstrated in these verses.

Ex. 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Ex. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,

Ex. 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

In verse five God descended to Moses, stood with him, and proclaimed his own name, YHVH (Yahweh). In proclaiming his Name, he proclaimed his character. In the traditional Jewish view, YHVH is the Name expressing the mercy and condescension of Almighty God. The special Name of God (YHVH) was moreover combined with “The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob” to be God’s Name forever, “my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt” (Ex. 3:15-16). The Name YHVH suggests God’s relationship with his people. It expresses the idea of God’s closeness to humans. For example, YHVH “breathed into his (Adam’s) nostrils the breath of life” (Gen. 2:7). He initiated the relationship with Moses. He is the Source of all being and has being inherent in Himself [Aseity] (i.e., He is necessary Being). Everything else is contingent being that derives existence from Him. The name YHVH also bespeaks the utter transcendence of God. In Himself, God is beyond all predications or attributes of

language: He is the Source and Foundation of all possibility of utterance and thus is beyond all definite descriptions.

In verse six, God reveals himself as merciful, that is, He is God of compassion. He is God of grace, that is, He is gracious; He gives grace. He is long-suffering, that is, He is slow to anger and patient. He is abundant in goodness and truth, that is, hesed/cheded רחם: abounding in love, goodness, kindness, faithfulness, reliability, and sureness. God's love is steadfast and relentless. He never quits running after his sinful people.

In verse seven God keeps mercy for thousands, that is, goodness, kindness, faithfulness. He forgives sin, but He will not clear the guilty, that is, He takes away sin, carries it off, but He punishes sinners. Walvoord and Zuck (1985) say that within the display of God's grand benevolence is the attribute of justice that necessitates His punishing any person who violates His righteous character (pg.158).

The Attributes of God

As stated in the previous lesson, an attribute is simply a way of describing one aspect of God's total character or being. Attributes are a way of looking at God from different perspectives because man cannot grasp all of God's character at one time, yet these perspectives should never be set in opposition to one another, for they are just different ways of looking at the totality of God's character.

Emil Brunner, a Swiss Reformed Protestant theologian, said there is one question which is really serious, and that is the question concerning the nature and being of God. From this all other questions derive their significance. It is the fundamental question of all of life. The Bible teaches that man can know God because he has revealed himself to him:

1. Words: God talks to people; direct speech, prophets hear the word of God; and Scripture.
2. His attributes: love, kindness, faithfulness, wrathful, merciful etc.
3. His actions: God creates, judges, opens the ground and swallows people, heals, redeems, makes covenants etc.
4. In images: consuming fire, rock, pillar of fire etc. Christ is the ultimate image of God.

5. His titles: Father, King, Sheppard, Warrior etc.
6. His names: El Shaddai, The God Who is Sufficient for the Needs of His People; Jehovah-Elohim, The Eternal Creator; Jehovah-Nissi, The Lord our Banner etc.

Attributes of God

Incommunicable Incommunicable attributes are ones that are less shared with humans.	Communicable Communicable attributes are ones that are more shared with humans.
Independence (aseity): God does not need man or the rest of creation for anything, yet man and the rest of creation can glorify him and bring him joy (Acts 17:24-25).	Attributives of Being Spirituality: God is not made of matter, has no parts or dimensions (Jn. 4:24).
Unchangeableness (immutability): God is unchanging in his being, perfections, purposes, and promises, yet he acts and feels emotions in response to different situations (Ps. 102:25-27).	Invisibility: God's total essence, all of his spiritual being, will never be able to be seen by man, yet he shows himself to humans through visible, created things (I Tim. 1:17).
Eternity: God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events and acts in time (Ps. 90:2).	Mental Attributes Knowledge (omniscience): God fully knows himself and all things actual and possible (past, present, and future) in one simple eternal act (I Jn. 3:20).
Omnipresent: God does not have size or special dimensions and is present at every point of space with his whole being, yet God acts differently in different places (Ps. 139:7-10).	Wisdom: God always knows and chooses the best goals and the best means to them. Wisdom is a moral and intellectual quality (Rom. 16:27).
Unity (simplicity): God's attributes are not divided into parts, yet man sees different attributes emphasized at different times (Ex. 34:6-7).	Truthfulness: God always represents things as they really are. All of God's knowledge and words are true and the final standards of truth (Jer. 10:10-11).
	Faithfulness: God will always do what he has said and fulfill what he has promised (Num. 23:19).

	<p style="text-align: center;">Moral Attributes</p> <p>Goodness: All that God is and does is worthy of approval, and he is the final standard of goodness (Lk. 18:19).</p>
	<p>Love: God is freely and eternally giving of himself for the good of others (I Jn. 4:8).</p>
	<p>Mercy: God’s kindness towards those in misery and distress (2 Sam. 24:14).</p>
	<p>Grace: God’s kindness towards those who deserves only punishment (Rom. 1:15).</p>
	<p>Patient: God’s kindness in withholding punishment of those who sin over a period of time (Ex. 34:6).</p>
	<p>Holiness: God is separated from sin and devoted to seeking his own honor (Is. 6:3).</p>
	<p>Peace (order): In God’s being and actions he is separate from all confusion and disorder, yet he is continually active in innumerable well-ordered, fully controlled, simultaneous actions (I Cor.14:33).</p>
	<p>Righteousness (Justice): God always acts in accordance with what is right and is himself the final standard of what is right (Deut. 32:4).</p>
	<p>Jealousy: God continually seeks to protect his own honor (Is. 48:11).</p>
	<p>Wrath: God intensely hates all sin (Rom. 1:18).</p>
	<p style="text-align: center;">Attributes of Purpose</p> <p>Will: God approves and determines to bring about every action necessary for the existence and activity of himself and all creation (Eph. 1:11).</p>

	Freedom: God does whatever he pleases (Ps. 115:3b).
	Omnipotence (power): God is able to do all his holy will (Mt. 19:26).
	Summary Attributes Perfection: God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him (Mt. 5:48).
	Blessedness (happiness): God delights fully in himself and in all that reflects his character (I Tim. 6:15).
	Beauty: God is the sum of all desirable qualities (Ps. 73:25).
	Glory: The created brightness that surrounds God's revelation of himself (Ps. 24:10).

(Source: Grudem, W. (1994). Systematic Theology: An introduction to biblical doctrine. Grand Rapids, Michigan: Zondervan.)

The Jealousy of God

God is a jealous God. He commanded the children of Israel not to worship other gods, and he gave the reason why in Ex. 34:14, because Yahweh whose name is jealous, is a jealous God. God's names are equal to all that the Bible and creation tell man about him. He has many names that reflect many true descriptions of his character from Scripture, and Jealous is one of them. Envy is a desire to gain possession of something that is not rightfully ones. Jealousy is a relational desire to maintain exclusive favor. God is unique and supreme, and wants humans to be in a relationship with him based on who he is. He wants man to know who he is. The fundamental way God expresses jealousy is for his own glory. The primary way he is jealous in human history is for his people and their lives of worship that express faithfulness and trust. He is jealous for humans' faithfulness in their daily lives. Glorifying God is being obedient to Scripture in a very practical way. If God did not demand that humans love him more than anything else, He would not be "loving" and "just" because he realizes that he deserves to receive the glory. He is the terminus of glory.

Knowing God’s attributes should create boundaries in the believer’s mind when “doing theology,” thinking about God, being tempted by the enemy etc. When one of God’s attributes is violated, he should immediately adjust his thinking because the result will be a fallacy about God. An example is that some people say Jesus was literally separated from the Father on the cross. This cannot be true because God is immutability, He cannot change.

Exercise

1. Thank God for his attributes, e.g., thank him that he is not changeable or unstable. Praise him for who He is.
2. Think of ways in which you and He are different, and ask Him to make you more like him. See His communicable attributes.
3. Read Proverbs 22.
4. Read each verse and list how you have responded to like situations without taking God’s attributes under consideration and what He is really like.

What I Thought God was Like	What God is really Like
1. I have valued money above a good name.	God is perfection and would never do anything to mar his own character. I am sure He did not like me doing it either.
2. I never thought that a rich person and I had a common bond.	God is omniscience; therefore, he knew I was wrong all along, and He created only one man, so there is only one human race.
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5. Meditate on the following verses this week: Prov 22:3, 4, 5, 6, 7, 8, 10, 12, 13, 14, 16, 17, 19, 28.

Journal

Proverbs Lesson 23

Ps 17: 15As for me, I shall behold Your face in righteousness;

I will be satisfied with Your likeness when I awake.

This lesson focuses on the power of God in salvation. Its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology (previously known as Talbot Theological Seminary).

Power in the Gospel

As stated in a previous lesson, it is dangerous to separate the Holy Spirit from the word of God. The Source of Salvation is the complete Godhead. The Father is the originator of the works of God, they are done or executed through the Son, and the Spirit applies them. Salvation is applied by the Holy Spirit (2 Pet 1:3; Phil 2:13). Peter tells believers that they were born again by the imperishable word of God. 1Peter 1:23for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God (BKC: The new birth comes about through the direct action of the Holy Spirit (Titus 3:5He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit (see Ez 36:25-27, 11:19-20; Jer 31:31-33), but the word of God also plays an important role (see James 1:18) for it presents the gospel to the sinner and calls on him to repent and believe in Christ (see James 1:25).). The Gospel does not come in words only, but it is accompanied by the Person and power of the Holy Spirit because it is the “living word of God”, that is, God breathed (inspired by God, cf. 2 Tim 3:16; Heb 4:12). God’s speech is inherent power and his word(s) accomplishes His speech by the power of the Holy Spirt, (wind) (Cf. Is 55:11). Salvation is of God and by grace through faith all the way.

Jesus is the grace, unmerited favor, that YHVH gave to the world, and to the believer exclusively (cf. Matt 16:16; John 3:18; John 3:36; 1 John 5:10; John 10:26-28; John 17:9; cf. John 17) Yehoshua (Jesus, Gk) is God’s gift to the world (cf. John 3:16; 2 Pet 1:1).

2 Peter 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust (BKC: “Received” is from the unusual verb *lanchanō*, “to obtain by lot” ... This implies God’s sovereign choice rather than anything they might have done to deserve such a gift.).

Faith is the instrument that God uses to save an individual, and the Holy Spirit applies said faith to his heart, or brings its work about in him. Rom 10:17 So faith comes from hearing, and hearing by the word of Christ. (Hearing: HELPS Word-studiesakoé – properly, hearing; used of inner (spiritual) hearing that goes with receiving faith from God (Rom 10:17), i.e. spiritual hearing (discerning God's voice; see also Gal 3:2,5); Heb 11:16; Heb 4:2). Faith produces hearing and the Holy Spirit brings it about (Dr. Essex at The Master’s Seminary, Sun Valley, California). The Holy Spirit is God, therefore, He is omnipotent (Acts 1:8; Luke 24:49; Acts 2:1-41).

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”

Rom 15:18-19 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

Rom 16:25 Now to Him who is able to establish you (KJV: of power to stablish you, KJV) according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past.

1 Thess 1: 5for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.

2 Tim 1: 8Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God (HELPS Word-studies: dýnamis (from /dýnamai, "able, having ability") – properly, "ability to perform"; for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (/dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). (dýnamis) is a very important term, used 120 times in the NT.). Thayer's Greek Lexicon STRONGS NT: δύναμις: δύναμις τοῦ Θεοῦ is used of the divine power considered as acting upon the minds of men, 1 Corinthians 2:5; 2 Corinthians 6:7; Ephesians 3:7, 20; (2 Timothy 1:8).

Victory over the Power of Evil

On the cross Christ died for the world, including man. “Vicarious suffering is suffering endured by one person in the stead of another, i.e., in his place ... A vicar is a substitute, one who takes the place of another and acts in his stead” (C. Hodge, Systematic Theology, II, 475). Christ’s death was therefore vicarious because he stood in man’s place and represented him. As man’s representative, he took the penalty that man deserved (Grudem, 1994, p. 579).

The cross was the place of God’s triumph over evil. It was the place of the judgment of Satan (Jn. 16:11). It was the place of the triumph over evil forces (Col. 2:13-15). At the Cross Jesus bore the full brunt of sin’s force—all that evil man could do, that is, injustice, shame, humiliation, cruel death; all that Satan could do, that is, tempt Him to disobey the Father, inspire evil men to kill him; and the full wrath of God, that is, forsaking Him on the Cross. There was nothing else that sin could do to Him. But none of this could turn Jesus away from his love and faith in his heavenly Father. He did not pronounce judgment on man. He did not curse God. He loved to the end. His goodness was stronger than the force of evil.

Victory entails more than Christ paying for man's sin. On the cross Christ freed those chosen in Christ from captivity and gave them eternal life, but he did more than that. Read and answer the following questions before reading the answers:

Question #1: Has he done something about the enemy that is roaming around with power?

Answer: Yes. Heb. 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Col. 2:13-15 "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened (regeneration; συζωοποιέω, συζωοποιῶ: 1 aorist συνεζωοποίησα; to make one alive together with another: Christians with Christ, Ephesians 2:5; σύν τῷ Χριστῷ, Colossians 2:13; in both of these passages new moral life is referred to) together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." In the first two verses Christ cancelled out the sin that was against man. He took sin out of the hands of Satan to use against believers. (Only believers' sins are forgiven, even though Christ died for the world. Humans must receive the salvation that Christ purchased for them. [Receive: Thayer's Greek Lexicon STRONGS NT: λαμβάνω: to receive what is offered; not to refuse or reject: τινα, one, in order to obey him, John 1:12. HELPS Word-studies: properly, to lay hold by aggressively (actively) accepting what is available (offered). /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.]) In the third verse Christ triumphed over and disarmed Satan, principalities, and powers.

By fulfilling the demands of the Law, Christ disarmed the demonic powers and authorities triumphing over them (cf. 2 Cor. 2:14). As a result believers are delivered from these evil powers which inspire legalistic rules.... (Walvoord & Zuck, 1983, p. 678).

Question #2-6: Was the victory won on the cross or in the resurrection? When humans resist temptation, do they use a force of some sort? Does it take power to resist temptation, if so, what power is at work in the resistance? Whose spirit is involved? Are human beings using their spirit to resist temptation?

