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a *Grace Notes* course

## **The Acts of the Apostles**

Section I: Acts 1 to 7

an expositional study  
by Warren Doud

Lesson 6: **Acts 2:25-47**

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## Acts 2:25-47

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## **Instructions**

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

### **Instructions**

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
  2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
  3. Review all of the notes in the ACTS study and the topics
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to SAVE the file.
  6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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**Acts 2:25-47****Acts 2:25**

**For David speaks concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:**

Peter quotes David from Psalm 15:8-11.

David is speaking of his knowledge of the Lord Jesus Christ. He is well aware of how near the Lord is to him. He is testifying in this Psalm of the stability of life he is enjoying as a result of his fellowship with the Lord.

The word "moved" is **aorist pass. subj. 1p sing of SALEUW**, from the noun SALOS, which means "agitation; tossing; rolling (esp. of the sea), hence, "to be shaken; disturbed mentally; agitated; to totter; to be near ruin".

It is passive, indicating that David receives stability from the Lord.

**Acts 2:26**

**Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:**

This is an expression of inner happiness. It's not an overt, or even obvious, activity, but an inner mental calm and joy that does not depend on circumstances, people, or things.

"glad" is HEIGALIASATW, 3p sing. aorist(1) mid. indicative of AGALLIAW "to celebrate; to praise; to exult; to rejoice exceedingly."

"My tongue was glad" is David expression of his inner joy. He is a purveyor of Grace, a witness for Christ. Out of his innermost being flows a river of living water, a celebration of the life within.

**MY FLESH SHALL REST IN HOPE**

Hope has to do with confidence in the future, especially the eternal future.

**Hope** is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.

In Bible usage, "hope" (Greek: ELPIS) is synonymous with "confidence". Growth in confidence comes along with growth in Christ.

Applied knowledge of Bible principles of time and eternity leads to supreme confidence in God's Word.

The Christian has confidence in

- an eternal inheritance, **1 Pet. 1:4,5**
- the new home in the future, **John 14:1-3**
- the resurrection body, **1 Cor. 15:51-57**

See also **1 Th. 4:16-18; Phil. 3:21; and 1 John 3:1,2.**

The **hope** of Israel is in their coming Messiah (the Second Coming of Christ, His kingdom on earth, and the new earth of eternity.

**Luke 1:67-79; 2:28-32; Acts 26:6,7; 28:20; Eph. 2:12.**

The Abrahamic Covenant (amplified by the Palestinian, Davidic, and New Covenants) promised to Israel the land of Canaan, the eternal seed (the Messiah), and blessing (new birth).

Israel's **hope** lies in these promises of God.

Abraham's **hope** was directed to the promise of a new city, the New Jerusalem, **Heb. 11:9,10.**

The **hope** for the Church is the "blessed hope" of the Rapture. **Titus 2:13-15; 1 John 3:2,3; 1 Thess. 4:13-18**

**Hope** is derived from such passages as **Rev. 2:14** in which it is stated that there will be no more death, tears, pain, etc.

The **hope** (confidence) we have in Christ has caused death to lose its sting and the grave to lose its victory. **1 Cor. 15:54-58.**

**Topic: Mental Attitude**

**Topic: Happiness**

**Acts 2:27**

**Because you will not leave my soul in hell, neither will you suffer your Holy One to see corruption.**

In the Psalms the Hebrew word is SHEOL, which refers to the entire underworld. One section is Torments, where unbelievers go to await the final judgment. A second section is Paradise, where all the Old Testament saints were. The third section is called Tartarus, where the fallen angels of Genesis 6 reside.

The inhabitants of Paradise have been transferred to the third heaven; this occurred with the resurrection of Christ. So, David's soul and spirit went to Paradise. David was a believer and would not be going either to Torments or Tartarus.

David was also aware that his stay in Paradise would be temporary and that he will receive a resurrection body.

The Lord Jesus Christ was also involved in that His soul went to Paradise. His body went into the grave, and His spirit went into the presence of the Father. But upon his resurrection and ascension, his soul and body went into the presence of the Father, taking "captivity captive." (Eph. 4)

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**Notes on Ephesians 4:8-10**

**EPHESIANS 4:8-10**

**Wherefore, he says, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)**

"wherefore" - "for this reason".

The word "wherefore" follows a conclusion in order to allow inferences about the conclusion.

"he says" - LEGW, "he says" or "the scripture says".

What follows is a documentation of the conclusion and is a quotation from Psalm 68:18.

"when he ascended up on high" - ANABAINW.

These verses refer to the ascension of Christ as part of His victory over the forces of Satan in the ongoing spiritual conflict.

According to Greek scholars, this verb is in a tense called a "culminative aorist". It views the ascension of Christ in its entirety but regards it from the viewpoint of its results, namely, the glorification of the Lord Jesus Christ at the right hand of the Father as the unique person of the universe.

It is a blessing to remember Eph. 2:5,6, which tells us that "even when we were dead in sins, (God) has made us alive together with Christ (by grace are you saved), and has raised us up together and made us sit together in heavenly places in Christ Jesus."

We are saved by grace! We are given living grace! Jesus Christ ascended into heaven and is seated at the right hand of the Father! We are seated with Him! Therefore, we are already placed in a position of victory with the One who will have ultimate victory!

We are there to observe when His enemies shall be made His footstool!

"he led captivity captive" - aorist active indicative of AICHMALWTEUW.

This verb means either "to take captives in battle" or "to lead a triumphal procession of one's own soldiers along with their captives."

The consensus of the commentators which I studied is that this phrase is a reference to Christ leading the Christians who had previously died, that is, they died prior to his ascension. This would include all Old Testament believers and those saved during Christ's lifetime. They have been residing in Paradise (also called "Abraham's bosom") until the Ascension of Christ. They are called captives because they do not have a resurrection body yet. They will not have a resurrection body until the second coming of Christ, 1 Cor. 15:51-54.

There are references to Paradise in Luke 23:43; Luke 16:23; Gen. 37:5; 1 Cor. 15:55; and Hab. 2:5.

I think this view is the most likely from several that have been presented in many commentaries; but the documentation for this opinion is sketchy. I base my opinion on the fact that, to me, the tenor of scripture seems to be least disturbed by this version of the account.

"and gave gifts unto men" - "distributed gifts unto men".

Here is a reference to the distribution of spiritual gifts among believers of this age.

Verses 9 and 10 are a parenthetical expression for the purpose of amplifying the statement in verses 7 and 8.

The following comments have been transcribed from taped messages of R. B. Thieme, Jr., Pastoral Messages on Ephesians, 1963.

"Christ's body was in the grave, His spirit was in the presence of the Father, and His soul descended to a region called Hades (Greek) or Sheol (Hebrew).

"All believers from Adam and Eve up to the Resurrection of Christ, who had died, stayed in one compartment of SHEOL, known as Paradise, or Abraham's Bosom. Those who died without Christ prior to the Resurrection were sent to Torments.

"Prior to the Resurrection of Christ, no human beings were in heaven; all believers checked in to Paradise in the heart of the earth. Reference: Luke 16:19 and following.

"There is also a place called Tartarus which is a residence for certain of the fallen angels (demons) who were involved in the events chronicled in Genesis 6. They are locked up there until the Judgment of the Great White Throne.

"Jesus Christ was not in Hell, He was in Hades. Hades has two divisions, Paradise for the believer, and Torments for the unbeliever. Hell, and the lake of fire and brimstone, is reserved for the future."

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**Acts 2:28**

**You have made known to me the ways of life; you shall make me full of joy with your countenance.**

David is occupied with Christ. He is living in the Word. David now understands the plan of God for a person's time on earth. The first order of business for every believer is to know the plan of God for himself.

The Bible answers all the big questions:

**Why am I here?**

How do I learn the plan of God and how I fit into it?

What about man's inhumanity to man? What about random suffering and unfairness?

What do I do about my enemies?

What about my friends; what if they turn on me?

How do I find out who I'm supposed to marry?

How do I tell what my ministry is supposed to be?

What do I do about the sin I see all around me?

How is everything going to turn out.

Neither education, nor politics, nor government provides the answers to these questions, either for individuals or communities.

The world went wrong when sin was discounted. Greek and Roman humanists threw out the concept of sin as being the problem; they stated rather that the problem was "lack of order in the community."

So, they set about ordering and structuring the community to correct the evils that were obvious in society. And when politics didn't work, they went to war.

So it has been in every generation, and will be in every generation to come.

Improvements do not come through politics, or through government, or through improved public education, unless such education were based on Bible principles of *character*, *work*, and *rest*.

**The Character Test**

Are you born again? Are you growing in Christ?

Are you obviously filled with the Holy Spirit (like the deacons in Acts 7)?

Is the obvious fruit of the Holy Spirit in your life?

Do you apply your knowledge of the Word of God?

Are you "full of joy" with the "countenance" of God (Occupied with Christ)?

**The Work Test**

Is your "tongue glad?" (Witnessing and evangelizing)

**The Rest Test**

Is Faith / Rest a habit with you? Patience?  
Trusting God for promotion? Relying on the  
Father for logistical supply?

After he got right with God, the Father was the  
focus of David's life.

