

## Calvary Church: Coordinated Curriculum 2007-2008

### Romans: The Transforming Power of the Righteousness of God

#### Interlude

This interlude lesson is intended to:

- allow us to review—see the big picture after we have been focusing on the parts
  - this lesson provides a basic review, you may want to expand on it
- allow us to re-examine any issues, topics or doctrines we did not cover with sufficient depth
  - you may want to return to Romans 3:21-5:21, or better to preview Romans 6-8
- allow us to slow down and insure that we are applying the main point of the section
  - by way of application, last week we focused on how we share the wonderful truths of Romans 3-5, this week we will seek to overview the primary topic of chapters 6-8

#### Main idea

Understanding the wonder of our salvation—the totality with which God provides salvation to those who are sinners (1:18-3:21; 5:8), ungodly (5:6); enemies (5:10) by nature condemned (5:12-21) solely on the basis of Christ’s cross work of justification, redemption and propitiation (3:21-31) provided by simple faith (chapter 4) allows us to have assurance of our reconciliation with God (5:1-11)—we should seek to honor God with our lives.

- So how do we live for Him?
- What interferes with my obedience to Him?
- What must I do? What can I not do?
- What help does He provide?

These are some of the questions we face as we move through Paul’s clear and passionate explanation of the gospel to the application of the gospel—our relationship with God—on a daily basis. So today, we get a birds-eye view of the Christian life, the life of sanctification.

#### Teaching ideas

Use this lesson to review any element that you don’t feel you were able to cover well enough to provide the basis for Paul’s continued development of how we relate to God.

Seek to find ways of helping the class remember the main point—“a process for spiritual growth”

It is highly recommended that this lesson be interactive (group activities) and very application driven.

This is a topic lesson—there are several passages listed throughout, you will need to decide how much context you must provide your class for each of those passages.

#### Questions

1. What “wrong” approaches have you seen to spiritual formation? (What are they and why are they wrong?)
2. Describe the “right” approach. What do you think is the right approach?

Are we saints who sin?  
Or sinners who are simply saved by grace?

## Review

We have seen in Romans 1:18–3:20 that Paul makes it clear that all humanity (Gentile and Jew) are without excuse before God because they have:

Suppressed the truth of God’s self revelation and replaced it with idolatry, immorality and all kinds of sin

Even those who have a privileged position by having God’s Word and promises, rather than dealing uprightly have become judgmental and self-righteous

All are without excuse and under sin

All turn from God

None seek God

We have seen in Romans 3:21-5:21 that Paul makes it clear that salvation is completely by the grace provision of God on the basis of Christ’s death on the cross as a substitute for sinful man, enabling all mankind to enter into a relationship with God by faith.

Or as stated above:

the totality with which God provides salvation to those who are sinners (1:18-3:21; 5:8), ungodly (5:6); enemies (5:10) by nature condemned (5:12-21) solely on the basis of Christ’s cross work of justification, redemption and propitiation (3:21-31) provided by simple faith (chapter 4) allowing us to have assurance of our reconciliation with God (5:1-11)—we should seek to honor God with our lives.

Salvation is the work of God through Christ’s cross work accepted through:

Faith alone (4)

with great benefits (5:1-11)

for a needy people (1:18-3:20; 5:12-21)

## Introduction



Think about it



Talk about it

The next section (Romans 6-8) is critical to our understanding of the nature, problems and power for sanctification. So to get us focused, this lesson will overview the process.

Teachers, you may need to use another term than “spiritual formation” to make it clear to your class—other potential terms: sanctification, discipleship, means of spiritual growth

**Group Activity** (Start in groups of 3-4, 6-8 minutes, then share with whole class)

1. What “wrong” approaches have you seen to spiritual formation? (What are they and why are they wrong?)
2. Describe the “right” approach. What do you think is the right approach?

### Wrong Approaches (False Views)

As we move toward understanding Paul’s teaching on sanctification—how to become what we were intended to be—we will find many “wrong” approaches or “false” ways. Some false views have the wrong goal, others have the wrong process.

#### *External Focus*

#### **Behavioral Change—Managing sin**

The focus is completely on the external (actions vs. attitudes, habits vs. heart, duty vs. devotion)

This often is fostered by or results in legalism.