Answer: No. It is their spirit depending on the Holy Spirit; but they do feel like they have to exert their will with the Holy Spirit to resist sin (cf. Phil2:13). This is an example of the whole battle. In the final analogy, it is a moral battle. It is a spiritual moral battle. It is not who has the most power. God could have obliterated Satan instantly, but that would not have won a moral battle. So it has to be fought on the moral plane, and it was on this plane that Yehoshua won. He exerted the spiritual power of good against the spiritual power of evil. Therefore, the battle was won at the cross when Yehoshua said at the end, "It is finished". He meant the battle was won. It was won by virtue of the fact that at the cross sin threw its greatest force, the force of evil man, the force of the devil, and the judgment of God falling on Christ, and they could not break His goodness, the just for the unjust. Scripture tells believers to "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). This characterizes the battle and the victory that Yehoshua won. He overcame evil by being obedient against the strongest power that sin could possibly throw. The battle is the same for believers. This characterizes the battle and the victory that was won by Yehoshua, and it will be the same for believers if they obey God. Yehoshua overcame evil by being obedient. His faith could not be broken, so that is where the battle was ultimately won.

The height of the battle took place at Gethsemane; that is where Yehoshua struggled against the force. A person gets the sense that if God had not strengthened him, he might have died there in his struggle. After that he is not seen in that kind of agony any more. He never struggled over facing the cross again, he made his decision, he stood the experience in the garden, and that sustained him through it all. The resurrection was the proof, the evidence, the demonstration that he had won. It took the power of God to win this battle. It took the power of God to free man from the power of slavery to sin and the power of Satan.

Exercise

1. Thank YHVH for salvation.
2. Thank God for being God. Thank Him for being who He is.
3. Thank God for his son Jesus.
4. Read Proverbs 23.

5. Based on past experiences, list the things you will need God’s power to resist.

vs.	Temptation	vs.	Temptation	vs.	Temptation
1	Good food is hard to resist	12		23	
2		13		24	
3		14		25	
4		15		26	
5		16		27	
6		17		28	
7		18		29	
8		19			
9		20			
10		21			
11		22			

6. Meditate on the following verse this week: 1 Peter 1:1-5 Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen (chosen by God, and a. to obtain salvation through Christ (see ἐκλέγω); hence, Christians are called οἱ ἐκλεκτοὶ τοῦ Θεοῦ, the chosen or elect of God) 2 according to the foreknowledge (forethought, prearrangement (see προβλέπω)) of God the Father, by the sanctifying (the effect of consecration: sanctification of heart and life, 1 Corinthians 1:30 (Christ is he to whom we are indebted for sanctification); 1 Thessalonians 4:7; Romans 6:19, 22; 1 Timothy 2:15; Hebrews 12:14; ἁγιασμός πνεύματος sanctification wrought by the Holy Spirit, 2 Thessalonians 2:13; 1 Peter 1:2) work of the Spirit, to obey (the obedience of one who conforms his conduct to God's commands, absolutely, 1 Peter 1:2) Jesus Christ and be sprinkled (that they may be purified (or cleansed from the guilt of their sins) by the blood of Christ, 1 Peter 1:2) with His blood: May grace and peace be yours in the fullest measure (be richly allotted to, 1 Peter 1:2). 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 (thoroughly to change the mind of one, so that he lives a new life and one

conformed to the will of God, 1 Peter 1:3; properly, born-again or "born from on high." ("born again, from above") is used twice in the NT (1 Pet 1:3,23) – both times referring to God regenerating a believer (giving a supernatural, new birth.) to a living hope through the resurrection of Jesus Christ from the dead, 4to obtain an inheritance (what is given to one as a possession (Agreeably to the O. T. usage, which employs הַלְקָה now of the portion of the holy land allotted to each of the several tribes (Joshua 13:23, 28, etc.), now of the whole territory given to Israel for a possession (Deuteronomy 4:38; Deuteronomy 15:4, etc. — and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, see κληρονομέω, 2), the noun κληρονομία, lifted to a loftier sense in the N. T., is used to denote a. "the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ": Galatians 3:18; Colossians 3:24; Hebrews 9:15; 1 Peter 1:4) which is imperishable and undefiled and will not fade away, reserved (a thing for one's advantage) in heaven for you, 5who are protected (by watching and guarding to preserve one for the attainment of something, passive, 1 Peter 1:5) by the power (is used of the divine power considered as acting upon the minds of men, 1 Corinthians 2:5; 2 Corinthians 6:7; Ephesians 3:7, 20; (2 Timothy 1:8; 1 Peter 1:5) of God through faith for a salvation (future salvation, the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Romans 13:11; 1 Thessalonians 5:9; Hebrews 9:28; 1 Peter 1:5, 10; Revelation 12:10) ready to be revealed in the last time.

Journal

Proverbs Lesson 24

Ps 116:9-16 How can a young man keep his way pure?
By keeping it according to Your word.
With all my heart I have sought You;
Do not let me wander from Your commandments.
Your word I have treasured in my heart,
That I may not sin against You.
Blessed are You, O LORD;
Teach me Your statutes.
With my lips I have told of
All the ordinances of Your mouth.
I have rejoiced in the way of Your testimonies,
As much as in all riches.
I will meditate on Your precepts
And regard Your ways.
I shall delight in Your statutes;
I shall not forget Your word.

This lesson focuses on a final solution to man's sin problem. Its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology (previously known as Talbot Theological Seminary). All believers would agree that King David was saved. God said that David was a man after His own heart (Acts 13:22). David desired to be close to God, please Him, know Him, and worship Him. Then what did Paul mean when he said, "...now is the day of salvation" (2 Cor. 6:2)? Salvation was to be completed in the future with "final salvation."

In the Old Testament, it was recognized that the present condition of failures and deliverances was not final. Under the Law believers could not get rid of their guilt of sin, nor could they keep the Law. Therefore, salvation in the Old Testament was ultimately an eschatological (end time, final) hope related to the future Messianic times. Gen. 49:18 was paraphrased in the later Targums (an ancient Aramaic paraphrase or interpretation of the Hebrew Bible, of a type made from about the 1st century AD when Hebrew was declining as a spoken language) as follows: "My soul waiteth, not for the salvation of Gideon the son of Joash, for that is but

temporal; not for the salvation of Samson, for that is transitory; but for the salvation of the Messiah the son of David, the salvation which Thou has promised in Thy Word to accomplish for Thy people the children of Israel: for this Thy salvation my soul waiteth; for Thy salvation O Lord, is an everlasting salvation." (cited by Cremer, *Biblio-Theological Lexicon of New Testament Greek*, p. 533).

Salvation is in the full sense an eschatological concept related to the work of the Messiah. It is thus presented as a hope in the Old Testament and fulfillment in the New Testament with the coming and work of Christ bringing in the new covenant. Salvation is finally the deliverance from the bondage of sin and all of its negative effects. It is the equivalent of entering the kingdom of God (cf. Matt. 19:24-25). In relation to mankind, it is a restoration and fulfillment of the original creative purpose that mankind live in relationship to God as his true image. It requires therefore the restoration of relationship with God the source of life through the removal of the barrier to that relationship—sin.

Jesus Christ in his person and work is the personal revelation of God in history. He is the God/Man . In relation to salvation Christ reveals both the problem of mankind and its solution.

1. The problem of mankind in light of the nature of God: The revelation of the God in the person of Jesus immediately reveals a problem with mankind. The God of the universe is perfect love and perfect holiness. Man is different than God on these points and consequently separated from Him. He is so different that he hated the picture of God in Jesus and sought to eliminate Him.
2. The solution to mankind's problem in the person and work of Christ for salvation from sin.

Christ is the solution to the sin problem (John 3:16). He paid the “sin debt.” Yehoshua is the God/Man, the Second Person of the Trinity in human flesh. Yehoshua (Jesus) is his human name. Christ, the Anointed One, the Messiah, put on human nature and human flesh, and nothing was subtracted from Him, the Second Person of the Godhead. To put it as simply as possible, God the Father prepared God the Son a body so that he could pay the “sin debt.” God cannot die, therefore, Jesus needed a human body that could die (a human body and a human spirit is “human nature”). Also, a man had to pay man’s sin debt. When believers

worship Jesus, they are worshiping the Second Person of the Trinity, YHVH Himself.

Heb 10: Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME.

2 Cor 5: 19namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Phil 2:5-10Have this attitude in yourselves which was also in Christ Jesus, 6who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

John 17:1Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, 2even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4“I glorified You on the earth, having accomplished the work which You have given Me to do. 5“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

2 Cor 5: 21He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

John 10: 30“I and the Father are one.”

There was only one “Person” (self consciousness) in the body of Christ, that is, He had two natures, a human nature and a divine nature, but only one self-consciousness (Ex 3:14God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”). There is only one “governing agent” in the body of Jesus, and that is God the Son. The person is the agent of his substance or nature. God is the source of life (Ps 36: For with You is the fountain of life; In Your light we see light.), therefore, the human

spirit and body (human nature) that Christ put on was personal only in the Person of the Logos, it was not an individual human person.

Even those who speak of the human nature that Christ assumed as anhypostatic (the human nature that Christ assumed was not an individual human person) or enhypostatic (the human nature was personal only in the Person of the Logos) did not suggest that the human nature that was assumed was only a material substance or hominid body. Rather the anhypostatic human nature that the Logos acquired was like our own in every way—a material body and reasonable soul as Chalcedon states—only not an individual human person (Saucy).

Living as the God/Man Christ lived in the emptied state, that is, he knew that he was God, but he lived continuously without utilizing the power of his deity. He lived through his limited humanity and his power and knowledge were through the Holy Spirit (cf. Acts 2:22; 10:38), yet Jesus did demonstrate that He has power within himself (Luke 8:46). All the Persons of the Trinity share the same attributes, that is, the same essence:

... We speak of the Trinity as one divine being (essence or substance) manifested in three persons. Each person shares the numerically identical substance of being (spiritual substance) and yet the persons are distinct from each other in some way. Whatever that distinction is, it cannot be substantial as that would deny that all share the numerically identical substance of deity. In this regard “person” has been defined as “a mode of subsisting.” The persons of the Trinity are distinct, not in being or substance, but in their mode of being... (Saucy quotes Miller (?)).

"In accordance with this complex constitution of Christ's person, we find that his consciousness, as expressed in language, is sometimes divine and sometimes human. When he spoke the words, 'I and my Father are one' (John 10:30), the form of his consciousness at that instant was divine. The divine nature yielded the elements in this particular experience. When he spoke the words, 'I thirst' (John 19:28), the form of his consciousness at that instant was human, or an experience whose elements were furnished by the human nature" (Saucy quotes from Shedd, Dogmatic Theology, II).

It should be noted that this is not saying that Christ had two self-consciousnesses, but rather one self-consciousness with two forms that remained distinct. He could

be conscious through either the divine or human consciousness. The person and work of Christ must not be separated in our thought. His person and His work are both understood in the single role of mediator between God and man. His person is what He is, because He came to do the work that He did. Although it is necessary to study the person and work of Christ as separate aspects, they must never be isolated ultimately in our thinking.

From what has been said it seems plain that the death of Christ essentially involved the human nature primarily. God cannot die physically, nor could Christ die spiritually. If we were to pose any answer it would be that Christ died by virtue of his human nature, the last Adam and yet by virtue of the fact that the person of Christ is a unity the whole person can be said to have died. Perhaps in the moment of death the person of Christ was self-conscious through the human nature alone. And yet the union of the natures in the one person could make the death infinite (John Gill, referenced by Saucy). (*Note, the two natures of Christ never mixed.)

Exercise

1. If you have a question with the language in this lesson, ask your instructor to clarify it for you, look relevant words up in a dictionary, and ask the Holy Spirit to teach you its meaning. John 14: 26“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. 1John 2: 27As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.
2. Read Prov 23.
3. Read Heb 4:15-16For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.
4. Heb 4:15 says that Jesus can sympathize with believer’s weaknesses; therefore, make a list of and confess all the weaknesses you identify with in Prov 23, and ask Him to sympathize with you and to have mercy on you. Also, ask Jesus to show you a way out each time you are tempted. 1 Cor

10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

5. Make a list of your weaknesses and pray about them each day this week.
6. Meditate on the following verses: Prov 23:10, 4, 5, 6, 7, 10-12, 17, 19-21, 29-35.

List your weaknesses

Titus 2:6-8 Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

Questions

Proverbs Lesson 25

Luke 1:26-38 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. And coming in, he said to her, "Greetings, favored one! The Lord is with you." But she was very perplexed at this statement, and kept pondering what kind of salutation this was. The angel said to her, "Do not be afraid, Mary; for you have found favor with God. "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God... "For nothing will be impossible with God." And Mary said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her.

This lesson focuses on the uniqueness of Christ. Its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology (previously known as Talbot Theological Seminary).

As stated in the previous lesson, the person and work of Christ must not be separated in our thought. His person and His work are both understood in the single role of mediator between God and man. His person is what He is because He came to do the work that He did. Although it is necessary to study the person and work of Christ as separate aspects, they must never be isolated ultimately in our thinking. Salvation is Trinitarian in nature, yet in a sense it is regarded as the peculiar work of Christ because he is the prominent person in the plan:

1. Lu. 2:11 - "Savior"
2. Heb. 2:10 - "author of . . . salvation," Gk. *ajrchgo*" - a term used for the "hero" of a city, who founded it, often gave it his name and became its guardian (TDNT, I, 487).
3. Heb. 5:9 - "source of salvation," Gk, *ai[tio]*" - cause, source, responsible for (BADG)

4. Jn. 10:9 - "I am the door"
5. Acts 4:12 - The only way of salvation. This is why he must be exalted. It is also why he is the great stumbling block. The world does not mind talk about God or religion. It is the name of Christ that is offensive to the natural person (cf. Acts 4:18 and its context, 3:6, 13; 4:10, 18).

The Place of Christ in Christianity

1. Christ is the essence of Christianity.
2. The meaning of "eternal life" -- the knowledge (experiential knowledge of relationship) of God through Jesus Christ (Jn. 17:3; cf. Jn. 1:18).
 - a. Coming into a relationship with God, the fountain of life (Ps. 36:9).
 - b. Dealing with the problem of sin and its consequences is the necessary first step.
3. The life of God comes only through Jesus Christ. Christ is our life (cf. Col. 3:4; Gal. 2:20; Phil 3:8-10). Thus the Christian faith centers on Jesus Christ. It is the answers to the questions, Who is Jesus? and, What has He done? that make Christianity different than all other world religions.