Now, Peter goes on, in Acts 29 to 36, to explain  
David's prophecy as it deals with the Lord Jesus  
Christ and resurrection.

#### Acts 2:29

**Men and brethren, let me freely speak unto  
you of the patriarch David, that he is both  
dead and buried, and his sepulchre is with  
us unto this day.**

Peter says, "Let me lay it on the line for you ..."

The burial place of David was still there in  
Jerusalem, and everyone knew where it was. Many  
of the visiting Jews would have visited David's  
tomb as tourists.

The tomb of David was in ruins by the time of the  
Emperor Hadrian (born AD 76; ruled AD 117-  
138); but Pentecost was in the time of Tiberius,  
about 30 AD.

#### Acts 2:30

**Therefore being a prophet, and knowing  
that God had sworn with an oath to him,  
that of the fruit of his loins, according to the  
flesh, he would raise up Christ to sit on his  
throne;**

David was both a king and a prophet; and when he  
wrote the 16<sup>th</sup> Psalm, he was prophesying about  
the resurrection and ascension of Christ.

The promise of God to David is found in 2 Sam.  
7:8-16 and in Psalm 89:20-37. David knew that  
Christ had to be raised up because Christ is the  
fulfillment of the promise made by God to David.

Notice how far along Peter has come in his own  
understanding of the resurrection!

#### 2 SAM. 7:12 16

**"When your days are over and you rest  
with your fathers, I will raise up your  
offspring to succeed you, who will come**

**from your own body, and I will establish his  
kingdom.**

**He is the one who will build a house for my  
Name, and I will establish the throne of his  
kingdom forever. I will be his father, and  
he will be my son. When he does wrong, I  
will punish him with the rod of men, with  
floggings inflicted by men.**

**But my love will never be taken away from  
him, as I took it away from Saul, whom I  
removed from before you. Your house and  
your kingdom will endure forever before  
me; your throne will be established  
forever."**

#### Acts 2:31

**He seeing this before spoke of the  
resurrection of Christ, that his soul was not  
left in hell, neither his flesh did see  
corruption.**

This is to show the contrast of Christ to David.  
David's tomb is "still with us," and his flesh did  
see corruption. But Christ's body never did "see"  
corruption.

#### Acts 2:32

**This Jesus has God raised up, whereof we  
all are witnesses.**

Peter now makes his point about the resurrection  
of Christ.

#### Acts 2:33-36

**Therefore being by the right hand of God  
exalted, and having received of the Father  
the promise of the Holy Spirit, he has shed  
forth this, which you now see and hear.**

**For David is not ascended into the heavens:  
but he said himself, The Lord said unto my  
Lord, Sit you on my right hand,**

**Until I make your foes your footstool.**

**Therefore let all the house of Israel know  
assuredly, that God has made that same  
Jesus, whom you have crucified, both Lord  
and Christ.**



The resurrection is a necessary step in the exaltation of the humanity of Christ. The humanity of Christ is seated at the right hand of the Father, above all angels.

READ Hebrews 1:1-8

Once Christ is seated at the right hand of the Father, He is glorified (in his humanity; his deity was always glorified). Therefore, He is above Satan and the demons who rule on the earth.

As soon as Christ was seated in heaven, He sent the Holy Spirit, and he had promised, and as was prophesied.

**“He that believes on me, as the scripture has said, out of his innermost being shall flow rivers of living water. (But this he spoke of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because Jesus was not yet glorified.)”, John 7:38,39**

The main function of the Holy Spirit during the Church Age is to glorify Christ, in the following manner:

- The Holy Spirit indwells every believer.
- Every believer has the opportunity to be filled with (controlled by) the Holy Spirit
- The Holy Spirit takes Truth from Jesus Christ, who has received Truth from the Father. Then, the Holy Spirit guides every believer into truth.
- The believer, then, through the teaching and edifying ministry of the Holy Spirit, grows in Christ, manifests the fruit of the Spirit, becomes “conformed to the image of Christ,” and glorifies Christ in his body.

**“...when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father has are mine: therefore I said, that he shall take of mine, and shall show it unto you.” (John 16:13,14)**

Note: The Holy Spirit does not try to glorify Christ by producing in us some ecstatic experience or phenomenon. He glorifies Christ by producing in us the very character of the Lord Jesus Christ.

Christ is absent from the Earth. How can people see Him? How can people tell anything about Christ? Answer: they see Him through the filling of the Spirit. When God the Holy Spirit controls the life of the believer, Jesus Christ is seen.

So, in this verse Peter is saying, “What you see before you is the filling of the Spirit; it is the exaltation of Christ on the earth.”

### Acts 2:37

**Now when they heard this, they were pierced to their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?**

The verb translated “pierced” is the aorist passive indicative of KATANOUSSW. The prepositional prefix indicates “for” or “for this reason” or “by this standard.” Their conscious minds (hearts) were pierced according to what Peter had just said.

When the Gospel is preached, there is a piercing effect.

The passive voice of the verb indicates that their hearts received the piercing: the ministry of the Holy Spirit in His convicting ministry. God the Holy Spirit takes the Gospel and makes it real to the unbeliever so that he can understand the issue. These people are now under conviction.

An important principle is that conviction does not come through impassioned lecturing from a pulpit or from effort to make people feel guilty for something. When God the Holy Spirit brings conviction, He does so using the Word of God.

They asked the question: “What shall we do?”

### Acts 2:38

**Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.**

This is one of the Bible’s most controversial verses; many systems of false religion have been built on it. The most prominent is the concept of

baptismal regeneration, the idea that water baptism is required for salvation. Baptismal regeneration is the most widely taught form of salvation legalism, the idea that a person can actually do something (be baptized) to help save himself.

Any ritual involves human activity, human merit, human *works*. And water baptism is a ritual in which someone is *doing* something.

“Works,” whatever they are, are not accepted by God as contributing to a person’s salvation.

**“For by grace are you saved, through faith; and that not of yourselves, it is the gift of God – not of works, lest any man should boast.” (Eph. 2:8,9)**

**“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 Spirit,” (Titus 3:5)**

**“REPENT”**

There is a serious problem with the word “repent” in this verse. The problem occurs because the English word “repent” carries the meaning of “feeling sorrow or regret” or “turning away” from something. And from these English definitions, many people have taught that a person must be sincerely sorry about sin and turn away from it, as a necessary condition for salvation.

But the Greek word here, METANOEW, from which the word “repent” is translated, means “to change the mind,” and it has no connotation either of feeling regretful for, or of turning away from, sin. I hope that the following discussion, of both the English and Greek words in this context, will help explain what is intended.

First, let’s examine the English word. “Repent” is from the Latin, *re + poenitere*, meaning “to regret; to be sorry”. The Oxford English Dictionary has the following meanings:

1. To affect oneself with contrition as regret for something done or for something inherently wrong, some fault, misconduct, sin, or other offence.

2. To feel contrition, compunction, sorrow, or regret.
3. To change one’s mind with regard to past action or conduct through dissatisfaction with it or its results.

You can see that a person’s opinion of what is required for salvation is colored by which of the above definitions is chosen. That is, if you choose #1 or #2 you might conclude that, in order to properly repent, you must feel great sorrow or regret for your sins.

Now, regret can range from a mild regret to a life-threatening sorrow. A mild regret says, “Oh, I see I’ve been wrong; I’ll do it the other way.” A severe regret is a raging sorrow which can destroy one emotionally and physically, as from some unintentional action that harms a loved one.

So, a person may feel a tremendous regret about sin: the offense to God, the effect on others, etc. Or, a person may not know enough about sin, or its consequences, to have much regret at all. For many people, the first they hear about sin is in an evangelistic message or Bible class.

Regret over past sins actually grows as one is edified, as a person gains divine viewpoint and sees real issues in life. If a believer doesn’t learn about forgiveness, confession, and restoration to fellowship, he might build up a tremendous guilt complex about his past. This is why it’s such a blessing to know that past sins have been forgiven. “As far as the east is from the west, so far has He removed our transgressions from us.”

But making regret a necessary part of salvation raises a dilemma – if “repentance” is “feeling sorry for sin,” then how sorry do you have to feel? Mild sorrow or raging sorrow? And how do you demonstrate this sorrow to God? These thoughts lead people into such extremes as asceticism and self-punishment of one kind or another – great attempts to impress God, and other people, with the extent of one’s contrition.

Another question arises from this, “Will I have to wait until the end of my life, or until I face God, to know whether my sorrow has been enough?

And, “What about my lack of knowledge of sins? How many sins are there that I don’t even know

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about? How much sorrow must I have about each type and variety? Must I feel as sorry for gossip as I would for murder?"

The question here, of course, is "works." Can repentance be misconstrued to support a "works" doctrine? Yes it can, if feeling sorry is made a necessary constituent of salvation. Just as in all forms of legalism, there is great potential here for bullying by clergy and "informed" laymen.

To resolve these vocabulary problems, the Greek word must be studied.

The Greek for "repent" is METANOEW, which means "to change the mind; to rethink something." *There is no emotion or feeling involved in this activity.* Therefore, if we are going to use the English word "repent" to translate METANOEW, we must be certain that Definition #3 (above) is meant!