#### **Emotionalism—Feeling “good” or feeling “bad”**

This is where spiritual transformation is replaced by emotive responses. If someone feels really bad about what they have done—they are told they have repented.

The goal of the process is to “feel” close to God.

This can lead to two errors:

**Consumerism**—individuals go from place to place, church to church, group to group looking for what makes them “feel” good. The focus is not on God, but on them. They go to church to “worship” but all you hear from them is how they felt.

The other error is [**I don’t have a name for it yet**]—the result of emotionalism is like an addiction, the more an addict gets, the more he wants. This is true with emotionalism; the individual who wants and needs to feel closer to God is always seeking new experiences to fill the need for more “feelings”.

Now—each of these wrong approaches has some truth, just like most heresy has some truth. A change of behavior is a desired outcome of spiritual formation, but I hope to show you (even more as we study Romans 6-8) that it is a result, not the goal and therefore not the focus of the process.

*Internal Focus*

These two wrong approaches focus on external issues. There may also be a wrong approach that has the focus on the internal. Some may understand that spiritual transformation is a spiritual issue, so they focus on the heart, but they do it to the exclusion of the body. They emphasize the need to respond from the heart, not duty—this can result in emphasizing devotion to the exclusion of obedience. Trying not to be legalistic, wanting to enjoy Christian freedoms—“God knows we are not perfect and can’t expect us to be!” This tends to lower the expectation on obedience.

**A Process**

**The Problem of Sin**

What is our goal? How would we define spiritual maturity or growth in holiness?  
 Let’s also define sin.  
 God is the standard, so sin is:  
     Missing the Mark, Falling Short of God’s holiness  
     Lawlessness  
     Deviating or turning aside

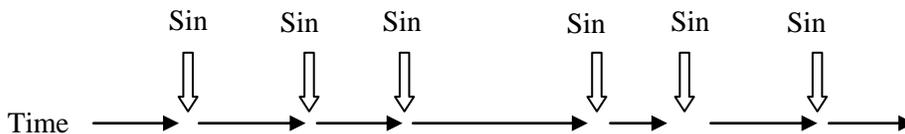
Understanding that our relationship with God is not only vertical but also horizontal:  
 “Sin, not only the obvious violations of biblical principles but the subtle violations of Christ’s commandment to love.”  
 (Larry Crabb)

*If sin is the barrier to the goal of Christ-likeness, how do we overcome sin?*

I think there are two basic approaches that are attempted.

The first I would call,

*Managing Sin*



This is a linear approach to the Christian life. It is trying to deal with each sin as it comes up. It boils down to **Functional Legalism**. We set goals and standards and try to reach them, and when we don’t, we verbally confess and try harder next time.

This approach puts the focus on sin.

I’ve heard sermons and Bible lessons where I was told, write down the sins that you struggle with and pray about them every day. That’s the wrong focus. It also puts the focus on “big” sins and misses the reality that we “sin” regularly, not just when we transgress a “major” sin. Remember that, “Sin,

not only the obvious violations of biblical principles but the subtle violations of Christ’s commandment to love.” (Larry Crabb)

*Illustration*

This is an illustration that might require actually having the object lesson!

My wife makes the best chocolate chip cookies—if I handed them out, and asked you to hold on to one, but not think about it—you couldn’t.

So, when our goal is managing sin, we fail. We focus on what we are trying to avoid.

Managing sin can be done from two different approaches.

The *first* is by the individual who looks at the standard (holiness), feels there is no way he can achieve the standard, so, *why try?* They may say they are resting in God’s grace and mercy. When they sin, they quote 1 John 1:9 “absolving themselves”, like a simple indulgence. But 1 John 1:9 is not a magic eraser. The reality is that this individual doesn’t really understand God’s holiness and is not letting God’s grace have its way in their life.

It can *also* be done by the very **strict** individual who sets up so many rules and regulations (Pharisaical Legalism) that sin and holiness are measured by their standards not God’s holiness. They tend to beat themselves up, and promise to God, as they quote 1 John 1:9, that they won’t ever do that again.

Ever been there? I have. I sin, truly feel remorse — confess — promise never to do it again—fail again.

Both are left cold and frustrated. They don’t feel close to God. They live defeated lives.

I am convinced that God did not intend for us to live defeated lives. He provides not just eternal life in the future, but the abundant life in the present.