Jesus is Unique

Jesus was unique and/or different than all those who came before and after him. He was different than all others in the opinion of those who saw and heard him.

1. Yehoshua's birth was unique (Luke 1:26-38): "The man Jesus Christ had no existence separate from the Logos. "The human formed in and out of Mary did not for a moment exist by and for itself but from the earliest moment of conception was united with and taken up into the Person of the Son" (Bavinck cited by Berkouwer, p. 311, The Person of Christ).
2. His teaching was different: The people were amazed at his teaching. He taught with authority and not as their teachers (Matt. 7:28-29). They were amazed at his wisdom (Mk. 6:2 "Where did this man get these things, and what is this wisdom given to Him. . .").
3. His works were unique: Mat. 8:27 - "What kind of man is this, that even the winds and the sea obey Him?" Jn. 9:32 - "Since the beginning of time it has never been heard that any one opened the eyes of a person born blind."

When He rebuked the winds and the sea, his disciples said, “What kind of man is this, that even the winds and the sea obey Him?” (Matt. 8:27).

4. His death (including resurrection) was unique. The circumstances at his death caused the centurion to exclaim, “Truly this man was the Son of God” (Mk. 9:39).
5. His claims were different. Jn. 14:9 - He who has seen me has seen the Father. Jn. 5:17-19, 23 - My Father is working until now, and I Myself am working... whatever the Father does, these things the Son also does in like manner.” “. . . in order that all may honor the Son, even as they honor the Father.” Jesus alone among all the recognized religious leaders of the world has claimed to be God.

Thomas Schutz writes: “Not one recognized religious leader, not Moses, Paul, Buddha, Mohammed, Confucius, etc. have ever claimed to be God; that is with the exception of Jesus Christ. Christ is the only religious leader who has ever claimed to be deity and the only individual ever who has convinced a great portion of the world that He is God” (Cited by Josh McDowell, *Evidence that Demands a Verdict*, p. 92).

6. The revelations of Christ in history are both unique and different from that of other men:

“We must distinguish between the existence of the Logos in Christ’s person and the manifestation of this existence. Christ condescended to take on a human nature and this human nature developed as any other human. He manifested himself through humanity only as would be fitting and appropriate for the age of the child” (Saucy).

“While he voluntarily submits to the limitations of human infancy, and will do no more in the sphere of the finite infant with the feeble instrument which he has condescended to employ than that instrument is fitted to perform, yet in the other infinite sphere of the Godhead he is still the same omniscient and omnipresent person that he always was” (Shedd, II, 275).

Christ is forever the God/Man, the revelation of God in humanity. Any doubt about his permanent humanity is erased. At the close of the book of Revelation, as the divine authority authenticates the book in his own name, he chose not the name of Jehovah, nor the Logos, nor any other of his

marvelous divine names, but “I Jesus . . .” (Rev. 22:16). God has permanently revealed himself and exists permanently in incarnation.

Pope Leo the Great (5th century) gave expression to this in his Tome (3): “Since then the properties of both natures and substances were preserved and co-existed in One Person, humility was embraced by majesty, weakness by strength, mortality by eternity; and to pay the debt of our condition the inviolable nature was united to a passible nature; so that, as was necessary for our healing, there was one and the same ‘Mediator between God and men, the man Jesus Christ,’ who capable of death in one nature and incapable of it in the other. In the complete and perfect nature, therefore of very man, very God was born—complete in what belonged to Him, complete in what belonged to us” (T. H. Bindley, *The Ecumenical Documents of the Faith* [Westport, Connecticut: Greenwood Press, 4th edn, 1950], p. 226; cited by Donald Macleod, *The Person of Christ* [IVP, 1998], p. 194). (It is important to note that this is the communication of attributes in the person and not in the natures. The divine nature did not take on human attributes nor the human divine attributes, e.g., the body did not become omnipresent). “Christ was simultaneously visible and invisible, comprehensible and incomprehensible, temporal and eternal, servant and master, passible and impassible, mortal and immortal. This was not merely verbal communication. It was real” (Donald Macleod, *The Person of Christ* [IVP, 1998], p. 194).

Exercise

1. Thank YHVH for giving you Jesus, “the believers’ amazing grace.”
2. Read Proverbs 25.
3. Read the song *Amazing Grace* written by John Newton, a slave trader who became a slave:

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.
'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

Through many dangers, toils and snares,
 I have already come;
 'Tis grace hath brought me safe thus far,
 And grace will lead me home.
 The Lord has promised good to me,
 His Word my hope secures;
 He will my Shield and Portion be,
 As long as life endures.
 Yea, when this flesh and heart shall fail,
 And mortal life shall cease,
 I shall possess, within the veil,
 A life of joy and peace.
 The earth shall soon dissolve like snow,
 The sun forbear to shine;
 But God, who called me here below,
 Will be forever mine.
 When we've been there ten thousand years,
 Bright shining as the sun,
 We've no less days to sing God's praise
 Than when we'd first begun.

4. Underline all the verbs (action words) in the song, and then in the table below, show ways that Jesus has extended himself to you all the days of your life, in good times, bad times etc. YHVH gave believers Jesus, and in Him we are complete. Col 2:8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world (This term... means false, worldly, religious, elementary teachings...), rather than according to Christ. 9 For in Him all the fullness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority; 11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; 12 having been buried with Him in baptism (... of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which [i.e., this occurs as a result of] men confessing their sins and professing their faith in Christ are

born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church (1 Corinthians 12:13), and are made partakers of eternal salvation; Ephesians 4:5; Colossians 2:12; 1 Peter 3:21; Romans 6:4. BKC: ... The Gentile Christians in Colosse had no need to conform to Jewish rules and regulations, such as circumcision. For in Christ they had been circumcised. This spiritual “circumcision” was done by Christ, not by man. It was in fact a crucifixion or putting off the body, a circumcision of the heart (cf. Rom 2:29; Eph 2:11). Their sinful nature (lit., “the body of the flesh”; cf., lit., “the mind of the flesh,” Col. 2:18) was decisively put off by Christ’s death and resurrection. What people were in Adam-sinful, fallen, and corrupt-was destroyed by new creation (2 Cor. 5:17). And having a new Head a believer has a new authority for his life-not the Law of Moses but the life of Christ... This putting off [“total breaking away from”] of the old life occurs at the moment of salvation, when a believer is buried with Christ in baptism by the Spirit (cf. 1 Cor 12:13) and is raised with Him to a new life. This co-burial and co-resurrection is pictured in [water] baptism.), in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. 13When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. 15When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

vs	Ways Jesus has Extended Himself to Me

Gal 3:11 **11**Now that no one is justified by the Law before God is evident; for,
“THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”

“by grace through faith all the way”

Journal

Proverbs Lesson 26

1 Tim 2:5 For there is one God, and one mediator also
between God and men, the man Christ Jesus,

Christ our Mediator

The next two lessons focus on Christ as the Mediator of Salvation. As the Mediator of Salvation, He must fulfill three roles:

Three offices are necessary. Christ must be a prophet, to save us from the ignorance of sin; a priest, to save us from its guilt; a king, to save us from its dominion in our flesh. Our faith cannot have firm basis in any one of these alone, any more than a stool can stand on less than three legs (Denovan, cited by Strong, Systematic Theology, p. 710).

This lesson discusses Christ as Prophet. Most of its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology who says, "The person and work of Christ must not be separated in our thought. His person and His work are both understood in the single role of mediator between God and man. His person is what He is, because He came to do the work that He did. Although it is necessary to study the person and work of Christ as separate aspects, they must never be isolated ultimately in our thinking."

Meaning of Mediator

A mediator is defined as (a) one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant, a medium of communication, an arbitrator (Strong's Concordance). (b) *mesítēs* (from *mésos*, "in the middle") – properly, an arbitrator ("mediator"), guaranteeing the performance of all the terms stipulated in a covenant (agreement); */mesítēs* (a "mediator") intervenes to restore peace between two parties, especially as it fulfills a compact or ratifies a covenant. (HELPS Word-studies). (c) one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant: a medium of communication, arbitrator: every mediator, whoever acts as mediator does not belong to one party

but to two or more, Galatians 3:20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, Galatians 3:19. Christ is called the mediator, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Timothy 2:5; also, Hebrews 8:6; Hebrews 9:15; Hebrews 12:24. Jesus is the mediator of salvation (Thayer's Greek Lexicon STRONGS NT).

The Saving Work of Christ

The Significance of Christ Being the God/Man

Christ's role as Savior—to bring man back into a relationship with God—involves the fulfillment of the offices of Prophet, Priest, and King. Christ fulfills these three offices. In the Bible they were always fulfilled with an anointed person, particularly the King. The prophet speaks for God. He does not really have any power; he just brings the word of God. The Church is said by some to fulfill the role of prophet in the world today. Just as the prophet, it does not have the power to execute the word of God. The priest approaches God on behalf of man. The king has the power to execute the will of God.

1. Yehoshua HaMashiach (Jesus Christ) Prophet: The prophet speaks for God making known his truth. This saves man from the ignorance and blindness of sin. In man's sin, his mind is blinded because of the hardness of his heart. A hard heart leads to a blind mind (see Rom. 1).
2. Yehoshua HaMashiach Priest: The priest makes approach to God possible through the offering of sacrifices and gifts to God on behalf of man. The priest makes a way back to God, that is, this saves man from the guilt and consequent condemnation of sin. The prophet speaks for God, the Word comes from God to man and he saves man from the ignorance of sin. The priest save man from the guilt and condemnation that sin brings.
3. Yehoshua HaMashiach King: The king rules for God. This saves believers from the power and dominion of sin. The Messiah is King and has a kingly office. The prophet does not have rulership, nor does the priest, the king does. He is the person who executes the authority of God. The Bible indicates that salvation is done by God, and the work of salvation takes the power of God. A human does not have that power to save. All through the Bible it is God that redeems, and God that saves, not man. All through the

Bible it is God that has power, not man. God is the redeemer, the savior, and the authority. So in some sense, in order to overrule the power and rulership of sin the power of God is involved. Also, in order to fulfill what man was intended to be (to rule the earth for God), Christ in his humanity fulfills that- and believers will fulfill that in Him. As deity Yehoshua has the power to save, and as human he brings man to the place where he was intended to be. In Christ believers will be kings with him fulfilling their destiny.

Read and answer the following questions before reading the answers:

Questions

Question #1: What do the following verses teach concerning the contribution of Christ's deity and humanity to the fulfillment of Christ's prophetic ministry?

1. Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
2. Jn. 1:18; 14:9 “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”
3. Col. 1:15; cf. 2:9 “Who is the image of the invisible God, the firstborn of every creature:” “For in him dwelleth all the fulness of the Godhead bodily.”

Answer: As God, Christ reveals God personally in human history.

Question# 2-4: What is man? What should he be like? What is ideal humanity? As man, Christ reveals true humanity—man from God’s viewpoint. Human philosophers have many ideas, but Christ has revealed the pattern of ideal man:

Answer:

1. What man is: a creature (ktísis – properly, creation (creature) which is founded from nothing; creation out of nothing (Lat ex nihilo)) created by YHVH. Gen 1:26-27 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over

the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” God created man in His own image, in the image of God He created him; male and female He created them. Gen 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

2. What man ought to be now: 1 Jn. 2:6 “He that saith he abideth in him ought himself also so to walk, even as he walked.”; 1 Pet. 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”
3. What man will be hereafter: 1 Jn. 3:2 “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (Note: These verses are addressed to believers.)

“We shall be like Him. If we expect to be like Him up there, we ought to begin to look a little like Him down here and now” (Saucy). It is a staggering ideal which we must all confess that we have not lived up to. It is infinitely high, but we must not abandon it. The writer to the Hebrews presents a great source of encouragement when all about we see mankind fail: Heb 2:6-9

1. vv. 2:6-7 Man’s original glorious purpose. (All things subjected under his feet)
2. v. 8b. It is not fulfilled, in fact man has made little progress in his divine purpose, But
3. v. 9 We see Jesus (truly a man) . . . crowned with glory and honor.

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet [the ideal, the purpose and place of man in creation]. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him [now all things have not yet been placed in surjection to man; Gen. 1:26, 28; Ps. 8:4-6 are not fulfilled]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (Heb. 2:6-9 [cf. Heb. 2:7, from Ps. 8]).

Yehoshua the prophet enlightens man with the truth. As God, He reveals God personally in human history, that is, God's love and holiness. Christ as God brings a revelation of God that no human being could really do because He is God incarnate. Heb. 1:3 "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high." As human, He reveals what a true human is. This question has always perplexed man, What is Man? Is he a god or beast?

Ps. 8:4-6 What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Christ reveals what man ought to be now, and what he will be like later. Today man is not crowned with glory and honor, but Yehoshua is. He is and has become that man humans were intended to be (cf. Ps. 8:4-6). Eschatologically, believers will become what they were created to be in Christ. The next lesson will focus on Yehoshua as Priest.

Exercise

1. Thank God for not leaving you the way you were born, "in Adam."
2. Ask the Father to make you more like Jesus as you "walk with him" (live your life with Him).
3. Read Proverbs 26.
4. Look up the words fool and sluggard in Bible Hub.
5. Chapter 26 addresses the behavior of a fool, sluggard, hater, liar, prankster etc. God tells the reader through his word, and through Christ, how he characterizes people with certain behavior(s), just as he does in this chapter. How do you want to be characterized by God? YHVH said this about Jesus, "You are My beloved Son, in You I am well-pleased" (Luke 3:22b).
6. In the table below, write how you would act differently in each circumstance in order to please God.

vs	How I would act differently in each circumstance in order to please God?
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28.	