METANOEW, as an active verb, needs to have an object in context. One must change one's mind about something. You might change your mind because of an honest mistake. You bought a Ferrari and now you can't pay for it. Or, you may receive some education that changes your thinking about many things.

If you have accepted Christ as Savior, at some point you changed your thinking about your sin, your relationship to God, and about the work of Christ for salvation.

If you have studied the Bible as a Christian, the Word of God has led you to change your mind about many things.

**That you put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts,**

**And be renewed in the spirit of your mind;**

**And that you put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:22-24)**

Sin is too pervasive; there are too many sins. Mental attitude sins – sins of the tongue – open and public sins. You can't turn away from all your sins, even temporarily.

You can see what a vicious circle the legalist is in, the one who thinks you can lose your salvation. If it were possible to lose salvation, assuming you were successful in earning it in the first place, you could never keep salvation.

Let's compare this verse and Acts 16:31, in which the Philippian jailer is told simply to "believe on the Lord Jesus Christ."

We can see that "believe" (PISTEUW) and "repent" (METANOEW) are virtually synonymous in their application.

Both require focusing one's attention on Christ.

Both require positive volition to the Gospel.

Both require acceptance of divine viewpoint regarding Christ and His work on the Cross.

Both mean that you have information that you did not have before and that you accept a point of view.

Both mental attitudes are non-meritorious, that is, neither involves any sort of works.

The Jew, however, is going to have a more wrenching experience as he turns from his religion to Christ. "Repentance" means that, however much he loves his religion and follows his religious practices, he no longer trusts in the works of his religion to save him. He trusts Christ.

The Philippian jailer has no such hold over his mind. He accepts Christ readily, with no religious reservations. He is simply a man in trouble grasping at a straw which turns out to be a lifeboat.

Considerations of Grammar

The word METANOEW is aorist **active imperative, 2<sup>nd</sup> person plural**. The word BAPTIDZW is aorist **passive imperative, 3<sup>rd</sup> person singular**.

From the first verb to the second there are three grammatical changes: (1) from 2<sup>nd</sup> to 3<sup>rd</sup> person; (2) from plural to singular; and (3) from active voice to passive.

These changes follow the word "and"; "repent **and** be baptized." The "and" indicates a break in a line of thought; and in Greek this indicates that one idea is to be disconnected from the other. In this

case, the point of time of the second verb is later than that of the first. That is, repentance, believing in Christ, precedes the activity of baptism. Since repentance is the same as believing in Christ, you have to be saved before you are baptized.

Now, even with this splendid argument, for which I give credit mainly to A. T. Robertson's New Testament Word Studies, one cannot use this verse alone to decide the issues involved in the works concept of Baptismal Regeneration.

The Bible student must examine all the teachings of the New Testament on salvation, all the writings of Luke, Peter, Paul, and others, to see whether baptism is regarded as a necessary act for salvation. Also, study the following topics carefully:

### Acts 2:39

**For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.**

This is a promise to both Jews and Gentiles. But Peter is talking to mostly unbelievers, many of whom will accept Christ within the next few minutes or hours. Peter does not intend to deal with the question of dispensations here, it's no time to be teaching advanced categorical doctrine. The great doctrines of dispensations, the gospel to the Gentiles, and many other teachings, will be thoroughly taught in the Epistles.

Some say, "The Acts are historical; the Epistles are doctrinal." But Acts is intensely doctrine; we've had a lot of it already. but the doctrine Peter is teaching here is for new believers, while the Epistles are written twenty or thirty years later, to more established groups.

READ Romans 4:6-13

The first few chapters of Romans provide good examples of advanced teaching to more mature believers. By that time, Christians had had an opportunity to become aware of redemption teaching, and they are ready for some surprises. One of the biggest surprises was that the Gospel is for the Uncircumcision also!

In Romans 4 we have the very heart of the promises, justification by faith. Both David and

Abraham are brought forward as witnesses, and in the same context. This is powerful teaching to the Roman Jews, who are smug and self-righteous. They are smug because of their assumption of an exalted status because of their special relationship with God – and this is being dealt with strongly in Romans. How does Circumcision become Uncircumcision, they ask. Or how is it that Jewishness doesn't make one better than others?

READ also Romans 2:13-29.

But on the day of Pentecost, the Jews on the streets of Jerusalem are only ready for the Gospel, so Peter develops his teaching on the Gospel within the framework of the promises, which the Jews would well have understood.

### Acts 2:40

**And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.**

We can see that we have only part of Peter's sermon here. Peter spoke for some time, always on the salvation theme. That is, the subject of that part of his message which is not recorded here is the theme of being saved from "this untoward generation."

The word "untoward" is SKOLIOS in the Greek, meaning "perverse, or crooked." SKOLIOS is used both to describe something physically crooked, like a crooked road, and to describe perverse people.

How do people become perverse, or stay perverse? By their negative volition towards God and His Word. What is the remedy? Exhortation.

Speak, Exhort. Rebuke – from Titus 2:15

"speak" the present active imperative of LALEW.

This is a continuous action imperative of the Greek verb. Titus's orders are to keep on communicating Bible truth in order to straighten out the problems on Crete. The content of his teaching is to be "these things".

In fact, these three verbs are all imperatives, commands to speak, exhort, rebuke.

"exhort", PARAKALEW "to comfort; to admonish"

Here is one of the key words of the Christian experience. The Holy Spirit is called the Paraclete, because He comforts, and He admonishes and convicts of sin.

Christians are commanded to "exhort" one another. Sometimes that calls for a comforting ministry, and sometimes it calls for straight talk.

In this verse, it is the meaning "admonish" that is meant. The Greek scholars say that this is true whenever the word PARAKALEW is followed by ELEGKW "rebuke", as it is here.

These are three approaches to making one point of doctrine.

There are several types of people. Some learn easily through teaching and respond with faith as each principle is laid down.

Other require bracing, the pointed example, the warning, the admonishment.

A few require serious rebuke, amounting to a verbal slap to wake them up.

The sense of this verse is that, if speaking doesn't get the idea across to the listeners, then move up to admonishment. And remembering that some of the people Titus is dealing with are "gainsayers", he may have to increase the intensity to the point of offering "rebuke".

Now this third method is not necessarily desirable, and it is the slow, painful method of learning. But it is necessary in some cases, especially with some believers who are already indoctrinated in some system of legalism or emotionalism.

The apostles on this day were dealing with many people who were spiritually receptive. They had plenty of work to do to satisfy the needs of those who are positive to the Gospel. When they identified negativity and antagonism, they moved on. So they were instructed by the Lord, and so they continued during their ministries.

**Luke 9:5, "And whosoever will not receive you, when you go out of that city, shake off**

**the very dust from your feet for a testimony against them."**

**Acts 13:51, "And they [Paul and Barnabas] shook off the dust of their feet against them [Jews of Antioch in Pisidia], and came unto Iconium."**

#### Acts 2:41

**Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**

It is not told us here how they carried out the baptism of 3,000 people! And it even says that it occurred on the same day. The 120 disciples and apostles would have had to baptize 24 people each, assuming they found a large enough body of water someplace in Jerusalem.

#### Acts 2:42

**And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.**

Notice here the activities of the new believers. This is great instruction for our local churches today. What do we do with new believers? The answer, involved them immediately in Bible teaching, Christian fellowship and Christian social life, and introduce them to the benefits of prayer.

#### Acts 2:43

**And fear came upon every soul: and many wonders and signs were done by the apostles.**

"Fear" = PHOBOS = "fear", but also, "reverential awe; respect" The initial positive attitude towards spiritual things was being maintained. The Lord continued to validate the apostle's credentials through the spiritual gifts, such as the gift of healing.

#### Acts 2:44, 45

**And all that believed were together, and had all things common;**

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**And sold their possessions and goods, and parted them to all men, as every man had need.**

There was an immediate forming of the first local church, or churches; and they were united by a commonality.

They had a common salvation. They had a common heritage: they were Jewish and saved by Grace.

They had common interests now: the teaching of the apostles; prayer; a new life in Christ.

They also had common enemies, at this time, the unsaved Jews. There was immediate persecution by the Jews, so the Christians would gather together out of a common need for defense.

Their common persecution brought forward a need for financial stability. They had trouble almost immediately, with loss of jobs, loss of property and homes, etc.

This solution to these problems does not show up anywhere else or at any other time. It was unique to the Jerusalem situation; there were special conditions here.

**READ Acts 4:34-37** – shows the extent of the sharing and the manner in which funds were shared. Notice that at no time was this sort of sharing of goods commanded.

Some people say that Barnabas sold everything and gave it away. There is nothing here to indicate that; it was certainly not required. Nevertheless, what he did was very gracious.

**READ Acts 5:1-4.** We will discuss this in chapter 5 to examine the subjects of divine discipline, the sin unto death, etc. For now, notice that, again, there is no requirement to sell anything, or give anything. The giving here is entirely a grace (and gracious) activity.

Note: all the believers in Jerusalem were out of money after a few years, and the apostles collected funds from many other places for the relief of believers in Jerusalem.