**Another Approach (a process not a formula)**

***Management by the Spirit***

The process of authentic spirituality as a devoted follower is not about managing sin but being transformed by our “Manager”.

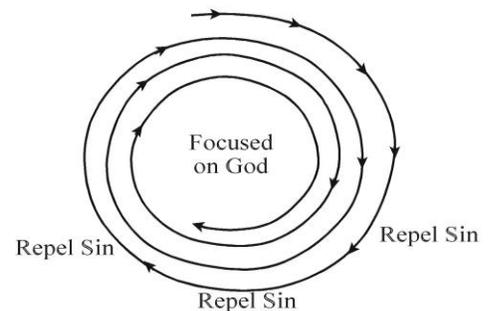
As believers we are under new management. We will learn more about this in Romans 6. We need to understand that God wants us to succeed, to triumph. He wants you to succeed, to be victorious and joyful. God did not set up “do’s” and “don’ts” to frustrate and to punish us.

Maturing as a believer requires letting the Holy Spirit manage our lives through yielding control—surrender. This is a more comprehensive (holistic) approach to dealing with sin.

It deals with being filled with the Spirit—Ephesians 5:18

And walking by the Spirit—Galatians 5:16

Rather than to focus on sin, we need to focus on who we are following, who we are trying to imitate.



We “see” God, we delight in God. We make God the center of our lives—contemplate Him. God, through the Holy Spirit, uses the Word in our lives—this becomes the central controlling principle in

our lives. Instead of trying to deal linearly one sin at a time (and becoming discouraged) we begin true devotion by focusing on God, not focusing on not sinning.

As we begin to understand who God is, and our relationship with Him deepens, we then begin to repel sin. Prayer then changes us. We pray out of worship/delight in God. He is our focus. He is our motive for holy and whole (balanced) living.

When we sin we don't try to magically erase the sins (1 John 1:9 incorrectly used), but we go through a grieving process as we develop *Personal Accountability* with God with honesty.

Teacher, you will only have 10-15 minutes at the most (maybe 5 minutes) to cover this next passage, I'm giving you WAY more than you can use—but it a great passage, so I couldn't help myself. See appendix

**1 John 1:5-2:2**

5 This is the message we have heard from him and proclaim to you, that **God is light**, and in him is no darkness at all.

cf. 1 John 1:4; John 8:12; 3:19  
While the statement could mean His "essence" the context points to the result related to it

6 If we say we have fellowship with him while we walk in darkness,

The light motif can be either "holiness" or more likely in this context, "revealing" God's light reveals sin. Our affinity for light or darkness reveals our inner heart. That is why we are to "walk" in the light not "be" light here

7 **But** if we walk in the light, as he is in the light,

Each "if" clause is progressively worse  
We lie  
We deceive ourselves  
We call Him a liar

we lie and do not practice the **truth**.  
we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

8 If we say we have no sin, we deceive ourselves, and the **truth is not in us**.

denial of the guilt of sin

9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

10 If we say we have not sinned, we make him a liar, and his **word is not in us**.

denial of the practice of sin

1 My little children, I am writing these things to you so that you may not sin.

goal but not hopeless

**But** if anyone does sin, we have an **advocate** with the Father, Jesus Christ the righteous.

This is our goal—don't lower the standard, but remember the proper approach to return to fellowship "if" we sin

2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (ESV)

1. The Light (revealing) – Light always overcomes darkness
2. Walk in the light – path
3. When we turn from focus on God, we become the shadow, we become the standard and measure for right and wrong
4. The more we walk toward the light, the more we bask in the holiness of God, the more we are enthralled in the beauty of His Holiness, the less we will want to walk away from Him.

Confession becomes Careful Repentance<sup>1</sup>

1. Saying to God, "I am wrong"
2. Saying to God, "I am sorry"
3. Saying to God, "Forgive me"
4. Saying to God, "Cleanse me"
5. Saying to God, "Empower me to live consistently righteously."

<sup>1</sup>Brandt & Skinner, *The Heart of the Problem*, Broadman & Holman.

It would help to state specifically the need for repentance on the motives of the heart and faith issues, not just the behavior (which is what many would focus on if not clearly prompted otherwise). I believe it could also be strengthened by a secondary focus on others. While it is true that our sin is primarily against God, we also need to make things right with others as a part of repentance.