7. Meditate on the following verses this week: Prov 26:2; 4; 5; 6; 7; 11; 12; 13; 17; 18-20; 23; 24-26; 27.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect

Journal

Questions for the Instructor (discussion questions if in a group)

Proverbs Lesson 27

Heb 4:14-16 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

This lesson focuses on Christ as Priest in his role of Mediator of Salvation, and the next lesson focuses on Christ as King. Most of its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology. As the mediator of salvation, Christ must fulfill three roles:

Christ's role as Savior—to bring us back into a relationship with God— involves the fulfillment of the offices of Prophet, Priest, and King (Saucy).

Yehoshua Messiah Priest

The Priest makes approach to God possible through the offering of sacrifices and gifts to God on behalf of man. This saves believers from the guilt and consequent condemnation of sin. The prophet speaks for God, the Word comes from God to man and he saves man from the ignorance of sin. The priest saves man from the guilt and condemnation that sin brings. Read and answer the following questions before reading the answers:

Question#1: What do the following verses teach concerning the contribution of Christ's deity and humanity to the fulfillment of the priestly ministry? (Read all references.)

1. Heb. 5:1
2. Heb. 2:14-18; 4:15-16
3. Rom. 5:18-19
4. Heb. 9:12, 28
5. Rom. 6:23

6. Heb. 2:9; Rom. 8:3
7. Jn. 10:10
8. Jn. 6:51
9. Heb. 7:3, 16-17; 23-24, 28
10. Matt. 20:28

Answer:

1. Humanity:
 - a. Priest had to be taken from among men (Heb. 5:1).
 - b. To experience human life so that He could be a merciful high priest. Our Lord knows all about every temptation and hard place that believers pass through (Heb. 2:14-18; 4:15-16). Truly when the Good Shepherd puts forth His sheep, He goes before them. (God knows everything, but He does not experience everything, e.g., evil, sin.)
2. To fulfill all righteousness in our stead (Rom. 5:18-19).
3. To make sacrifice for us (believers in particular, cf. Rom. 8:31-39):
 - a. To be an unblemished sacrifice to offer (Heb. 9:12, 28).
 - b. To be able to die for sin (Heb. 2:9; Rom. 8:3). The wages of sin is death (Rom. 6:23), but God cannot die. It was necessary for God to become incarnate to experience death, the separation of body and spirit and also the separation of spirit from God. One sees the One gloriously described in Heb. 1 made lower than angels in chapter 2, Why? Answer in v. 2:9 to taste death.
4. To give his life to us (believers in particular):
 - a. Jn. 10:10 - "I am come that they might have life, and that they might have it more abundantly." But how is this life made accessible to sinners? The answer is found in the close connection with the truth of the next verse. v. 11. The good shepherd must first give His life for the sheep in order that he might give it to the sheep. No Incarnation, no death, no atonement; no atonement, no abundant life for sinners.
 - b. Jn. 6:51 "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Why are not God the Father or God the Holy Spirit ever called the bread of Life? The answer is found in the rest of Jn. 6:51 "The bread that I will give is my flesh, which I will give for the life of the world." Only an

incarnate God could give His flesh in atonement, no atonement, no Bread of life for dying mankind.

5. His deity:

- a. To be an eternal priest (Heb. 7:3, 16-17; 23-24, 28).
- b. To give a sacrifice of infinite value (Matt. 20:28).

Like the first Creation (of the universe), the new Creation is initiated by God: All this is from God (cf. 4:6; 1 Jn. 4:10). Also, like the first Creation, the new Creation becomes a reality through the work of Christ (cf. Col. 1:16). This [reconciliation] is one of the many marvelous accomplishments of the Godhead on behalf of a person the moment he believes in Christ for salvation from sin (Walvoord and Zuck, 1983, p. 568).

To really be a good priest a man needs to acknowledge and have experience in, and be acquainted with, human life, that is, bad times and weaknesses. If a man is going to help someone, he needs to know something about a few negative things in a human being's life. Yehoshua could not really feel with the weaknesses of humans unless he was a human. Being God he is omnipotent and omniscience, but in some way he experienced the sinless human nature of man [through his human nature]. But being the Logos, he said, "for I do always those things that please him [God the Father]."

Christ had to be a man to fulfill all righteousness, to do what Adam could not do. Believers in essence get His victorious human righteousness when they get His righteousness. He needed to be a person under the Law of God to fulfill the Law of God in human beings' stead, that is, that His righteousness might be given to them. Adam failed mankind. Where Adam failed as a human, Christ did not.

Christ had to be a human in order to make a sacrifice and to die because God cannot die. He had to have a body in order that he could be crucified. His humanity enabled him to make a sacrifice. He had to be a human in order to give man life. He died as a human, and then he is resurrected to newness of life as a human, and it is in that life that man in him shares (cf. Jn. 10:10). This life is not directly in the life of the Trinity, it is the new life of Christ, which is of course through the Spirit. It is a new human life that believers participate in, a human life empowered by the Spirit in which man was intended to be in the first place. The bread of life is the flesh that Christ gives. The Father and the Holy Spirit are never described as the flesh, and they are never spoken of as the bread of life.

Jn. 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Jn. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world [cf. Ps. 34:8 “O taste and see that the LORD is good: blessed is the man that trusteth in him.”].

Question #2: Would Christ’s sacrifice have been as valuable if he were just a human?

Answer: No. It is not just a human that is dying, it is the Person who dies, and he can experience death because he has a human nature (a human body and a human spirit is “human nature”). The person (God the Son) is the agent involved in Christ’s death. Therefore, in some sense because that person is more than a human, it is a valuable death, more valuable than a single human death. Christ’s deity was important in his priestly ministry because he could be an eternal priest and offer a sacrifice of infinite value (Remember the following, (1) Knowing God’s attributes should create boundaries in the believer’s mind when “doing theology,” thinking about God, being tempted by the enemy etc. When one or all of God’s attributes are violated, he should immediately adjust his thinking because the result(s) will be spurious and fallacious. An example is that some people say Jesus was literally separated from the Father on the cross. This cannot be true because God is immutable, He cannot change. (2) From what has been said it seems plain that the death of Christ essentially involved the human nature primarily. God cannot die physically, nor could the Deity of Christ die spiritually. If we were to pose any answer it would be that Christ died by virtue of his human nature, the last Adam, and yet by virtue of the fact that the person of Christ is a unity the whole person can be said to have died.)

Matt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Heb. 7:1-3; 16-17 “For this Melchisedec (a Canaanite), king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of

all; first being by interpretation King of righteousness, and after that also King of Salem (Jerusalem), which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” “Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.” (cf. Ps. 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.)

Question #3: In the death on the cross, could the Logos actually know and experience what the human does in some way, even though the human cannot experience everything that the Logos does?

Answer: Saucy says, “It is that Person who through the human nature that is experiencing death, so I do not know that we can completely shut off the deity aspect as involved in that death, as related to it, as experiencing it in some way. Christ is able somehow to experience something in the experience of death, exactly what is unclear.”

Exercise

1. Thank God for such a wonderful salvation. If you have questions about Melchisedec, ask your instructor.
2. Read Proverbs 27.
3. Believers died and rose with Christ at Calvary (Golgotha). Col 2: 12-15 “having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. Gal 2: 20 “I have been crucified with Christ (Tense: Perfect [The basic thought of the perfect tense is that the progress of an action has been completed and the results of the action are continuing on, in full effect. In other words, the progress of the action has reached its culmination and the finished results are now in existence. Unlike the English perfect, which indicates a completed past action, the Greek perfect tense indicates the continuation and present state of a completed past action. For example, Galatians 2:20 should be translated "I am in a present state of having been

crucified with Christ," indicating that not only was I crucified with Christ in the past, but I am existing now in that present condition.]; Mood: Indicative [The indicative mood is the only mood conceived of as actual]; Voice: Middle or Passive [If the subject of the sentence is being acted upon, then the verb is referred to as being in the passive voice.]) and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” Cf. Rom 6:1-14 What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace. (BKC: ... Whether the Roman Christians knew it or not, the fact is that all of us who were baptized into Christ Jesus were baptized into His death. The question here is whether Paul had in mind Spirit

baptism (1 Cor 15:13) or water baptism Eph 4:5). Some object to taking Romans 6:3 as Spirit baptism because that verse speaks of being “baptized into Christ” whereas 1 Corinthians 12:13 speaks of Spirit baptism placing the believer into Christ’s body. Of course, both are true; the believer is “baptized (placed into) Christ and also into the body of Christ, and both are done by the Holy Spirit. Others take Rom 6:3 to refer to water baptism, but the problem with that is that it seems to suggest that baptism saves. However, the New Testament consistently denies “baptismal regeneration” [regeneration by water baptism], presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48; 16:29-33). The spiritual reality Paul spoke of is that by faith believers are “baptized (placed) into Christ” and thereby are united and identified with Him. This spiritual reality is then graphically witnessed to and pictured by believers’ baptism in water. The one baptism (by water) is the visible picture of the spiritual truth of the other baptism (identification with Christ; cf. Gal 3:27, “baptized into Christ... clothed with Christ”). All of this is in God’s eternal plan before the world was created. Pause now and thank God for choosing you in Christ before the foundation of the world (Eph 1:1-14).

4. Believers are God’s workmanship Eph 2:10 For we are His workmanship (that which has been made; a work: of the works of God as creator, Romans 1:20; those created by God are spoken of as his workmanship), created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them (Hebraistically, to live, i. e. *α.* to regulate one's life, to conduct oneself: with a dative of the standard according to which one governs his life [live one’s life]; see Gen 5:22, 24; Gen 6:9). God has not left any necessary component out of his plan of salvation. Only He could think of, design, and execute such an intricate, elaborate plan. Man cannot save himself. Jesus saves. Read the following verses:
 - a. 1 Cor 1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
 - b. 1 Cor 1: 21 For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe (men think it is foolishness).
 - c. 1 Cor 1: 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

- d. 1 Cor 2: 14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.
 - e. 1 Cor 3: 19 For the wisdom of this world is foolishness before God. For it is written, “He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS”
5. Read each verse in chapter 27, and based on your experiences, delineate or expound upon the wisdom that you see in each verse.

vs	Wisdom that I See in Each Verse of Proverbs 27.
1.	I use to boast about what I was going to do in the future, but I stopped because so much of it did not happen. When I didn't do it, I found myself having to explain why not.
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Proverbs Lesson 28

Is 9:6-7 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

This lesson focuses on Christ as King in his role of Mediator of Salvation. Its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology. As the mediator of salvation, Christ must fulfill three roles:

Christ's role as Savior—to bring us back into a relationship with God— involves the fulfillment of the offices of Prophet, Priest, and King (Saucy).

The Office of King

The two kingships of Christ: As a member of the Trinity Christ, by virtue of His deity, is King over the universal eternal kingdom of God which included all of creation. As the God/Man and Mediator of salvation, Christ has the office of King. In this office He rules as the seed of David over the historical earthly realm in fulfillment of covenant promises. The Logos is God (Gen. 1:1-3), and He is the God/Man (Jn. 1:14). He is also the Messiah, the anointed one, the promised and expected deliverer of the Jewish people (Dan. 9:25-26).

A person has to distinguish between a *prophetic ministry* and *the Messianic offices of Prophet, Priest, and King*. Christ has a Messianic office. He comes into his Messianic office when the Spirit comes on him at his baptism, and from then on he begins to minister as the Messiah. Up to this point he had not functioned in the office of Messiah, and he was not Messiah in the Old Testament. A person is anointed into an office. In the Old Testament a person could not hold the office of Priest, Prophet, or King until he or she was anointed, especially the office of King (cf. Judg. 4:4; 1 Kings 1:34; 2 Sam. 12:7; 2 Sam. 2:4). Christ functioned as a priest,

but only when he became the God/Man and the Spirit of God came upon him at his baptism does he now begin his official Messianic office ministry. Christ as the Logos participated in the kingship of God from the very beginning. God made everything, and therefore he is ruler over everything, that is, the triune God of which the Logos, the Second Person, is participating.

Christ's first kingship is a member of the Trinity, and as the God/Man and mediator of salvation he has the office of King. This office is his second kingship. In this office Yehoshua is not just God, according to Scriptures he is the seed of David (through Mary). The second office is where he fulfills the purpose of mankind to rule the earth, that is, in his Messianic office.

Yehoshua Messiah King

The king rules for God. This saves believers from the power and dominion of sin. The Messiah is King and has a kingly office. The prophet does not have rulership, nor does the priest, the king does. He is the person who executes the authority of God. The Bible indicates that salvation is done by God, and the work of salvation takes the power of God. As stated previously, a human does not have that power to save. All through the Bible it is God that redeems, and God that saves, not man. All through the Bible it is God that has power, not man. God is the redeemer, the savior, and the authority. So in some sense, in order to overrule the power and rulership of sin the power of God is involved. In order to fulfill what man was intended to be (to rule the earth for God), Christ in his humanity fulfills that- and believers will fulfill that in Him. As deity Yehoshua has the power to save, and as human he brings man to the place where he was intended to be. In Christ believers will be kings with him fulfilling their destiny. Read and answer the following questions before reading the answers:

Question #1: What do the following verses teach concerning the contribution of Christ's deity and humanity to the fulfillment of the kingly ministry?

1. Is. 9:6, 7
2. Rom. 5:14-21
3. Lu. 1:30-33
4. Heb. 2:7-9
5. Ps. 3:7-8

6. Is. 45:17
7. Jonah 2:9
8. Jn. 5:22, 27

Answer:

1. Is. 9:6, 7 - Rulership is part of redemption. Only God can redeem.
2. Rom. 5:14-21 - Deity gave Christ power to overcome all forces of sin and death that reigned over mankind (cf. v. 21). A match can start a forest fire, but it takes more power to put it out.
3. Lu. 1:30-33 - fulfill human purpose in Davidic kingship.
4. Heb. 2:7-9 - fulfill human purpose of ruling earth for God.
5. Ps. 3:7-8; Is. 45:17; Jonah 2:9 - only God is powerful enough to bring redemption to be the savior.
6. Jn. 5:22, 27 - humanity fits him for judgment.

Other Implications of Christ's Deity and Humanity

Other implications of Christ's deity and humanity are for him to be mediator, partaking of both God and man. Man needs a mediator who can put his hand on both God and man. He needs someone who can bring God and man together. And in some way - Yehoshua as the God/Man - believers come into his humanity.

1Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

Job. 9:30-33 If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.