**ACTS 2:46, 47**

**And they, continuing daily with one accord in the temple, and breaking bread from**

**house to house, did eat their meat with gladness and singleness of heart,**

**Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.**

The Jewish Christians continued to worship in the Temple, as they were in the habit of doing. Also, they had fellowship every day in each others' homes. The words "breaking bread" and "eat their meat" clearly refer to having regular meals. Later, homes would become local churches, and the Lord's Supper would be celebrated.

"Singleness of heart" is APHELOTEIS + KARDIA = a heart that is "not rough", from A + PHELLEUS (rock), hence "not rocky" or "smooth." Therefore, "sincerity" or "simplicity."

So the NAS "sincerity of heart," a better translation. The NET Bible has "humbleness of heart," but I didn't find any hint that humility was implied by these Greek words or syntax.

"Having favor with all the people" means that the Christians maintained a good testimony in the community.

They all continued to give out the gospel, passing along each bit of doctrine as they learned it. There was continuous daily revival taking place.

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**Zacharias Incensing in the Temple**

There were, each day, about 50 priests on duty in the Temple. In the early morning, they divided

into two groups to make a pre-daylight torchlight inspection of the Temple courtyards. The two groups then met and marched in two columns to the Hall of Hewn Polished Stones where the day's duties were assigned by lot. The lot was used four times during the day: twice before the gate was opened, and twice after. Choosing by lot prevented personal ego or favoritism from having a part in the selections.

The coals of the previous day's fire still glowed on the altar of burnt offering. A priest, chosen by lot, stirred the fire into fresh flame. Then another lot was taken to designate:

- Those who were to take part in the sacrifice itself
- Those in the Holy Place who were to trim the wicks of the golden candlestick (Menorah) and to add oil, and
- Those who were to prepare the altar of incense

By now, morning had broken and, before the worshippers were admitted, the sacrificial lamb was brought out and inspected for its fitness for sacrifice. It was given water from a golden bowl, and then it was laid on the north side of the altar with its face to the west, as tradition described the binding of Isaac. Then the gates were opened to the people.

All of the priests and the people were present as the officiating priest, standing on the east side of the altar, sprinkled the lamb's blood from a golden bowl on two sides of the altar, below the red line which marked the difference between ordinary sacrifices and those which were to be wholly consumed by fire.

In the meanwhile, other chosen priests made everything ready in the Holy Place, where the most solemn of the day's ceremonies was to take place - that of offering the incense, which symbolized Israel's prayers being accepted by God. Again a lot was taken to decide who was to be honored with this highest act of mediation between God and man.

A priest could perform this task only once in his lifetime; and after that he was to be called "rich", leaving to his fellow priests the hope that they would sometime be called upon to do the "incensing". It was fitting that taking such a lot

would be preceded by prayer and confession of their faith on the part of the priests.

One of this group of priests was Zacharias, who was more than 60 years old. He had never been chosen to perform the incense ritual, yet he was well-known in the Temple. Each course of priests was on duty twice a year, and priests were not retired by age, as were the Levites, but only by infirmity. Zacharias was married to Elizabeth, a daughter of a priest, which was considered a two-fold honor. The Bible's testimony of them is that they walked honorably and blamelessly.

Zacharias' first task was to choose two friends or relatives to help him in the sacred service. Their duties were completely spelled out. The first helper removed what had been left on the altar of incense from the previous evening's service; then, in prayer, he walked backward away from the altar. The second helper now came forward and spread live coals taken from that morning's burnt offering; then he, too, worshipped and retired.

As the people and other priests waited outside, Zacharias now stood alone in the Holy Place, lighted only by the seven-branched candlestick. In front of him at some distance, toward the heavy Veil that hung before the Holy of Holies, was the golden altar of incense, on which red coals glowed, as near as possible to the Holy of Holies. To his right was the Table of Showbread; to his left was the golden candlestick.

Zacharias kept waiting until a special signal indicated that the moment had come. He walked forward and spread the incense on the altar. The priests and the people had reverently moved back from the altar in the courtyard, and were prostrate before the Lord, offering unspoken prayer and thanksgiving for God's mercies, provision, and deliverance, along with petitions for blessing and peace. A cloud of smoke from the incense was beginning to form and move upward in the Holy Place.

Zacharias waited until he was sure that the incense was burning well. He would have bowed down in prayer and then reverently left the Holy Place, except that a wondrous sight met his eyes

**Mental Attitude**

**INTRODUCTION**

As a believer progresses in his Christian life, he experiences many profound changes in his thinking. His standards change gradually but radically; his frame of reference changes; his mental attitude soon becomes very different from what it once was. His previous way of thinking is replaced by the "mind of Christ" - God's viewpoint is becoming his own.

The greatest occupational hazard faced by a Christian is the failure to grow in Christ. Persistent personal sin carried on without repentance and confession keeps the Christian out of fellowship with the Lord and hinders the work of the Holy Spirit in the life.

The normal Christian life is a supernatural life. This life cannot be lived apart from the daily intake of spiritual food, the sustenance which comes with the study of the Bible accompanied by the continuous control and ministry of the Holy Spirit. Inattention to the teaching of the Word of God concerning the mechanics of daily Christian living results in failure to grow in Christ. The believer who will not overcome these problems will not be able to enjoy the benefits and blessings of the Christian life, and he will certainly not be productive as a child of God.

This article reviews several factors relating to the subject of the believer's mental attitude. First, we note several categories of mental attitude sin which are the result of "not thinking Grace". Then we see the methods by which God arranges for human viewpoint thinking to be replaced with divine viewpoint thinking. This study will also show some of the important results in the life of the Christian who develops a godly mental attitude.

**THE SIN OF NOT THINKING GRACE**

A Christian decides many times every day whether he will follow God's plan for his life. In decisions great or small he expresses either his dependence on the Lord or his desire to be independent of God's direction. A believer has access to the perfect plan of God for his life, a plan which has

certain predetermined divine standards by which every situation can be measured, by which every decisive opportunity can be judged. Many promises and blessings are available for use by the person who orders his life according to the patterns laid out in the Bible.

The person who is not positive to the plan of God, and who would apply his own human standards to life situations, does not operate by divine standards. He becomes involved in a variety of mental attitude sin problems stemming from his original decision to be independent of God. His life takes on the characteristics of one who does not "think Grace".

Grace is that characteristic of God which is an extension of His love for the human race and which causes Him to provide for every human need for time and eternity. The sacrificial death of Jesus Christ on the Cross was the Work which made it possible for God to view every person as free from the guilt of sin and as an object of God's Grace provisions.

Failure to order one's thinking according to Grace involves several aspects of mental attitude sin, including the following :

**A SPIRIT OF PRIDE** -- this is an exalted feeling based on personal success or position, or based on good training or education, on personal appearance, or on some natural gift or ability. Sinful pride is an inner feeling of self-importance which does not take into account God's provision of every resource and quality which goes into one's human traits and capabilities.

**LOVE OF, OR DESIRE FOR, HUMAN APPROBATION AND PRAISE** -- this is a secret fondness for being noticed and recognized. It is a love of supremacy, or it is the drawing of attention to oneself by various types of exhibitionism or by spiritual one-upmanship.

**SELF WILL** -- this is the concept of the stubborn or unteachable nature, or implacability. Self will is a disposition to be argumentative, harsh, bitter, which causes one to be a "nit picker" or critical in the extreme, or to mind the business of others, or to fail to recognize the rights and privacy of others.



SINFUL REACTION TO SOCIAL PRESSURES -- these are the sins of anger, impatience, touchiness, or of having a sensitive nature. There is often resentment and retaliation when disapproved or contradicted. This area of sin generates jealousy, sour grapes, envy, and the accompanying bitterness, hatred, carrying of grudges, revenge tactics, and so forth.

Magnifying the faults and failings of others while emphasizing one's own virtues.

NEGATIVE DISPOSITION -- this is peevishness, a fretful disposition, one that loves to be coaxed and honored. It is a dishonest, deceitful attitude. It is a disposition that tends toward discouragement and despondency under pressure along with the attempt to solve one's problems by hysteria and tantrums.

APATHY -- this sin is that of indifference to doctrine and to the Word of God in general. It is indifference to the lost condition of unbelievers or to the carnal condition of other believers.

### **CHARACTERISTICS OF A BELIEVER'S MENTAL ATTITUDE**

The true character of a believer in Jesus Christ is determined by his mental attitude. Prov. 23:7, "As a man thinks in his heart, so is he". See also 1 Pet. 1:13; 4:1; Heb. 12:3; Col. 3:1,2; 1 Cor. 2:16; 2 Cor. 10:4,5.

A Christian's mental attitude is not always apparent in his actions, but God always knows perfectly what a person is thinking. Heb. 4:12,13; Prov. 21:2. The following are examples of mental attitude thinking.

Worldliness is a mental attitude. Worldliness is not the doing of something wrong; it is the thinking which takes place independently of God's viewpoint. The remedy to the problem of worldliness is not in turning over a new leaf. It is a change in thinking (repentance) rather than a change in activity. Divine viewpoint must replace human viewpoint before a change in character can be expected. One can have an outward life which appears good, yet be filled with mental attitude sins. Col. 3:2; James 4:4.