Excerpt from "Saul" by Robert Browning (on value of humanity in Jesus). David is seeking to calm the troubled Saul when he was vexed by evil spirits. He knows that this comfort must ultimately come from God and that it does:

Tis the weakness in strength that I cry for!
 my flesh, that I seek
 In the Godhead! I seek and I find it. O Saul,

it shall be
A Face like my face that receives thee; a
Man like to me,
Thou shalt love and be loved by, forever; a
Hand like this hand
Shall throw open the gates of new life to Thee
See the Christ stand!

Christ is the new man, and believers become new humans in that. But in Christ humanity and Godhead are joined together in a way that they are not going to be quite that way; but somehow it does show humans and deity brought together in an amazing way. That is, humans are joined into Christ's new human life. They do not become a part of the Trinity as Christ is, but He is a tremendous exemplar of God and man brought together, and in Him believers come into fellowship with God.

The Unity of Christ's Three Offices

Christ's prophetic ministry of preaching was surrounded by signs of his kingship in the working of miracles, his authority over nature, demons, and humans (e.g., Matt. 4:23-24; 8:16; Jn. 11.). He also taught his priestly ministry which was rejected, although his prophetic ministry was recognized by many, so the three are there, that is, prophet, priest, and king. (He also interceded for his disciples in priestly prayer, Jn. 17.). The implication of this is that one cannot accept his prophetic ministry (teaching) and deny his priestly ministry (substitutionary sacrifice for sin). One cannot receive Jesus as Savior (priest), without receiving him as Lord (king). Other religions of the world would accept him or see him as a great teacher and a great man, but the cross is the thing that is unique and people stumble over it.

Lordship or Non-Lordship Salvation

The division was within dispensationalism. The debate centered on the question, Do you have to accept Jesus as Lord to be saved, or simply as Savior? Some said a person has to accept Jesus as savior and Lord, and some said no - a person only has to accept Him as savior to be saved. He can become Lord at some other point in a person's life.

Question#2: Which is correct?

Answer: A person cannot receive Jesus as savior without receiving him for what he is also as Lord. A person cannot divide it up. When one receives Christ - one gets the whole Christ, the Prophet, the Priest, the King. An individual cannot have him as a Person without having him as Lord. (For a more in-depth study of Christ in his role of Mediator of Salvation, see CBT I and III, p. 159ff.)

Exercise

1. Is Yehoshua Lord of your life?
2. Ask YHVH to give you his wisdom, knowledge, and understanding before continuing this exercise. Also, ask Him to hide what you learn from it in your heart. See Ps 119:11.
3. Read Proverbs 28; 23:7 (Look at what a man does and not necessarily what he says.).
4. This chapter contains warnings and instructions. In the table below, list behaviors that demonstrate a person understands something about the lordship of YHVH.

vs	Behaviors that Demonstrate a Person Understands Something about the Lordship of YHVH
1.	The wicked fear and run from God, but when I confess my sins to him, I feel peace, not fear.
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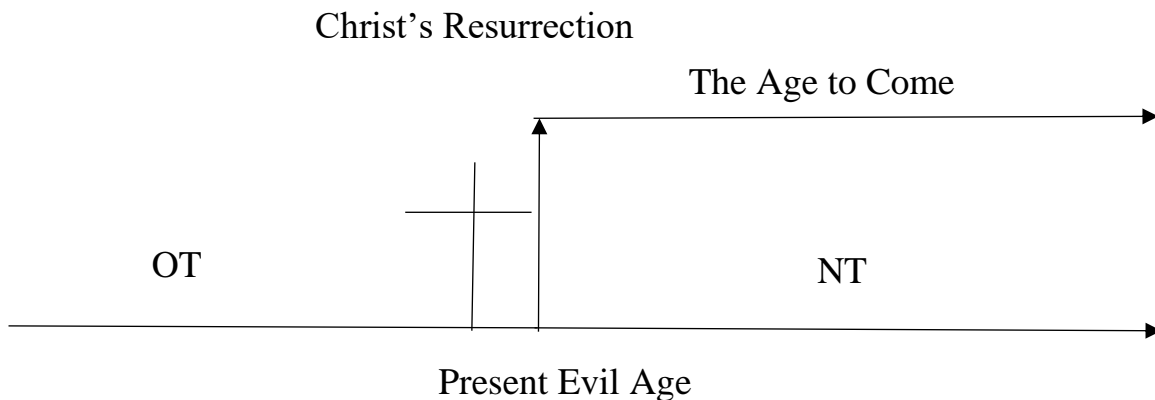
John 1:14-18 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom (in the closest and most intimate relation to the Father) of the Father, He has explained Him.

Journal

Proverbs Lesson 29

This lesson focuses on the importance of the death of Christ. Its contents are excerpts from lectures presented by Dr. Robert Saucy at Talbot School of Theology. The death of Christ is the moral and spiritual center of the universe and the dividing point of history (cf. Galatians 6:14, he was dead to the world and the world was dead to him). The death of Christ divides between the two great ages of history, the present evil age, and the age to come. The cross of Christ must be the central feature of the life of the believer.

The Two Ages in History by Dr. Saucy



The Cross Divides the two Ages of History

The Means of Salvation

1. The Perfect Life of Christ: The cross, including the resurrection, is the means of salvation. The cross would not be ultimately saving if it were not for the resurrection, and it would not be validated if it were not for the resurrection. *Believers would have no one to be joined to in order to gain life without the resurrection of Christ.*
2. While the Scripture emphasizes the death of Christ as the means of man's salvation, the perfect life of Christ also plays an essential part in salvation:
 - a. The fulfillment of the righteousness of the law in our stead: Our salvation consists not only of the forgiveness of our sins, but the reckoning (to pass to one's account, to impute. "A thing is reckoned as

or to be something, i. e. as availing for or equivalent to something, as having the like force and weight") of His righteousness to us as a gift (cf. Rom. 5:17-19; 1 Cor. 1:30; 2 Cor. 5:21). His obedience to death is also part of this (cf. Phil. 2:8 – “became obedient to the point of death”).

- b. The means to an efficacious (successful in producing a desired or intended result) death: While it is the death of Christ in our place that cancels the debt of sin (Rom. 6:23), the efficacy of that death depended upon the righteousness of His life. The analogy is seen in the Old Testament sacrificial type which demanded a flawless animal (cf. Ex. 12:5). So Christ's perfect sinless life (Heb. 4:15; 2 Cor. 5:21) which included the obedience of going to the cross (Phil. 2:8) made it possible for His death to avail for others (cf. Heb. 5:7-8; 10:7).

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Heb. 5:7-8 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered;

Heb. 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

3. It is important that Christ lived a perfect life: The Bible teaches the imputation of Christ' righteousness to human beings. Christ lived a life of perfect righteousness. This was not only to qualify him as a perfect sacrifice; it was also to live a righteous life that humans might enter into, that is, that his righteousness might be given to them. It is not just divine righteousness, but it is also that divine righteousness worked into a human

that was victorious over all sin (cf. Gen. 4:7 b). For God to pronounce man as righteous (justification) there has to be some righteousness which can be imputed to him. This is so for God to say that man is righteous: Rom. 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus.” The question is what is that righteousness? If it is man’s righteousness, then it is not quite true to say *pronounce you righteous*. But if it is Christ’s righteousness, then it is proper, and just, and legal for God to pronounce human beings righteous. Whoever is in Adam is affected by what Adam did, and whoever is in Christ receives what Christ did:

Rom. 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (BKC study notes: Adam by his sin brought universal ruin on the human race. In this act he is the prototype of Christ, who through one righteous act brought universal blessing. The analogy is one of contrast.)

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (Cf. Rom. 10:4)

1Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

The teaching of Christ is important, but we need more than teaching. The problem of sin is not only ignorance; it is lack of power to overcome the bondage of sin and death and live according to righteousness and life. We need a saving action in the defeat of sin and death as well as truth. According to the Scriptures that saving act came in the Cross of Jesus. Cf. Jn. 15:18-20, cf. 2 Pet. 2:7-8; Mk. 7:34, cf. Matt. 8:16-17; Jn. 11:33; Matt. 26:38-39; Heb. 5:7-8.

The last act of that righteousness was Christ fulfilling God’s will for his life by being obedient unto death. That obedience is part of that righteousness, and it goes all through His life. Yehoshua lived a perfect, sinless life. Christ’s entire life was reckoned to believers by grace through faith in Christ. It is only available to human beings “in Christ.”

Christ’s sinless life makes his death efficacious. If Yehoshua had sinned once, then he would have had to die for himself. Adam and Eve sinned only once and died spiritually, and eventually physically. Christ would have been separated from God

had he sinned. He had to be a perfect person in order to die for man and be his substitute.

Conclusion: The death of Christ is the moral and spiritual center of the universe and the dividing point of history (Gal. 6:14, But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.). The death of Christ divides between the two great ages of history, the present evil age, and the age to come. The cross of Christ must be the central feature of the life of the believer. The Cross is absolutely unique to Christianity. It is the central saving act of God for man. It reveals the human problem of sin, that is, sin is serious and must be dealt with. It cost the life of God's Son. It also reveals the nature of God. He is holy; He is love (ὁ Θεός ἀγάπη ἐστίν God is wholly love, his nature is summed up in love, 1 John 4:8. HELPS Word-studies: In the NT, 26 (agápē) typically refers to divine love (= what God prefers). NASB study notes: In His essential nature and in all His actions, God is loving.). It is the one who died and was raised from the dead who continually intercedes for us. The death of Christ is the source of total salvation, (1) justification - Rom. 3:24-25; Rom 5:10, (2) sanctification (Christian living)- Rom. 6:1-11, and (3) Ultimate Glorification - Rom. 8:34. The Cross is all man needs. Salvation is simply receiving through simple faith the saving act of the Cross. P. T. Forsyth says "Christ is to us just what his cross is. All that Christ was in heaven or on earth was put into what he did there . . . Christ, I repeat, is to us just what his cross is. You do not understand Christ till you understand his cross" (The Cruciality of the Cross, pp. 44-45; cited by Stott, p. 43). Emil Brunner commenting on Luther's description of Christian theology as a theology of the cross says: "He who understand the Cross aright—this is the opinion of the Reformers—understands the Bible, he understands Jesus Christ" (cited by Stott, p. 44).

Saucy sets forth, the means of salvation is the cross including the resurrection. The cross would not be ultimately saving if it was not for the resurrection, and it would not be validated if it was not for the resurrection. Believers would have no one to be joined to in order to gain life without the resurrection of Christ. The cross in a sense is all man needs. It has to be constantly underlying everything the believer thinks about. Even in Christian growth, the believer just has to think about the cross, the fact that the believer is dead and alive to newness of life. Paul died with Christ, and therefore he was dead to the old world. At the cross, the world was judged. Yehoshua in essence united himself to sinful man. In a sense he united

himself to the world, and when he died, the whole thing died. That is the reason Paul can say that he died. The world in some sense was condemned, and therefore put away from the new life. So Paul could say that the world is crucified to him, and he is crucified to it. This is a pretty radical separation. Therefore, there should be a radical separation between the believer and the world's system. Believers live in the world, but are not of the world. In the Intertestamental Period (the gap of time between the period covered by the Hebrew Bible and the period covered by the Christian New Testament) there is the Old Testament, the New Testament, and the Age to Come. The dividing line is the cross and the resurrection, and from then on this present evil Age and the Age to Come continually overlap. The cross is the dividing point of the two Ages of history, the Old Testament and the New Testament.

Exercise

1. Thank Jesus for living a righteous life that is reckoned (to pass to one's account, to impute. "A thing is reckoned as or to be something, i. e. as availing for or equivalent to something, as having the like force and weight") to your account.
2. Read Proverbs 29.
3. Compare your behavior with the behavior(s) in each verse, and write in the table the behavior that you display most often in like situations.

vs	Behavior that I Display Most Often in Like Situations
1.	Sometimes I “hardened my neck,” but because of my fear of God I soon abandoned that behavior.
2.	
3.	
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4. Read Rom 3:21-26 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace (HELPS Word-studies: grace $\chi\acute{\alpha}\rho\iota\varsigma$ (another feminine noun from $\chi\alpha\rho-$, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, ($\chi\acute{\alpha}\rho\iota\varsigma$) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). / $\chi\acute{\alpha}\rho\iota\varsigma$ ("grace") answers directly to the Hebrew (OT) term / Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. Thayer's Greek Lexicon STRONGS NT: the word $\chi\acute{\alpha}\rho\iota\varsigma$ contains the idea of kindness which bestows upon one what he has not deserved: good-will, loving-kindness, favor: in a broad sense, but the N. T. writers use $\chi\acute{\alpha}\rho\iota\varsigma$ pre-eminently of that kindness by which God bestow: favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ, Romans

3:24.) through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

- 5. Meditate on the following verses this week: Proverbs 29:1; 2; 6; 7; 8; 9;10; 13; 15; 16; 17; 18; 19; 24; 25; 26.

Journal

Proverbs Lesson 30

This lesson focuses on the means by which the believer lives his new life in Christ. There are difference views about how this is done. Some Christians hold that the believer must “choose” to live according to the word of God in order to live a righteous life and experience the power of the Holy Spirit in his life, that is, he must yield to the Holy Spirit (e.g., Rom 6:13, 16, 19 [yield: to present or show; – properly, stand close beside, i.e. ready to present (exhibit).]. Eph 4:30 [grieve: to grieve, offend]). Other’s believe the Holy Spirit leads the believer, and it is God that is working in him both to will and to do His good pleasure (Phil 2:13; Gal 5:16-25; Rom 8:14). Romans 8:3-4 says this is accomplished by the “law of the Spirit of life in Christ,” (cf. Rom 8:2; Rom 8:3-4 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.). To get a better understanding of the first view, two Arminian professors are quoted, Dr. Grant R. Osborne at Trinity Evangelical Divinity School and Dr. Rick Boyd at Westly Biblical Seminary. Much of the content of this lesson is from lectures presented by Dr. Robert Saucy at Talbot School of Theology.

I believe that foreknowledge is not the synonymous for predestination. I believe that God’s foreknowledge is what God has known about history beforehand. That God created this world. He created this world knowing that this world was to fall into sin, and so therefore when God created this world, He created this world knowing that Christ would have to come, and that mankind would be headed for eternal damnation unless Christ paid the price for them. The question is whether in all of that God has determined ahead of time who is to be saved and who is not to be saved, or whether God gave choice to humanity, so that within that standpoint, foreknowledge is God’s knowledge of how a people would respond unto the convicting presence of the Holy Spirit, and whether they would open their hearts. Very important to understand we do not save ourselves. We believe that there is a choice, and that God’s election is based upon the Spirit’s conviction. We do not believe that we save ourselves. Faith is not a work, and so faith is how we respond to the Holy Spirit’s presence within us and therefore that is what God

foreknows, namely our response to the Holy Spirit, and then God produces this salvation in us (Dr. Grant R. Osborne).

There is quite a lot to unpack in this statement, but Osborne seems to be saying and or implying that (a) God gives every human being saving faith; (b) the Holy Spirit convicts every human being from within and is within every human being; (c) salvation is based upon how a person chooses to respond to the convicting work of the Holy Spirit and whether he opens his heart to Him; (d) a human being “in the flesh” is capable of choosing God (cf. Rom 1; Rom 3:9-18; Rom 8:7; 1 Cor 2:14; Jn 15:16;); and (e) faith and conversion are not salvific works of God because to choose Jesus would certainly entail repentance, a change of attitude; turning from sin and turning to Him; and faith toward Him. Faith is a work of God and a gift from God (1 Peter 1:5; Rom 10:17; 2 Thess 1:11 [cf. Phil 2:13]; Eph 2:8-9) and it is intricately related to conversion in scripture (cf. Heb 11:6; Heb 4:2; Rom 14:23b). In this quote, I am not sure how Osborne is using “election,” but I suppose the elect freely (as man’s untested state in the garden) chooses to respond positively to the convicting work of the Holy Spirit. My question is, If a man freely chooses God, what criteria is his choice based upon? Are some people wiser, smarter, better, more intelligent, needier than others etc.?

Well we know from the very beginning that freedom to choose is a part of God’s very good creation. It came into being before sin ever entered in, so He gives us complete freedom of choice, and yet because of his transcendence, He is able to know what is going to happen, and we know that God’s character, his very nature, is good. He is completely good. So putting these pieces together, we understand that because he is good, and because He is God, He extends beyond creation. He is well beyond that. He is able to see the choices that we make and still order things to accomplish his ultimate will, which is what He desires. So God’s will is accomplished in a way that is foreordained even with the freedom we have to choose (Dr. Rick Boyd).

A presupposition of Boyd’s statement is that the “Fall” did not affect man’s ability to make moral choices, even though he was separated from God as a result of it (See Rom 1; Rom 3:9-19). This doctrine seems to be leaning toward “Pelagianism.” Pelagianism views humanity as basically good and morally unaffected by the Fall. It denies the imputation of Adam's sin, original sin, total depravity, and substitutionary atonement. It simultaneously views man as

fundamentally good and in possession of libertarian free will. With regards to salvation, it teaches that man has the ability in and of himself (apart from divine aid) to obey God and earn eternal salvation. Pelagianism is overwhelmingly incompatible with the Bible and was historically opposed by Augustine ([Algeria] 354-430), Bishop of Hippo, leading to its condemnation as a heresy at Council of Carthage in 418 A.D. These condemnations were summarily ratified at the Council of Ephesus (A.D. 431). (Source: <http://www.theopedia.com/pelagianism>). If one leans too far toward Pelagianism, one ends up denying original sin and human depravity, and can make oneself good enough to be saved.

Secondly, I extrapolate from these quotes that regeneration occur after man chooses God. This means that a sinful man can break the bonds of “slavery to sin” and enter into the presence of Holy God based on the exercise of his free will. Calvinism says God elects on the sole basis of His sovereign will, without regard for anything in the human, that is, unconditional election. That is why in Calvinism it is spoken of as unconditional election, no conditions on the part of man.

Calvinism’s point of view is that salvation is totally of God and not conditioned on human work. It is totally a work of God. Salvation is not based on synergism, that is, the result of a cooperative work of God and man, and there is nothing that takes real cognizance on man’s part. It is God in man that caused man to be saved. The following are excerpts from Saucy:

Faith is possible for sinners only by a special gift of God’s grace. Eph. 2:8-9 explicitly teach that faith is a special gift of God? “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” That is where the question of faith comes in, Are people going to believe the gospel or not believe it? It also applies to the issue of some having faith and some not having faith. It explains why some people have faith and some people do not have faith. People only come to belief by an action of God. If it is a gift, in which it is, then the saved have it. They are enlightened enough to see the truth.

Saucy sums up the argument of Arminianism and Calvinism as follows:

Arminianism argues that salvation is by virtue of God’s grace, but the reason one person has salvation and another one does not is because one person wills to receive it. God’s (prevenient) grace (before salvation) brings humans up to the line and frees them to the point of where they can choose or not choose (see Prevenient

grace: <http://www.theopedia.com/prevenient-grace>; CBT I and III, <http://www.msrfamilyreunion.com/Classroom%20Biblical%20Theology%20I%20and%20III.pdf>, Salvation illustration, p. 250). So there is a certain grace that frees from the horrible bondage and darkening of sin, and enables human beings to see the truth, but now they have a choice to submit to it or reject it. They would have to choose to use God's grace to go over the line.

Calvinism says that it is due to God that a person goes over the line; the last issue is not the person's will. Arminianism says the last deciding thing is the human being's will. Calvinism says the last deciding will is the divine will. Calvinism espouses irresistible grace. Arminianism espouses that God's grace does not determine the choice. Calvinism attributes everything pertaining to salvation to God. Arminianism contends that man has the freedom to reject or to accept God's grace, that is, God gives everyone prevenient grace equally, and it is their free choice to reject or to accept salvation. Saucy says that if the Bible taught this explicitly, everyone would be an Arminian, there would be no Calvinists. These views have been around throughout all of church history, and no one has been able to convince the other side completely on this because there is no explicit Scripture that teaches God gives all men equally an opportunity to believe. Saucy asks, if you just had Romans 9 and did all your theology based this chapter, which side do you think it would most easily lead you to? He answers, Calvinism. Additionally, the Bible never really teaches that God knew beforehand what human beings would do when given prevenient grace or faith by grace.

Arminianism contends that God's sovereignty cannot be explained in relation to all human actions, that is, the believer's sin, the choice of Adam and Eve. There is some measure of human freedom that is inexplicable (mysterious) in relation to God's sovereignty. Calvinism has a bigger picture. It contends that God's sovereignty controls everything. Saucy agrees that it is difficult to understand God's sovereignty in relation to all human actions. He asked why he sins, and how is God sovereign when he sins? Why doesn't he obey God all the time? It seems to him that there is a freedom that is difficult to harmonize with sovereignty. It is a mystery to him that both are true in some way. Arminianism sets forth that salvation is first and foremost a question of loving God. Love must be totally free in order to be genuine love. Calvinism sets forth that salvation is by grace through faith in Yehoshua alone. It is grace through faith all the way.

Conclusion

God has purposed from before time to love believers and be gracious to them in their sin by giving his Son and calling them to the fellowship with Him as sons and daughters in The Son. Their salvation is totally the result of God's love and grace—the manifestation of his glory. They would not have any salvation if God did not give it. God's work is initiatory and primary; believer's work is dependent. The relationship of God's sovereign will and human freedom is mysterious. An example is Phil. 2:12-13 "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This challenges the believers' will, you work out, but it also says God is working in you both to will and to do. It does not say He wills, it says that He is working for believers to will. So God's grace is constantly working. Regarding the perseverance of the saints, the Bible teaches that God works there sufficiently, that believers will stay in faith, but there is a dynamic at work that is mysterious. What believers do depend upon God's working in them. God does everything according to the good pleasure of his will. He is sovereign, does what he wills, and controls all things.

The Situation of the Believer in Christ

Deliverance from Bondage

Rom 8:1 Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Romans 3: 27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

The believer in Christ has died to sin and the Law and is thus free from its bondage (Rom. 7:1-6; cf. 6:6-11). Because Christ has perfectly kept the Law, the believer "in Christ" is reckoned with Christ's "righteousness Law-keeping" (Christ kept the

Law perfectly) and is therefore free from the bondage of the curse of the Law (cf. Rom. 8:3-4). The righteousness of Christ or the righteousness of the Law is now given to the believer in Christ by the Spirit (Rom. 8:4). This is not to satisfy the “curse of the Law” which has already been done in Christ, but to transform the believer into the experience of true life which is righteousness. Rom. 8:2 – the "law of the Spirit of life in Christ" equals the work of the Spirit in Christ seen in vv. 3-4. Christ’s work judging sin and living sinlessly leads to believers keeping the law by the Spirit who applies Christ's work. This equals the "law of faith" (Rom 3:27) which is law keeping that comes by the faith in Christ's work applied by the Spirit—the new covenant law of Jer. 31.

This is done basically to transform the believer; it is not just done to satisfy the curse. Rom. 8:2 “For the ‘law of the Spirit of life’ in Christ Jesus hath made me free from the ‘law of sin and death’.” This is the working of the Spirit, which is fundamentally to form Christ in the believer and to make the victory of Christ over sin real in his life. He is not under the Law in a legal sense, such as, if you do not do this-you get punished, but in a sense, he is under his own feelings, he feels compelled from the inside now to obey God. In the New Testament, the believer gets more principles rather than detailed stipulations, such as walk by the Spirit and love thy neighbor. He is under the Law as a righteous principle of life. The New Covenant is the law written in the believer’s heart and out of the heart are the issues of life: Prov. 4:23 “Keep thy heart with all diligence; for out of it are the issues of life.” The Law becomes part of the believer now because God has put it in his inward parts, and written it in his heart. So in a real sense, it is the believer just as much as his flesh is. In fact, he now has the ability to overcome the flesh (cf. Jer. 31:33; Ez 36:25-27; Rom. 7:24).

Jer 31: 31“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest

of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

God still gives the believer instructions in the New Testament, and he is obliged (grateful) to obey. One of those instructions is that the believer is to abide in Christ. Abiding in Christ is keeping His commandments. Christ said that two commands fulfill the whole Law: Matt. 22:37- 40 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” Hence if a believer keeps these two commandments, love God and love his neighbor as himself, he would not have to worry about anything else.

Saucy concludes by saying the believer lives by the power of the Holy Spirit working in him to will and to do YHVH’s good pleasure. Phil 2:12-13 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure. God preserves and believers persevere.

Exercise

1. Thank God for being sovereign and that He has not abandoned you into the hands of men.
2. Read Proverbs 30.
3. What is the wisdom in verses 1-4.
4. Whose word will always prevail in verses 5-6?
5. Pray the prayer in verses 7-9.
6. Give contemporary parallels to the people or situations that are presented in verses 10-14.
7. Read verses 15-16. In your opinion, what things or people are never satisfied?
8. Read verse 17. What is the reward of a person who disrespects his mother or father? Tell of a time when you did this and paid a price for doing so. Be specific.

9. Read verses 18-20. List five things that you find wonderful or amazing about God.
10. Read verses 21-23. Expound upon why you think these things or people are unbearable, three are required, and be specific. You may use contemporary scenarios if you like.
11. Read verses 24-29. Write what you can learn from the ant, shephanim, locusts, and lizard.
12. Read verses 29-31. What wisdom do you think can be gleaned from them?
13. Read verses 24-31. What do they tell you about the sovereignty of God?
14. Read verses 32-33. How has this person's actions gotten him into trouble, and why?
15. Meditate on verses 30; 1-4; 5; 7-9; 11-12; 15; 17-18; 32-33.

Journal

Proverbs Lesson 31

Our journey through Proverbs ends with this lesson, but I pray that what you have learned remains in your heart, and that you revisit this book over the months and years to come. This lesson focuses on the doctrine of perseverance. God is faithful, and He is not a man that he should lie. Much of its content is from lectures presented by Dr. Robert Saucy at Talbot School of Theology. In the future, use this lesson as a reference and refer back to it when needed. It may be necessary to complete this chapter with your instructor.

The Doctrine of Perseverance

The issue involved in the doctrine of perseverance is, Can a truly saved person ever be lost? There are various answers to this question. Some denominations in Christendom hold that a believer can lose his salvation, such as Catholicism and Arminianism. The Reformed or Calvinism says that a truly saved person would persevere until the end, and therefore cannot be lost. The concepts of perseverance and “eternal security” ultimately say the same thing in the end, but the Reformed tend to use perseverance because it speaks of Christians persevering rather than just being secure, which some people feel give Christians the right to say no matter what believers do they are secure. Calvinism puts the emphasis on perseverance, the P in TULIP. The true biblical teaching is not that, it is God preserves, you persevere.

Perseverance is defined as “That continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion” (Louis Berkhof, Systematic Theology [Grand Rapids: Eerdmans, 1941], p. 546). This looks at perseverance as a continual process. Following are observations regarding the concept of perseverance:

1. Observations:

- a. It does not mean merely that the elect will certainly be saved in the end, but that those who are once regenerated can never fall.
- b. It does not say that the saved individual cannot fall into sin, but that the Holy Spirit will keep him from sin which would lead to the loss of salvation.

2. The nature of the work of perseverance.
 - a. It is the work of God. (This will be seen in the proof).
 - b. It also includes the means of man's persevering.
 - i. Jn. 8:31, 32 – "If you abide in My word, then are you truly disciples of Mine and you shall know the truth, and the truth shall make you free" (3rd class condition "a matter of doubt, but with some expectation of realization" (Dana and Mantey, 353). This may be because he is speaking to a group that not all will be his disciples. Saucy adds, the idea is a more probable condition. If a person abides, he is Christ's disciples. It does not say if a person just comes in once; it means if he stays in, he is His disciple.
 - ii. Heb. 3:14 – "For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end . . ." 1 Pet. 1:5 – "who are protected by the power of God through faith . . ." (3rd class condition) In some sense the believer's perseverance is conditional. There is a condition that is attached. Perseverance would mean that these conditions will be met by God's grace.
 - iii. Col. 1:22, 23 – "yet He has now reconciled you . . . if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel . . ." (1st class condition)
 - iv. Matt. 10:22 ". . . it is the one who has endured to the end who shall be saved" (cf. 24:13).
3. The relationship of the Divine human act. God preserves, man perseveres, these two words express the relationship of the Divine/human act.
 - a. Phil. 2:12-13 – "work out your salvation with fear and trembling; for it is God who is at work in you . . . God works, but the believer must also work.
 - b. Jude 21 – (perseverance) "keep yourselves in the love of God . . ." v. 24 – (preservation) "Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy."
 - c. 2 Tim. 2:19 – "Nevertheless, the firm foundation [the work of God in the church at Ephesus] of God stands, having this seal, 'The Lord

knows those who are His,' and 'Let everyone who names the name of the Lord abstain from wickedness'." When he says the Lord knows, it does not mean that He is just cognoscente of them. It means that He attends, He is concerned with them, and He has a relationship with them.