Toughness, strength, and determination are mental attitudes. One is not beaten until he gives up mentally.

True Christian inner peace is a mental attitude. It is the relaxed mental state which enables one to enjoy the Christian life regardless of people or outward circumstances. With a good mental attitude, the believer can be joyful, relaxed, and can even enjoy the battle.

Mental stability is the result of thinking from a proper frame of reference, that is, Biblical thinking. The Christian who has mental fear, who is a chronic worrier, who cannot think clearly under pressure, who blames others for his problems, who cannot make correct decisions -- that believer is unstable. His emotions interfere with his thinking. Since emotion always follows thinking, emotional instability will always follow from incorrect (HVP) thinking. But God's Plan of Grace leads to rock-solid mental and emotional stability.

### **MAN'S IDEAS VS DIVINE VIEWPOINT**

Thinking requires words - vocabulary. Divine thinking requires divine vocabulary. "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Under any kind of spiritual pressure, human vocabulary, or human thinking, is not adequate. Only God's words can give the ability to think correctly under pressure. The Christian's ability to think correctly is based on how much Bible teaching is resident (applied) in the soul of the believer.

The Christian is commanded to have a new mental attitude. Col. 3:1,2; 2 Cor. 10:4,5; 1 Cor. 2:16; Phil. 2:5.

The warfare between two viewpoints in the believer's soul must be fought from within, first by knowledge of doctrine, and then by the application of truth to the life. 2 Tim. 2:15; 1 John 1:9.

Every believer has a mind which is capable of looking at life from God's point of view. Rom. 1:18 ff. Mental attitude divine viewpoint is obtained only through Bible study accompanied by the controlling ministry of the Holy Spirit. The Christian who habitually studies the Word learns to concentrate and to think from God's point of

view, and thus he becomes stabilized. The "mind of Christ" (the source of God's viewpoint) is made clear in the Bible.

The Christian can be "transformed by the renewing of the mind" through study, knowledge, and application of Bible truth. By this means his decisions and actions are most likely to be in agreement with Bible principle. And this is the only sure sign of Christian maturity and victorious Christian living.

**THE HUMAN CONSCIENCE**

The conscience is located in the mind and is the center for the operating standards of the human soul. Titus 1:15. The conscience convicts the Christian of evil or wrongdoing. John 8:9. The conscience establishes standards for both human and divine relationships. Acts 24:16.

The conscience functions on thinking; and the believer in fellowship has a conscience which functions from resident (applied) divine viewpoint. Rom. 2:15; 9:1, as related to applied Bible teaching. The conscience establishes standards for serving God. 2 Tim. 1:3; Heb. 9:14. But false operating standards in the conscience produce legalism. 1 Cor. 8:7.

The more the believer uses applied Bible doctrine, the stronger his conscience becomes in using such things as the Law of Liberty and the superseding laws of love and sacrifice. 1 Cor. 10:24-29. Conscience is the basis for enduring mistreatment and misunderstanding without defending oneself. 1 Pet. 2:19; 3:16. The conscience can be damaged or destroyed with false doctrine and with a callused soul. 1 Tim. 4:1,2.

**THE MECHANICS OF REPLACING HUMAN VIEWPOINT WITH DIVINE VIEWPOINT**

The Christian life is a supernatural life and cannot be lived without the filling of the Holy Spirit and the daily function of applied Bible teaching. Rom. 8:2; 7:6; Gal. 5:25; Eph. 5:18. All changes must come from within, and the Holy Spirit must originate divine good by applying doctrine to the life.

We begin a change of viewpoint at the moment of salvation. At that time we changed our mental

attitude toward the Lord Jesus Christ. Acts 3:19. That was repentance and faith, and it resulted in our regeneration. John 3:16. At that moment many benefits were made available to us, blessings and promises from God which enable us to live in a manner which is both acceptable to the Lord and which also produces great happiness for us. We are given the ability to think those things which will bring honor to the Lord. Eph. 5:18; 4:23; Col. 3:2.

The choice of whether to make use of the divine operating assets is made by the believer every day. The power of our walk with the Lord depends on Bible teaching, the work of the Holy Spirit, and the believer's positive volition. Daily Bible teaching under the controlling ministry of the Holy Spirit builds up divine standards in the human soul and conscience. 1 Tim. 1:5,19; 3:9.

**THE BENEFITS OF HAVING A PROPER MENTAL ATTITUDE**

With the proper mental attitude, the Christian will have victory, peace, power, and mental stability. Phil. 2:5; 2 Tim. 1:7. The Christian can experience perfect inner peace, ever during times of difficulty and suffering. Phil. 4:7. Inner peace comes from what we think. Isa. 26:3. Divine viewpoint brings mental stability and eliminates discouragement, anxiety, instability, fearfulness, and double-mindedness. Stability of mind and character is a mental attitude of strength.

The believer with divine viewpoint has a gracious attitude toward others. He is a mature believer characterized by mental attitude love who is a channel of the Grace of God. Deut. 6:5; 11:13. A mental attitude from DVP produces confidences based on absolute values and standards. 2 Cor. 5:1,6,8.

**MENTAL ATTITUDE AND THE BELIEVER'S MINISTRY**

The mature believer "thinks Grace", which is the "mind of Christ". Therefore, the Christian's life and personality are characterized by many of the qualities of the life of the Lord Jesus Christ. Rom. 8:29; Gal. 5:22 ff. In every one of these characteristics the Christian has one basic

ingredient - correct thinking according to divine viewpoint. 1 Pet. 3:8

Therefore, the mature believer is gentle, compassionate, caring, and has a gracious attitude toward others. These are essential life qualities in any believer who is a good witness for Christ. With these qualities, and with the knowledge of the Word of God being acquired on the way to maturity, the believer cannot help but be an outstanding witness for Christ and a skilful practitioner in the use of his spiritual gifts.

## Grace

### Introduction

God the Father always thinks Grace. Whether He is dealing with nations or individuals, whether he is exercising His divine justice, wrath, love, or mercy, in whatever dispensation or time frame, at all times and in all circumstances, the Grace of God influences His thoughts and actions.

The absolute righteousness and justice of God the Father demand perfection in us. But we are “sinners, condemned, unclean.” The Father’s perfect justice demands a just penalty for sin - “the soul that sinneth, it shall die.”

But the Father, in His love for us, seeing that we could not meet His standards, sent His Son to bear our penalty so that we “might be made the righteousness of God in Him.” (2 Cor. 5:21) Righteousness was imputed to us on the sole condition of our faith in Jesus Christ, just as “Abraham believed God and it was counted unto him for righteousness.” (Gen. 15:6)

God the Father is now able to look upon us as righteous. And He is able to express His love for us in countless ways during our lifetime. The word “grace” is used to refer to God’s giving to us out of His love for us, a giving that is unrestricted because our former condemnation has been removed, our penalty has been paid, God’s righteousness and justice have been satisfied, and we are “in Christ” and share the love that the Father has for His own Son.

Mastery of the Bible’s teaching about Grace is the most important goal of the Christian Way of Life. Your productivity as a believer, your ability to

function effectively as member of your local church, your effectiveness in the use of your spiritual gifts in reaching out to others - all are absolutely dependent on how well you understand and use Grace principles. The following are some of the reasons why the subject of Grace is so important to every Christian:

- Grace is the most important single concept in the Word of God. Salvation is “by Grace through faith”, and the Christian way of Life functions entirely on Grace principles.
- Grace provides the foundational structure for all Bible study. Eph. 2
- Knowledge of Grace principles gives believers great knowledge and confidence in God’s Plan, His provisions, His blessings.
- The doctrine of Grace gives believers confidence in witnessing and teaching, both for evangelism and the Christian Way of Life. Grace gives Christians insight into the workings of society and God’s actual intentions regarding the future.
- Grace convinces believers that human righteousness is completely out of the picture.
- Through Grace, believers become “conduits of Grace” to society. Families become Grace families; churches become Grace churches, centers of Grace influence.

The goal of this study, then, is to learn how God thinks and how we can have “divine viewpoint” in our own thinking. With Jesus Christ as the “chief cornerstone”, we develop the “foundation” of the doctrine of Grace, from the “apostles and prophets” by studying the Bible vocabulary dealing with Grace, by developing principles of the doctrine of Grace, and by illustration and application.

### **Etymology: Bible Vocabulary Related to Grace**

This study contains a thorough review of all words in the Bible which are related to the topic of Grace. The context of each verse was studied, especially considering it with respect to etymology, doctrine, and application. Word study and doctrinal source materials include the following:

Vine, Expository Dictionary of New Testament Words

Moulton and Milligan: The Vocabulary of the Greek New Testament

Kittel's Greek Lexicon

Various references to the Greek of the Septuagint

Chafer, L.S.: Systematic Theology

Books and Tapes by R. B. Thieme and Chester McCalley

The Grace vocabulary of the Bible begins with the word **χαρά (chara)**, "joy; gladness". This word was widely used to express the idea of a joyous response to something good; it sometimes meant "festival" or "wedding". And **chara** was widely used as a proper name!