- d. 1 Pet. 1:5 – "who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (1) Believers are protected. (2) Protected through faith. (3) Protected for the final consummation.
4. The Scriptural basis of the doctrine of perseverance. These verses leave man out of the process, whereas the above verses include him. These verses are based on the actions of God alone. Direct statements of Scripture:
- a. Jn. 10:27-30 "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." In this passage many of the doctrines are combined in teaching the absolute security of the believer:
 - i. Election- "My sheep"
 - ii. Calling-They hear my voice
 - iii. Foreknowledge- "I know them" (Speaks of the special attachment of Christ to his sheep.)
 - iv. Sanctification- "They follow me"
 - v. Regeneration- "I give eternal life to them"
 - vi. The veracity of God- "they shall never perish" (ou me) (double negative)
 - vii. The power of God- "My Father who has given them to me, is greater than all and no one is able to snatch them out of the Father's hand."
 - viii. The unity of the Godhead- "I and the Father are one." The first five of these (above) are based upon what God does, the last three on what He is.
 - b. Jude 1 – preserved-tereo-present. passive, participle. "Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father and kept for Jesus Christ:" Kept in

Greek is present passive participle, that is, being kept for Jesus Christ. This verse does not say that the believer can leave. If God is keeping, then a person has to suggest that somebody stronger than God can leave, and that is impossible. But see also v. 21 – "keep yourselves in the love of God"

- c. Jn. 6:37, 39 – "All that the Father gives Me shall come to Me; and the one who comes to Me I will certainly not (ou me) cast out." v. 39 – "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day." Explained as concerning the resurrection of the believer. v. 40 (cf. Jn. 17:2—Christ gives eternal life to as many as are given to him. Thus, everyone that has eternal life is given of the Father to Christ and cannot be lost.) Cf. also Jn. 17:12; 18:8-9.
- d. 1 Cor. 1:8-9 – "who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord." God will confirm the believer until the end, blameless in the day of our Lord Jesus Christ. God is faithful.
- e. 1 Thess. 5:23-24 – "Now may the God of peace Himself sanctify you entirely; and may our spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass." Paul prays for preservation based upon the faithfulness of God v. 24.
- f. 2 Thess. 3:3 – "But the Lord is faithful, and He will strengthen and protect you from the evil one."
- g. Phil. 1:6 – "For I am confident of this very thing, that He who began a good work in you will perfect (to bring to an end, accomplish, perfect, execute, complete) it until the day of Christ Jesus." cf. the Parable concerning the counting of the cost. No wise man begins to build without counting the cost lest he be unable to finish it; how much more for God?
- h. Eph. 4:30 – "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."

On sealing (Eph. 1:13; 4:30).

“When they believed (to trust in Christ (God); with the sacred significance of being persuaded by the Lord (= faith-believing); or the believing that leads to/proceeds from God's inbirthing of faith.), the readers of this epistle were sealed with the Spirit. Cattle and slaves were branded with their owner’s seal, and so the seal was a mark of ownership and of preservation as the owner’s property. In the OT God can be said to set a sign on his elect to distinguish them as his own and protect them from destruction (cf. Ezek 9:4-6). The seal also has this significance in 4 Ezra 6:5 and Rev 7:1-8; 9:4. So believers’ reception of the Spirit is the sign that they belong to God in a special sense and have been stamped with the character of their owner. They belong to him now, but they are also protected until he takes complete possession of them (cf. v 14). The Spirit is an eschatological seal who marks believers out as a people who will be protected through the testings, the battles, and the sufferings of the end-time, which are already upon them (cf. 6:10-18). As 4:30 will assert, in the Spirit believers ‘were sealed for the day of redemption’” (Andrew T. Lincoln, Word Biblical Commentary, Vol. 42, Ephesians [Dallas, TX: Word Books, 1990], p. 39).

2 Cor. 1:21-22 – "Now He who establishes us with you in Christ and anointed us in God, who also sealed us and gave us the Spirit in our hearts as a pledge" (Believers are sealed when they believe).

- i. Rom. 11:29 – “for the gifts and the calling of God are irrevocable.” 1Jn. 5:11 – “God has given us eternal life.” Rom. 6:23 – “but the free gift of God is eternal life in Christ Jesus our Lord.” 2 Tim. 1:9 – "called us with a holy calling"
- j. Rom. 8:28-30 – “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For who He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” All believers are “called saints” (cf. Rom. 1:6, 7; 1 Cor. 1:2). These verses are referred to as the

golden chain. There is no leakage in this chain. The same ones that are called are carried through in an unbroken chain to glorification.

- k. Rom. 8:31-39 – “What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘For Thy sake we are being put to death all day long;’ We were considered as sheep to be slaughtered.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” God is for us—nothing can be against us. God justifies—no one can bring charge against us or condemn us. For Christ paid the complete penalty.

Stifler – on “Who is the one who condemns?” v. 34

“Are there offenses? He ‘died for them.’ Is there need of life? He is ‘risen again,’ and we are ‘saved by his life’ (5:10). Do we need representation and influence at the court? He is in the chief place of authority—‘even at the right hand of God.’ Do we in hours of transgression and weakness need an Advocate? (1 John 2:1). He ‘ever liveth to make intercession for us’ (John 17)” (James M. Stifler, *The Epistles to the Romans* [Chicago: Moody Press, 1960], pp. 150-151).

Perseverance does not mean merely the elect will certainly be saved in the end (e.g. saved, lost, saved, lost, saved), but they will end up as elect (cf. Rev. 17:14). Scripture does not say that the saved individual cannot fall into sin, that is, the Holy Spirit will keep him from sin which would lead to the lost of salvation. What it does say is that a genuine person from the core of his heart cannot renounce Christ as his savior. People can deny Christ, Peter did that three times, but he still

had faith in his heart. After denying Christ, Peter went out and wept bitterly. The denials were a surface response based on fear, but what was really deep in his heart came out when Jesus looked at him and he remembered what He had said. Lk. 22:61-62 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. Matt. 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Following is the support of perseverance from other doctrines:

1. Doctrine of God.

- a. His faithfulness. 1 Thess. 5:24 – “Faithful is He who calls you, and He also will bring it to pass.” If one called were lost, then God would not be faithful.
- b. His love. Jn. 17:23 – “I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.” God loves his own, even as He loves Christ. Cf. Rom. 8:39 – Nothing can separate us from the love of God. Rom. 5:8-10 – God loved and sent Christ to die for the ungodly.
- c. His power. 1 Pet. 1:5 – “who are protected by the power of God through faith for a salvation ready to be revealed in the last time.” cf. Jude 24 – He is able to keep us from falling.
- d. His immutability. Heb. 6:17-19 – “In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,” Therefore our hope is secure. The anchor is within the veil (Where Christ is). The anchor is sure and steadfast.
- e. His sovereign providence. Rom. 8:28 – “And we know that God causes all things to work together for good to those who love God, to those who

are called according to His purpose.” To the called all things work for good.

2. The doctrine of Christ.

- a. His Deity. Jn. 10:28, 30 – “and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.” “I and the Father are one.”
- b. His eternal life. 1 Jn. 5:11-12 – “And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.” Believers that have eternal life have the life of Christ. They can no more die than he can. Cf. Heb. 1:10-12 esp. v. 12 “But Thou art the same, and They years will not come to an end.”
- c. His power and ability to keep. 2 Tim. 1:12 – “For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.” Paul was persuaded that Christ was able to keep him.
- d. His death. Rom. 8:34 – “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.” His death was sufficient. No one can condemn those in Him.
- e. His resurrection. 1 Pet. 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,” We have a living hope because of the resurrection. A hope that is deathless. Jn. 14:19 – “After a little while the world will behold Me no more; but you will behold Me; because I live you shall live also.” Because Christ lives, believers live.
- f. His ascension. Eph. – 1:19-20” and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,” The same power which raised Christ and exalted him works in the believer. We are ascended positionally with Christ (Eph. 2:6). We are already in heaven with Christ in God’s eyes for security.

- g. Intercession. Heb. 7:25 – “Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.” Christ ever liveth to make intercession, Rom. 8:34. Jn. 17:15 – “I do not ask Thee to take them out of the world, but to keep them from the evil one.” Cf. v. 11. Jn. 17:24 “Father, I desire that they also, whom Thou has given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.” Lu. 22:31-32. Does the Father hear Christ? Yes. See Jn. 11:41-42.
- h. His advocacy. 1 Jn. 2:1-2 – “My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (The correct understanding is that the believer should not commit an act of sin. That you may not sin is not present tense, it is in aorist tense, that is, that you may not commit an act of sin. But if the believer does commit an act of sin, he has an advocate, Yeshua Ha-Mashiach the righteous. Unbelievers are continuously practicing sin: 1Jn. 3:6 “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.” The idea here is that the unbeliever habitually sin continuously. The regenerated life is in one sense an essentially and fundamentally sinless life. For the believer to sin is abnormal and unnatural; his whole bent of life is away from sin. Yet he still experiences a genuine struggle with the flesh and overcomes its impulses only by the help of the Holy Spirit (cf. Gal. 5:16-26). Paul in his struggle with sin concluded, “Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (Rom. 7:20). In this way Paul could perceive sin as not a real part of what he was at the most inward level of his being (cf. Rom. 7:25). When he wrote “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me....” (Gal. 2:20), he implied the same thing.) Christ is the one that stands for believers when they sin. Work of the advocacy does not distinguish between sins. The basis of the Lord’s plea is righteousness, not mercy. It is based upon his righteousness.

3. The doctrine of the Holy Spirit.

- a. His indwelling. I Cor. 6:19 “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” Rom. 8:9 – “However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.” Jn. 14:16-17 – “And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.” The Holy Spirit abides forever.
- b. His sealing. 2 Cor. 1:21, 22 – “Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.” For one to unseal, he must have more power than God. Eph. 4:30 “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” The Holy Spirit is the seal. Must be more powerful than Holy Spirit to break seal.
- c. The Spirit as pledge guaranteeing the final payment. Eph. 1:14 – Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 2 Cor. 1:21-22 – Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

4. The doctrine of salvation.

- a. The character of salvation. Heb. 5:9 – “and having been made perfect, He became to all those who obey Him the source of eternal salvation;” Christ is the author of eternal salvation. This includes not only quality, but also time.
- b. Salvation by grace. Rom. 4:16 – “For this reason it is by faith, that it might be in accordance with grace (NASB: The promise comes by faith so that it may be by grace. God is the source of saving faith.), in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,” By grace through faith that the promise might be sure. If it depended on man’s faithfulness it would not be sure.
- c. Election. Jn. 6:37, v. 39 – “All that the Father gives Me shall come to Me; and the one who comes to Me I will certainly not cast out.” “And

- this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.” Cf. v. 39 - Of those given none shall be lost.
- d. Calling. Rom. 8:30 – “and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” Those called end up glorified.
 - e. Union with Christ. 1 Cor. 6:17 – “But the one who joins himself to the Lord is one spirit with Him.” He that is joined to the Lord is one Spirit. We are united to Christ in the sphere of the spirit. Placed in the body of Christ in the bond of the Spirit. I Cor. 12:13 – This is a work of God and therefore must be a work of God if one were to come out. Cf. Rom. 6:5, 8.
 - f. Justification. Rom. 8:33– “Who will bring a charge against God’s elect? God is the one who justifies;” God declares them righteous. Anyone that says that they are not impugns God’s justice.
 - g. Regeneration. Jn. 3 – We are born again comparable to physical birth. As our life which comes into being physically never ends, so neither will the life born by the spirit. 1 Jn. 3:9 – “No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.” The one born of God cannot continually commit sin because his seed abides in him, the seed begotten in him by the new birth.
 - h. Sanctification. Heb. 10:10 – “By this will we have been sanctified [stand sanctified] through the offering of the body of Jesus Christ once for all.” v. 14 “For by one offering He has perfected (to make one, meet for future entrance on this state and give him a sure hope of it even here on earth) for all time those who are sanctified (to purify by expiation, free from the guilt of sin).
 - i. Chastening. Heb. 12:5-11 – “and you have forgotten the exhortation which is addressed to you as sons, ‘My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov’d by Him; For those whom the Lord loves He disciplines, and He scourges every son whom He receives.’ It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather

- be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.” The purpose (v. 10) that we might be partakers of his holiness. 1 Cor. 11:32 – “But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.” If we don’t judge ourselves, God has to chasten us so that we should not be condemned with the world.
- j. Glorification. Rom. 8:29-30 – “For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” The chain ends in glorification. This rests in God’s sovereign purpose v. 28 and no man can break the chain.
5. The doctrine of the ordinances.
- a. Baptism. Jn. 13:10 – “Jesus said to him, ‘He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’” Need bath only once.
 - b. Lord’s Supper. 1 Cor. 11:23-32 – One can eat and drink unworthily but this leads only to judgment of chastening. This may end in the sin unto death (cf. v. 30).
6. The doctrine of the last things.
- a. Judgment – Jn. 5:22, 24 – v. 24 metabevbhken (perf.) stands passed.
 - b. Resurrection – Rom. 8:11 – If you are Christian, then the Spirit is in you (8:9). If the Spirit is in you, you will be raised.

By grace through faith all the way

Exercise

1. Praise YHVH for such a great salvation. Thank him that He has saved you in every necessary way.
2. Read Proverbs 31.

3. Read verse 3, what does “strength” mean?
4. Read verses 3-5, what destroys kings?
5. Read verse 5, what is the outcome of a king who drinks strong drink?
6. Read verses 6-7, who is strong drink for?
7. Read verses 8-9. How could you personally apply these verses in contemporary society?
8. Read verse 10. How valuable is an excellent wife?
9. Read verse 11. In general, how does an excellent wife and her husband respond to each other?
10. Read verses 12-31. What would an excellent wife look like in contemporary society? Contemplate each verse separately.

End of Course

From the Author

This concludes our study of *Proverb for Teens and Young Adults*. I pray that it may facilitate you in some manner to comprehend and experience Eph. 1:17-20 “that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places.”

Lastly, “Soli Deo Gloria,” Glory to God alone. “Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

PROVERBS FOR TEENS AND YOUNG ADULTS

APPENDIX A

"Suzerain Treaties & The Covenant Documents the Bible"

Notes from lectures of Dr. Meredith Kline, presented at Westminster Theological Seminary in Escondido, California, Westminster Theological Seminary in Philadelphia, Pennsylvania, and Gordon-Conwell Theological Seminary, in Massachusetts

Brief Summary of Suzerain Treaties:

In the Ancient Near East, treaties between kings was common. These were treaties drawn up among equals and mostly outlined agreements to honor each other's boundaries, to maintain trade relations, and return run-away slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts. Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." If the relationship is bereft of kindness and intimacy, the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king." The greater king is the suzerain and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king. He enforces the treaty among the masses.

These Suzerain/Vassal treaties open with two sections: 1) The identification of the Suzerain by his name and titles; 2) The historical survey of the Suzerain's dealings with the vassal. The purpose is to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "Preamble."

The next section of these treaties list the "stipulations." What the vassal is required to do is spelled out in principal and detail. This section is often concluded with the requirement that the vassal deposit his copy of the treaty in his temple, where he is to occasionally read and study it to refresh his memory concerning his duties.

The last section of these treaties contains the blessings and curses of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed.

The Suzerain would keep one copy of the treaty and the vassal would keep one copy of the treaty. A number of ratifying ceremonies were used depending upon the era and culture. But the most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."

Covenant Documents of the Bible Patterned After Suzerain Treaties:

Exodus 20

- (1-2)"Yahweh" is the Suzerain who delivered this Preamble to Moses, the vassal-lord who represents the people under the authority of the Suzerain.
- names & titles = "I am the Lord, your God."
- historical prologue = "Who brought you out of Egypt..."
- (3-17) Stipulations with selected blessings and curses.
- stipulations = the 10 commandments;
- blessings and curses = (5b-6); (7b); (12b).

Dueteronomy

- (This entire book of Moses is saturated with Suzerain Treaty language and structure. It is not properly the treaty document itself, but it is based upon such a treaty, making reference to it often. Below are some examples.)
- (4:32-40) Historical Prologue language and structure;
- (4:44 - 5:21) Stipulations;
- (6:4-25) Blessings and Curses;
- (8) Reflects all the sections of a suzerain treaty;
- (11) " " "
- (17:14-20) Reflects the relationship of a vassal king to the Suzerain;

- (20) Reflects the language and structure of war-time arrangements between a Suzerain and his people;
- (27-28) Curses and Blessings;
- (29) Covenant Renewal;
- (30:11-19) Classic presentation of Ancient Near East Treaties!
- (A question along the lines of "what came first, the chicken or the egg?" Did God see fit to present his covenant to his people in a cultural form developed by Near Eastern empires, or did God's original pattern for his covenant in Eden inform and form the cultural pattern of the Ancient Near East?)
(Source: <http://www.fivesolas.com/suzerain.htm>)

APPENDIX B

Old Testament and New Testament Believers

Excerpts for CBT I and III

The Old Testament Believer and the Law

The purpose of the Law in the Old Testament was to reveal sin and to increase the transgression. The Law came in essence to let sin be made known as sin, and in some sense, to reveal what was in man's heart; the Law sometimes increases sin. It was also a witness to Christ; the sacrifices were types of what Christ would do. The Law was designed not only to reveal sin and to witness to Christ, but also to let the people know what the righteousness of God is.

Contrast of the Old Testament believer under the law and the New Testament believer. Following are some contrasts between the Old Testament believer's life and the New Testament believer's life.

1. Before a person dies and is resurrected with Christ, he is under the jurisdiction of the Law. Rom. 7:1 "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"
2. The Old Testament saint was very much alive to the Law, but in Christ the believer has died, and now he is free from the Law. Rom. 8:2 "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (cf. Rom. 6). Rom. 7:2-4 "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."
3. The Jews that are not in Christ are still under the Law, The Law proved to be the minister of sin and death to the person under it (cf.

7:13, 24; 8:2). Rom. 7:13 “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.”

4. The Law did not kill a person, sin killed him, but it was in relationship to the Law that this came about. Rom. 7:24 “O wretched man that I am! who shall deliver me from the body of this death?”
5. The Old Testament Law was basically a principle that brought sin and death. It was good in itself, but because of the nature of man the resulting operation was sin and then death (cf. Rom. 7).

Because the Old Testament believer was in bondage to the sin in the flesh, he was in bondage to the curse of the Law. Gal. 3:22-23 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” In the Old Testament people were not free from the bondage of the curse of the Law because that is what the Law brought, and before faith in Christ came the whole world was under sin.

Is there conflict between **the Law** and the **promises of God**? ‘Perish the thought’, declared the apostle. God gave both the Law and promises, but for different purposes. And it was not the purpose of **the Law** to give **life**. Theoretically salvation could have come by the Law if people had been capable of keeping it perfectly, but they could not (Rom. 8:3-4). The **life** promised to those who sought to obey the **Law** refers to temporal blessings on earth (Deut. 8:1). But if the Law is not **opposed to** the promise, if there is no conflict between them, how can their harmony be demonstrated? By recognizing that while the Law could not justify or give life, it did prepare the way for the gospel. What part then did Law play in this respect? It declared the whole world ... a prisoner of sin... Paul declared that the whole world is trapped and under the dominion of sin (Rom 3:9, 23). When people recognize this and give up attempts to please God by their own works, the way is prepared for them to receive the promise of salvation **thorough faith in Jesus Christ....** Justifying faith was operative in the Old Testament but faith in the person and work of Christ did not come until He was revealed. Before that, Israel was under the protective custody of **the Law**, God thus shielding His people from the evil heathen rites surrounding them. Further, the Law served as a ‘tutor’.... not a ‘schoolmaster’ but a slave to whom a son was committed from age six or seven to puberty. These slaves were severe disciplinarians and were charged with guarding the children from the

evils of society and giving them moral training. This was like the Law's function until **Christ** came and people could **be justified by faith** in Him... Thus the reign of Law has ended for faith in Christ has delivered believers from the protective custody of the prison and the harsh discipline of the pedagogue (Walvoord and Zuck, 1983, pp 599-600).

The life of the Old Testament believer under the law. This section is in reference to people like David, Daniel, and Isaiah, any godly person under the Law. This was their life. They sinned, offered sacrifices that covered their sins, and then they would sin again and would offer sacrifices again. This went on and on. They were never ever totally freed from that cycle or sin, but they always lived with a certain recognition and hope that someday they would be perfectly free from that constant kind of bondage.

*How did the Old Testament believer exist under the Law? Answer: He had in his mind the elective grace of God. The Jews knew that they were elected by God and that they were God's chosen people. They were a nation and a people based upon a total promise; God loved them and elected them. When God took Israel out of Egypt he said see what I did. I bore you out like on eagle's wings. Now I will give you instructions on how to be my people, and if you want to be my people you will keep the Law. The Law was an **administrative covenant** administering the promise. The Covenants of God can be divided into three kinds of covenants, obligatory, administrative, and simply promise covenants. The Mosaic Law fundamentally was administrative, it administered the Abrahamic promise. The Abrahamic promise said I am going to do this, and this, and this. The Mosaic Law said if you want to experience that promise, this is what you do. That is what is meant by an administrative covenant. So the Law was an administrative covenant that administered the promise that was given to Abraham, Isaac, and Jacob (cf. Gen.12, 15, 17, 18, 22; Ex. through Duet.). It basically stipulated conditions for receiving that blessing.

So the Old Testament believers lived by the faith in the promise, and therefore they sought to obey the Law: Ps. 1:1-2 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night." They found the Law a pattern of life that gave them blessing and happiness. If the Old Testament saints obeyed the Law, God promised them prosperity as a nation. There were a lot of good thing that they

enjoyed, so they found the Law a delight (cf. Ps. 119; Ps. 19:7-14). True believers would delight in God's Law because He gave them instructions on how to have a good life and they were happy to have that, as opposed to other people who did not have that wisdom from God that would help them to walk. But they also realized that they could not ultimately obey the Law. That was their problem, How do I get out of this bind? Yes the Law works, but I always fall back. They were never free, that is the point of the life in the Old Testament.

Thus the person of faith simply clung to the promise in hope that God would someday bring the full redemption which the prophets ultimately spoke of in the New Covenant (cf. Jer. 31), that God would ultimately give a final forgiveness of sins. In Jeremiah 31, the fundamental basis of the New Covenant is the forgiveness of sin. Everything that God promises about giving the Spirit and giving the believer a new heart, all of that rest on the final statement in verse 34. See Jer. 31:33-34 "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: **for I will forgive their iniquity, and I will remember their sin no more.**" This last statement is the foundation for the New Covenant and everything that flows from it.

So the Old Testament believer looked for that ultimate forgiveness. Sacrifices brought forgiveness, but it was not that ultimate final forgiveness, it was a kind of covering. Mic. 7:19 "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." The Jews looked forward to that. Saucy quotes from Gustav Taylor's *Old Testament Theology*, "Under the Old Testament, conversion was indeed reached and a moral change, but not regeneration as a new creation. The divine Spirit did not make the Old Testament saint a new foundation of life, did not as yet outward from within as the transforming principle of the whole man, that the conquest of death and everlasting life were not affected."

*How was the Old Testament saint's salvation different from the New Testament saint's salvation? *Do you think the Old Testament saint was more obedient than New Testament saint today? Answer: If a New Testament believer's main motivation is Law, then he is still pretty far from a real relationship with God. Rules will not bring him into a loving relationship with Christ because he will keep focusing on the rules. A person will only grow in a personal relationship with God

because it is God who causes him to grow. So unless he has a relationship with God, where God's life becomes his life, and he lets God do that, he will not grow very well. God really affects a person personally; he does not just give him rules to walk by. A believer who tries to live by the Law probably would become a good outward person, but not the most loving individual a person would ever find. A believer should obey God because he loves Him, but most of all because God loves him (I Jn. 4:9). If he had a loving relationship with God he would not be concerned about punishment, but he would be concerned about hurting someone who loved him so much to die for him: Jn. 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 everlasting life." That is the proper motivation, and that is where a believer's motivation to love and obey God should really begin. A believer cannot do that unless he knows how much God loves him because he will love God according to how much he values His love. 1Jn. 4:18-19 "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us." The Law is not needed to make a believer holy.

If a believer looks forward with trepidation to the judgment seat of Christ, it is because God's love has not yet reached completeness in Him.... The matured experience of God's love is incompatible with fear and expels fear from the heart.... Fear carries with it a kind of torment that is its own punishment.... **We love because He first loved us....** yet he [the believer] recognizes that his love for God originated in God's love for him (Walvoord and Zuck, 1983, p 900).

The Situation of the Believer in Christ

The believer in Christ has died to sin and the Law and is thus free from its bondage (Rom. 7:1-6; cf. 6:6-11). Because Christ has perfectly kept the Law, the believer "in Christ" is reckoned with Christ's righteousness Law-keeping and is therefore free from the bondage of the curse of the Law (cf. Rom. 8:3-4). The righteousness of Christ or the righteousness of the Law is now given to the believer in Christ by the Spirit (Rom. 8:4). This is not to satisfy the "curse of the Law" which has already been done in Christ, but to transform the believer into the experience of true life which is righteousness. Rom. 8:2 – the "law of the Spirit of life in Christ" equals the work of the Spirit in Christ seen in vv. 3-4. Christ's work judging sin and living sinlessly leads to believers keeping the law by the Spirit who

applies Christ's work. This equals the "law of faith" (3:27) which is law keeping that comes by the faith in Christ's work applied by the Spirit—the new covenant law of Jer. 31.

This is done basically to transform the believer; it is not just done to satisfy the curse. Rom. 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” This is the working of the Spirit, which is fundamentally to form Christ in the believer and to make the victory of Christ over sin real in his life. He is not under the Law in a legal sense, such as, if you do not do this—you get punished, but in a sense he is under his own feelings, he feels compelled from the inside now to obey God. In the New Testament the believer gets more principles rather than detailed stipulations, such as walk by the Spirit and love thy neighbor. He is under the Law as a righteous principle of life. The New Covenant is the law written in the believer’s heart and out of the heart are the issues of life: Prov. 4:23 “Keep thy heart with all diligence; for out of it are the issues of life.” The Law becomes part of the believer now because God has put it in his inward parts, and written it in his heart. So in a real sense, it is the believer just as much as his flesh is. In fact, he now has the ability to overcome the flesh. (cf. Jer. 31:33; Rom. 7:24).

God still gives the believer instructions in the New Testament, and he is obliged (grateful) to obey. One of those instructions is that the believer is to abide in Christ. Abiding in Christ is keeping His commandments. Christ said that two commands fulfill the whole Law: Matt. 22:37- 40 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” Hence if a believer keeps these two commandments, love God and love his neighbor as himself, he would not have to worry about anything else (CBT I and III, p 361-365).

Job 19:23-29

23“Oh that my words were written!

Oh that they were inscribed in a book!

24“That with an iron stylus and lead

They were engraved in the rock forever!

25“As for me, I know that my Redeemer lives,

And at the last He will take His stand on the earth.

26“Even after my skin is destroyed,

Yet from my flesh I shall see God;

27Whom I myself shall behold,

And whom my eyes will see and not another.

My heart faints within me!

28“If you say, ‘How shall we persecute him?’

And ‘What pretext for a case against him can we find?’

29“Then be afraid of the sword for yourselves,

For wrath brings the punishment of the sword,

So that you may know there is judgment.”