In the Oxyrhynchus Papyrii [P Oxy VIII, 1162], a Christian man's personal letter included the greeting, "Leon, elder, to the elders and deacons, beloved brothers in the Lord, fullness of joy (**chara**)." The word **chara** is used in the following Bible passages:

*Matt. 2:10, "When they saw the star, they rejoiced with exceeding great joy (chara)."*

*Matt. 5:12, "Rejoice and be exceeding glad (chara): for great is your reward in heaven..."*

*Matt. 13:44, "Again, the kingdom of heaven is like treasure hid in a field; when a man has found it, he hides, and for joy (chara) thereof goes and sells all that he has, and buys that field."*

*Matt. 18:13 describes the Lord's joy (chara) at finding the lost sheep.*

*Matt. 25:21, 23, "His lord said unto him, Well done, good and faithful servant: you have been faithful over a few things, I will make thee ruler over many things: enter into the joy (chara) of thy lord."*

We begin to see the relationship between joy and that which causes joy, namely, the favor and bounty which we receive from the Lord.

*Luke 2:10, "...behold, I bring you good tidings of great joy (chara), which shall be to all people." This emphasizes the idea of CHARA as an occasion of rejoicing.*

*Phil. 4:1, "Therefore, my brethren dearly beloved and longed for, my joy (chara) and crown, so stand fast in the Lord ..."*

*1 Thess. 2:19, 20, "For what is our hope, or joy (chara), or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? For ye are our glory and hope."*

Related words are the verb **χαίρω (chairō)**, "to rejoice; to be glad; to be joyful" and the word **χαίρει (chaire)**, used as a greeting "Hail! or Health!" upon meeting or separating and used widely as a salutation or closing of letters.

*Acts 15:23, "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting (chairō) unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."*

*Matt. 26:49, "Judas...came to Jesus and said, HAIL, master; and kissed him."*

*"HAIL, King of the Jews..." was shouted in derision at Christ before His crucifixion.*

*"HAIL, Mary, highly favored..." was the greeting of the angel to Mary. Note: the verses does not say "full of grace". Mary was a recipient of Grace, not the source of Grace!*

A curious use of **chairō** is seen in 2 John 10,11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither BID him GOD SPEED (**chairō**): for he that BIDS him GOD SPEED is partaker of his evil deeds." That is, we are to offer no joy to false teachers.

The verb **χαριζομαι (charidzomai)** is used several ways in the Bible. It means "to gratify; to bestow in kindness; to grant as a free favor." In each of the Bible passages below, try to determine what it is that shows the Lord's Grace mental attitude.

*Luke 7:21, “And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave (charidzomai) sight.”*

*Rom. 8:32, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”*

**Charidzomai** also has the meaning of “to remit; to forgive”.

*Luke 7:42, “A creditor had two debtors...And when they had nothing to pay, he frankly forgave (charidzomai) them both...”*

*2 Cor 2:7,10, “To whom you forgive anything, I also: for if I forgave (charidzomai) any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ.”*

### Application: Forgiveness

The word “forgive” is a Grace word, in the English as well as in the Greek. An early meaning in English was “to give or to grant”. Then, *forgive* came to mean “to remit a debt; to give up resentment or claim for requital; to pardon an offense.”

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: **forgive** them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means “to give up a claim; to cease bearing resentment”.

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave

to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is “Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth.”

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. “Out of your innermost being shall flow rivers of living water.”

Another Grace word is the noun *χαρισμα* (**charisma**), “a free gift; a benefit; a spiritual gift.” An interesting use is seen in Romans 1:11, “For I long to see you, that I may impart unto you some spiritual gift (**charisma**), to the end you may be established.” This is not a spiritual gift from the Holy Spirit, but a spiritual benefit which Paul wished to share with the Roman Christians. [ For the uses of **charisma** as “spiritual gift”, see 1 Cor. 12:4,9,28,30,30 and Romans 12. ]

*Rom. 6:23, “For the wages of sin is death, but the gift (charisma) of God is eternal life through Jesus Christ our Lord.”*

But how did this happen? How can God give such a gift to us?

*Rom. 5:15, “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”*

To comprehend this fully, you must study the context. The complete context of Romans 5:15 ranges from Romans 2:1 to 6:2 (at least)!

A very important Grace word is χάρις (**charis**), which has a variety of translations in the New Testament, including “favor; pleasure; gift; benefit; liberality; and gratitude” as illustrated in the following scriptures.

**Luke 1:30**, “And the angel said unto her, *Fear not, Mary: for you have found favor (charis) with God.*”

**Luke 2:52**, “And Jesus increased in wisdom and stature, and in favor (charis) with God and man.

**Acts 24:27 and 25:9** use charis with respect to pleasure.

**2 Cor. 8:4**, “Praying with us with much entreaty that we would receive the gift (charis), and take upon us the fellowship of the ministering to the saints.”

**2 Cor. 1:14,15**, “As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are out's in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit (charis).” This usage emphasizes that the benefit, or gift, is the effect of the gracious disposition of the benefactor.

**1 Cor. 16:3**, “And when I come, whoever you shall approve by your letters, them will I send to bring you liberality (charis) to Jerusalem.”

It is in the idea of gratitude, as the response of the one who receives a Grace benefit, that we begin to see the means by which God causes the correct response in people. A free gift brings a joyous, thankful response.

**Rom. 6:17**, “But God be thanked (charis) [that is, ‘grace to God’] that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you.”

**2 Cor. 1:14**, “Now thanks (charis) be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge by us in every place.” See also **8:16 and 9:15**.

**1 Tim. 1:12**, “And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry.”

**1 Pet. 2:18 to 20**, “Servants, be subject to your masters with all respect; not only to the good and gentle, but also to the unreasonable. For this is thankworthy (charis), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when you are buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable (GRACE) with God.

**READ also Luke 6:32 to 36**

Other common Greek words for gratitude or thankfulness are ευχαριστια (**eucharistia**) and ευχαριστος (**eucharistos**), which are derived from **charis** as well. There are very few examples of these in the papyrii, but there is a copy of a letter written by the Emperor Claudius expressing his gratification at games performed in his honor.

The Latin word *gratia* is brought into the English in the words “grateful” and “gratitude), etc. The Greek **eucharistia** is brought into the English in “Eucharist”, still used, but mainly by the high church, to refer to the Lord’s Supper or Communion service. In modern English, the connotation of Grace is barely visible in “Eucharist.”

Thanksgiving is the expression of joy towards God by a person who has been the recipient of God’s Grace. The mature Christian’s gratitude, therefore, is a part of the joy that is the fruit of the Spirit; thus it increases with edification.

**Col. 2:7**, “Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving (eucharistia).”

*2 Cor. 4:14,15, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving (eucharistia) of many rebound to the glory of God."*

*1 Thess. 3:9, "For what thanks (eucharistia) can we render to God again for you, for all the joy (chara) wherewith we joy (chaira) for your sakes before God." Grace on the part of the giver; gratitude on the part of the receiver - an illustration of the Doctrine of Reciprocal Grace.*

*READ 2 Cor. 9:10 to 12.*

*Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather, giving of thanks (eucharistia)." This leads us to a discussion of ...*

The Greek word εὐχαριστέω (**eucharisteo**), a verb which has the basic meaning of "to give thanks."

From the early Greek **eucharisteo** meant "to do a good turn to" or "to oblige", as in the Flinders Petrie Papyrii, "by doing this you will oblige (**eucharisteo**) us", or in Grenfell and Hunt on the Hibeh Papyrii, "so that you shall not oblige me to no purpose."

In later Greek, this passed easily into the meaning of being grateful, or for giving thanks for something received. So in [P Oxy I (AD 303)], "so I shall be enabled to recover my property and acknowledge my gratitude (**eucharisteo**) to your excellency."

Paul gives thanks (**eucharisteo**) for his readers in his greetings of Romans, Ephesians, Colossians, and Thessalonians. He gives thanks in Phil. 1:3 for fellowship shared with him. And he gives thanks in 1 Cor. 1:4 for God's gifts to the Christians.

This word is used by Paul to remind believers to give thanks. "Giving thanks (**eucharisteo**) always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20)

The word is used negatively in referring to the unthankful heathen. "Neither were thankful, but became vain in the their imaginations...", (Rom. 1:21).

### God's Operating Principle

Ephesians 2:4-7 discusses Grace as God's operating principle. Verse 4 starts with certain facts on God's side God is the possessor of infinite resources; He is "rich in mercy", and He has "great love". Man, on the other hand, is described as "dead". Man has the deepest need; God has the greatest resources. And God has a plan for linking our need to His resources (Eph. 2:5).

Romans 4:4 states plainly that Grace is the opposite of a merit plan. Two principles of operation are stated here, a "debt" principle and a "grace" principle. In a "debt" plan, reward is given in return for effort of some kind. A "grace" principle is one in which reward is given on the basis of the merits of another, Jesus Christ. The two principles are mutually exclusive; they cannot be combined or mixed.

Romans 6:16-23 points out the contrast between "wages" and the gift principle.

Romans 4:13-16 explains that if the Law (debt principle) will make us heirs, then faith (grace principle) "is made void." This allows for no compromise. Verse 16 says "It is of faith that it might be by grace." Faith is the only action on man's part that can appropriate blessing without ruining the Grace principle. Satan is always eager to add something to faith, because that would ruin Grace and negate divine blessing.

Romans 3:23-31 shows that, while in Grace salvation is free, yet the Law is established and upheld.

So "Grace" is the word used in the Bible to refer to all that God is free to do for mankind because of the Lord Jesus Christ's sacrifice for sins, the Work done for us on the Cross. Grace means that God has done the work and God receives the "credit", the glory. Man, who is unable to produce acceptable works, receives the free benefits of God's work. Grace means that man has received from God that which he has not earned or deserved; because nothing that we are and nothing

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that we have is sufficient to qualify us for any of what the Lord gives to us or does for us.

Grace, or graciousness, is the most outstanding quality of the mature believer in Christ. The new believer has "tasted Grace". As he grows in Christ, he learns to "think Grace" (outward) rather than thinking pride (inward). He thinks Grace in time of doubt, in time of poverty, in time of prosperity, in suffering and pressure, and even in persecution.

The advanced Christian is gracious, forgiving, unassuming. He is uplifting, not depressing. Out of his innermost being flow rivers of living water; he is a conduit that brings Grace to a thirsty world.

### Categories of Grace

In the following paragraphs, the subject of Grace is discussed under four headings.

**COMMON GRACE**, or Grace which is common to all mankind, saved or unsaved, such as the rain which falls on the just and unjust.

**SAVING GRACE**, the "gift of God, lest any man should boast", namely, Grace applied to the lost sinner.

**LIVING GRACE**, the provision of God the Father for the needs of the believer for the rest of his lifetime. God provides everything that is needed for a prosperous, happy life for any believer who has "tasted grace" and avails himself of "more grace".

**SURPASSING GRACE**, the Grace of God in eternity; what we will receive from God because of Salvation; what we will receive from God as crowns or rewards to be laid at the feet of Christ.

### Common Grace

Every human being is born under the complete watchfulness of God. God provides each person with an awareness of the existence of God and with a bonafide opportunity to exercise a choice with respect to God.

ROM. 1:18-22

ACTS 17:22-30

PS. 19:16

In Grace, God has provided many blessings common to all people, whether they are Christians or not. It rains on the just and unjust alike; and Bible history shows us that material prosperity is often given to unbelievers as a demonstration of God's Grace to all people. MATT. 5:43-48

God has provided Divine Institutions for the protection and preservation of the human race, and everyone profits from this. The Lord intends that people live under conditions of freedom and morality.

The institution of Volition makes it possible, among other things, for everyone to have a free will choice in all spiritual matters. The institutions of Marriage and Family provide for the orderly preservation of the human race and the growth of families in a protected, nurturing environment. The institution of Nations gives a simple structure to society so that personal freedom and individual morality are preserved. The topical notes on Divine Institutions provide more information on this subject.

God the Father provides gospel information to any person who shows any positive inclination toward Him when the individual become conscious of God. And God the Holy Spirit makes the gospel clear to the unbeliever so that he can accept Christ if he wants to.

ACTS 17:26,27; JOHN 7:16,17

Meanwhile, by Grace God withholds His judgment and wrath from mankind. He is longsuffering, giving everyone ample opportunity to repent or change his mental attitude toward Christ. 2 PETER 3:9

### Saving Grace

The term "Saving Grace" covers the categories of doctrines which deal with all that Christ did for us on the Cross. The general topic of Saving Grace includes salvation and all of the teaching regarding Positional Truth, the dozens of things God does for believers at the moment of salvation. Read the notes entitled Salvation Doctrines for a complete listing of these topics.

You can get an appreciation for the extent of what the believer receives at salvation, by reading



Ephesians 1. In just the first few verses you have the following blessings:

- 1:2 "Grace to you and peace..."
- 1:3 "all spiritual blessings in Christ"
- 1:4 "chosen in Him"
- 1:4 "without blame before Him"
- 1:5 We are adopted by Christ
- 1:6 We are accepted in the Beloved
- 1:7 We are redeemed, forgiven
- 1:8 God's wisdom and prudence are available.
- 1:9 God's will is made known

ROMANS 3:24 says that justification offered on the Grace principle is "through the redemption that is in Christ Jesus." Grace can be extended freely to us because of the price paid by Jesus Christ. The cost of salvation was the death of Christ on the Cross.

Grace is the only way that God could save man and still be consistent with His perfect character. ACTS 4:12 The Grace basis for salvation is seen in the following verses:

EPH. 2:8,9

PSA. 103:8-12

ROM. 3:23,24; 4:4; 5:20

2 COR. 8:9

HEB. 2:9

TITUS 2:11; 3:7

#### LIVING GRACE

Every Christian has experienced Grace at least once in his lifetime. He has "tasted Grace." 1 PET. 2:2,3. The believer is said to be a child of God, no longer an enemy. Christ did the most for His enemies by bearing our sins when He died on the Cross. Since he did the most for us when we were His enemies, how much will He do for us now that we are His own children. The answer "much more than the most". Grace is the concept of a life

in which God gives us the most then gives us much more than the most.

ROM. 5:9-17; 8:32; 11:12

HEB. 9:14

Once having tasted Grace, the believer can go on to have all of the Grace he wants. To obtain all the blessings that God provides, a Christian must exercise his free will by choosing the things of God. The most important thing is the believer's attitude toward the Word of God. The Lord provides believers with the capacity to grow and be effective so that they can glorify God in this lifetime. In fact, the Christian is *commanded* to grow in Grace, 2 PET. 3:18.

Very little knowledge is required to accept Christ as Savior. But extensive knowledge is required during the believer's remaining lifetime in order to profit from Grace. Every facet of a Christian's life requires an applied understanding of the Word and orientation to the Grace of God.

God's Grace is always available for the believer. In fact, the Lord waits to pour out His Grace to us, ISA. 30:18-19.

Grace is sufficient for every problem.

Grace is greater than sin, ROM. 5:20.

Grace is greater than suffering, 2 COR. 12:9,10.

Grace is greater than Satan, JAMES 4:6,7.

A special provision of Grace is dying Grace, for the Christian who is in the dying stage of life, whether that stage lasts two hours or two years, PS. 23:4. Dying Grace enables the believer to enjoy dying even though he might be having great physical pain.

A Christian who neglects God's Word creates a vacuum in his own spirit, that part of him which can understand and assimilate Bible truth. Into this vacuum will come false teaching, religion, legalism, and Satanic doctrines which further distort his orientation to the Plan of God. **Eph. 4:17** and following. Therefore, failure to participate in the Plan of God is the believer's greatest occupational hazard. HEB. 12:15; GAL. 5:4.

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The following are some examples of God's Grace provision for the Christian life:

- Grace in God's acceptance: EPH. 1:6
- Grace in confidence in God's plan: 2 THESS. 2:16
- Grace in prayer: HEB. 4:16
- Grace in daily provision: PSA. 84:11; ACTS 4:33,34; ROM. 8:32
- Grace in suffering: 2 COR. 12:9,10
- Grace in God's patience with us: PSA. 103:8-12
- Grace in releasing the power of God: 2 TIM. 2:1
- Grace in victory over sin: ROM. 6:14
- Grace in spiritual growth: 2 PET. 3:18; ACTS 20:32; 1 COR. 15:10
- Grace in spiritual gifts: ROM. 12:6; EPH. 3:7,8; 4:7
- Grace in stability: 1 PET. 5:12
- Grace in becoming gracious: 2 COR. 8:19\*\*; COL. 4:6; 1 PET. 4:10
- Grace in method of living: HEB. 12:28; 2 COR. 1:12; ROM. 11:6
- Grace in worship of God: COL. 3:16
- Grace in the production of divine good: 1 COR. 15:10; 2 COR. 6:1; 9:8-11; EPH. 4:29

### Surpassing Grace

Surpassing Grace includes all that God is free to do for the believer in eternity. This Grace is based primarily on the Christian's relationship to Jesus Christ. In addition, the believer receives rewards and crowns in heaven, which are a part of Grace provision. Study the following Bible passages:

EPH. 2:7; JOHN 14:13  
1 COR. 9:25; PHIL. 4:1

1 THESS. 2:19; 4:13-17

2 TIM. 4:8; JAMES 1:12

1 PET. 1:3,4; 5:12

2 PET. 3:13; REV. 21:4

### DISTORTIONS OF GRACE

As you can well imagine, Satan's main personal task on this earth is to distort what the Bible teaches about Grace. There are two basic ways to distort or pervert the idea of Grace (taking it to mean or imply something that it does not).

First, Grace is sometimes taken to mean that is permissible to sin. Thus, Grace is used as an excuse for licentiousness, emphasizing overt sins. This is always condemned by the Word of God. ROM. 6:1,2; 1 JOHN 1:9 TO 2:1; JUDE 4.

Then, Grace is sometimes taken as permission to be lazy (especially to skip Bible study). This emphasizes sins of omission. But this idea violates all of the Bible's commands to study, to be diligent, to be oriented to Grace. HEB. 6:11,12; 2 PET. 1:5,10; 1 COR. 15:10

The greatest enemy of Grace is legalism. Grace and legalism are mutually exclusive, ROM. 11:6. Grace means that God does the "work" and receives the glory (credit) for it. Legalism means that man does the work and receives the credit. [Notes are available on the doctrine of Legalism.]

Grace depends solely on the character of God and entirely excludes human ability, human merit, human achievement, etc. Legalism, however, depends on human activity and ability.

Grace and legalism have opposite emphasis. Grace emphasizes what God does in the soul of man, free of charge. The production and blessings in the Christian's life are byproducts of what is first provided by God without cost. Legalism excludes the mental attitude and emphasizes overt activity for the purpose of gaining credit with God and impressing men.

Legalism hinders a person from accepting Christ as Savior, GAL. 2:21.

Legalism neutralizes the believer in the Christian Way of Life, GAL. 5:2 TO 4.

God is perfect, and His plan is perfect. Man's work is excluded from the plan of God because man is imperfect. If man were permitted to make a contribution to the Plan of God, the plan would no longer be perfect; it would be no stronger than its weakest link. Grace eliminates all considerations of human merit.

Grace, then, in the antithesis of human arrogance. An awareness of the full meaning of Grace is a giant step toward true humility. Four types of pride are noted in those who are not oriented to Grace:

- There is pride on the part of the believer who rejects the eternal security of Grace. He thinks his sins are greater than the plan of God. He thinks that Grace is not sufficient.
- There is pride in the believer who falls apart during suffering. He thinks that his pressures and adversities are greater than the provision and protection of God.
- There is pride in the believer who enters into a life of false spirituality through legalism or religion. He thinks his personal works impress God and are greater than His plan.
- There is pride in the emotional believer who thinks feelings and emotions are greater and more real than the Word of God or the Grace of God.

**HOW TO GROW IN GRACE**

**Victory over the Sin of Pride**

As we have seen, one of the greatest enemies of Grace is native human pride, one of the greatest evils since the Fall of Man. It is the worst of the mental attitude sins because it amounts to blasphemy. "I will be my own God." Remember the times that Satan said "I will..." Grace opposes human pride in every way.

There is great pressure toward arrogance in the United States. Our country has a successful, affluent society with many opportunities for achievement and rewards, from childhood on. Status and upward mobility are available to everyone, and it's easy to get the big head, to think that we have accomplished something, to have the "self made man complex." Victory over this very

subtle and devastating mental attitude sin requires a thorough understanding of the doctrine of Grace.

The first step in victory over pride (and growth in Grace thinking) is to be aware that pride is part of everyone's Sin Nature. No one starts out thinking Grace!!

The second step is to pray for victory here and to ask the Lord for wisdom in the matter.

The third step is to confess sinful pride when you recognize it in yourself.

There are many symptoms of pride. Indignation at someone else's behavior, mistakes, shortcomings, lack of discipline, or failure to measure up is an indicator of self-righteousness, whose basis is pride. "Well, I never..." these are key pride words. ROMANS 2:13 commands that we should not judge others as if we ourselves had no areas of weakness. Self-promotion, and the demotion of other people is pride, it is the failure to think Grace.

Another symptom of pride is lack of forgiveness, the holding of grudges. Pride prevents a forgiving attitude. How many marriages break up because of this? How many people would be happy on the job instead of miserable if they could just forgive the boss or a fellow worker for doing something dumb? Everybody does dumb things, but failure to forgive is pride. Other indicators of pride are complaining, griping, maligning, gossiping. Most of the sins of the tongue have their roots in pride.

When you see sinful pride in yourself, confess it! If you see it in others, pray!

The fourth step toward progress in Grace thinking is to "grow in Grace"; actually this is the first and last step toward maturity. Grace thinking overcomes pride, and the symptoms of sinful pride will start to disappear. A person who was at first totally filled with himself will find that as he grows in Christ the symptoms will show up only under extreme pressure. At that time, they will be recognized and dealt with immediately to minimize the ill effects on himself and others.

**Grace Orientation**

The first step in Grace orientation is understanding the Grace of God, the purpose of this study. The

second step is to appropriate the Grace of God through the use the techniques of Christian living seen in the following sections. [ Each of the techniques described briefly below has a complete discussion in the Bible Notes Library studies relating to each topic. ]

### **Confession of Sin**

Personal sin leads the believer away from the Christian Way of Life. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. The result will be that you will seek provision for your needs and desires outside of God's Grace provision.

In privacy, make a list of mental attitude sins, verbal sins, and behavior sins which bother you the most. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God.

All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life and you will have continuous and immediate access to everything that Grace provides.

### **The Faith Rest Life**

Faith Rest is the believing of the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises and to learn new ones.

You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord. Everything you learn about Grace will encourage and strengthen you.

### **Occupation with Christ**

The technique of Occupation with Christ keeps your mind on Grace because it gets your eyes off yourself, your spouse, your children, your neighbors, your friends. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a by-product of the Faith Rest Life. Disorientation to Grace is a by-product of occupation with self, with life, with problems.

### **Living in the Word**

By Living in the Word you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of heaviness and what He want to accomplish in us with the testing. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory through Grace.

### **The Filling of the Holy Spirit**

The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit in control, He produces His fruit (GAL. 5:12), the product of graciousness which is such a blessing to others.

Agape love is a great Grace benefit. There is joy in living in Grace. Peace does not coexist with disorientation to Grace. Longsuffering gives the ability to wait for God's Grace provision. Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good.

### **Orientation to Grace**

Grace Orientation gives the ability to look at people and see them as God sees them. It is the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you

to "esteem other better than yourself", to "do nothing through strife or vainglory." You will be a "conduit of Grace."

### **Mastery of the Details of Life**

We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thinking, your conversation, your decisions. Slavery to the details of life leads to a search for happiness through the non-Grace provision of the world and Satan.

Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can stay happy when the Lord sees fit not to provide some detail.

### **Relaxed Mental Attitude**

A relaxed mental attitude is based on knowing God and on having divine production in the soul that comes with the fruit of the Holy Spirit. A

relaxed mental attitude is one of the results of Living in the Word, practicing the Faith Rest Life, and being occupied with Christ.

### **Capacity to Love**

There may be many disturbing details that surround our relationships with other people or the circumstances of our lives. Love deals with that depression by giving us the capacity to have a Spirit produced love for God (1 Cor. 16:22); for spouse (Titus 2:4); for others (Rom. 12:13). This is only one of the marvelous products of Grace in the Christian's life.

### **Inner Happiness**

Inner happiness is not possible for the believer who is occupied with himself. Inner happiness is a state of rejoicing based on knowing that God is everything He claims to be and that He can and will do what He has promised. Inner happiness is the joy of living where every provision for physical, emotional, and spiritual well-being is being made by God in the life of a Christian who is walking in daily fellowship with Him.

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## Lesson 6 Quiz

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word “Answer:”. A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in “essay” form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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### QUIZ on Acts I - Lesson 6

The following questions relate to your study of this ACTS Lesson . Some of the questions have to do with the ACTS passage itself. There are also questions on the topical studies that accompany this Lesson.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. From what Old Testament passage does the quotation beginning in Acts 2:25 come?

Answer:

2. A Christian's inner happiness, which does not depend on people, circumstances, or things, will always be noticed by others as an outward expression of exuberance and rejoicing. [True/False]

Answer:

3. The word "hope" in the Bible is an expression of real confidence in the future. [True/False]

Answer:

4. In what scripture passage is it expressed that a Christian has confidence in the new home in the future?

Answer:

5. The "first order or business for every believer is \_\_\_\_\_."

Answer:

6. David's body was not still in the grave, because God had taken him to heaven. [True/False]

Answer:

7. God's promise to David, that He would raise up Christ to sit on David's throne, is found in \_\_\_\_\_.

Answer:

8. As soon as Christ was seated in heaven, He sent the \_\_\_\_\_, as he had promised.

Answer:

9. The main function of the Holy Spirit, during the Church Age, is to \_\_\_\_\_.

Answer:

10. In the Bible, the word "repent" means "to change the mind; to rethink something." [True/False]

Answer:

11. As we grow in Grace, and gain understanding of God's viewpoint, our previous way of thinking is replaced by the "\_\_\_\_\_."

Answer:

12. A person can apply many human standards to life situations and still operate by divine standards. [True/False]

Answer:

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13. An exalted feeling based on personal success or position, or based on some natural gift or ability, is called a spirit of \_\_\_\_\_.

Answer:

14. The true character of a Christian is determined by \_\_\_\_\_.

Answer:

15. The absolute righteousness and justice of God demand \_\_\_\_\_.

Answer:

16. In what scripture verse does it say that “Abraham believed God and it was counted unto him for righteousness.”?

Answer:

17. In the Bible, the word “joy” is not related to the word “grace.” [True/False]

Answer:

18. A spiritual gift is given to a Christian freely by God’s grace and does not have to be earned. [True/False]

Answer:

19. \_\_\_\_\_ is God’s operating principle.

Answer:

20. The kind of Grace which is applied to all of mankind, saved or unsaved, is called \_\_\_\_\_.

Answer:

End of Quiz

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