Now we are beginning to really see God as He is and seeing ourselves properly.

### **Change in Focus**

There is a balance I don't want us to lose. In the process of sanctification—being devoted followers—there are things we do, but the process is completely conditioned in what God has and continues to do in us.

The whole process is tied to our focus. Seeing God changes our attitudes so that changes to our actions are more permanent.

“When Christ is our hero, we gladly surrender all that we are to the impulses of His Character and His Commands.”<sup>2</sup>

The more we know God (see) the more our love for Him will grow causing our obedience to grow. This causes our habits be changed into authentic spirituality as God transforms us into His image—Holy.

Delight in God, He wants you to succeed, to be victorious and joyful.

When we seek to manage sin, the result is weariness. The effort to “keep from sinning” becomes a burden. Then our view of God is faulty, because we sense that He is the cause of our weariness.

**Isaiah 43:22-24** “Yet you have not called on Me, O Jacob; But you have become weary of Me, O Israel. 23 “You have not brought to Me the sheep of your burnt offerings, Nor have you honored Me with your sacrifices. I have not burdened you with offerings, Nor wearied you with incense. 24 “You have bought Me not sweet cane with money, Nor have you filled Me with the fat of your sacrifices; Rather you have burdened Me with your sins, You have wearied Me with your iniquities. (NASB95)

Our focus should be on God—our job description is not to stop sinning, but to bring glory to God.

**Isaiah 43:7** Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.” (NASB95)

### **Motivation**

So—we were created to be like Christ—Holy.

Not through self-effort

Not through managing sin

But through the transformation of our minds

— first prepare our mind for action

— to be self-controlled

We are living it through contemplation, by worshiping God.

The more our focus is directed to Him, the more He will transform us to the image of Christ.

We must take the time to contemplate Him.

<sup>2</sup> Joseph Stowell, Moody Monthly, Vo. 96 Nov. 2 1995, p. 4.

### Intimacy with God

The closer we draw to God, the closer He draws to us (James 4:8)—in so doing, we should be confronted with His holiness and purity—causing us to feel less holy and impure (i.e. being more aware of how sinful we are, even the “small” sins are contrary to the incredible holiness of God). That should drive us again to sense the need for empowerment by the Spirit to do what only He can do—transform our lives. This will include a greater appreciation of grace and mercy, which should in turn lead to our demonstration of greater grace and mercy as we live in community.

This should be the primary focus of a Spiritual Formation Small Group ministry: To create an environment where people are able to confess their sin without fear of condemnation, but with the hope of accountability

A place where people can share struggles and encourage victories

Where people can speak the truth in love, confronting sin and breathing out grace



“To begin the morning by saying, “Lord, I set apart my mind for You today. I set apart my passion. I set apart my eyes. I set apart my ears. I set apart my motives. I set apart my discipline. Today I set apart every limb of my body and each area of my life unto You as Lord over my life.” When we start our day like that, chances are good that temptation’s winks will not be nearly as alluring.”<sup>3</sup>

### Application<sup>4</sup>

1. Pay close attention to what you look at
2. Give greater thought to the consequences of sin rather than to its pleasures
3. Begin each day by renewing your sense of reverent fear for God
4. Periodically during each day focus fully on Christ

### Assignment

Questions to begin this week with:

1. Will I be depending on God today?
2. Will I mourn over sin today?
3. Will I be transformed by time in the Word?

### Romans 6-8

The truths we have been previewing in this lesson are the focus of Romans 6-8. Begin now to read this section. Anticipate what God can do in you, through you, in our church and through our church if we fully grasp these truths.

<sup>3</sup>Charles R. Swindoll, *Hope Again*, (Dallas: Word Publishing, 1996) p. 33.

<sup>4</sup> See Charles R. Swindoll, *Hope Again*, (Dallas: Word Publishing, 1996) p. 37-40,

Appendix: 1 John 1:5-2:2

These are progressive

**1:6-7 Slogan (Issue) #1: Claim of fellowship while walking in darkness**

*The denial of the seriousness of sin*

Definitions

**Fellowship:** *koinwnia* fellowship, **things in common, participation**

Scripture speaks of fellowship in two circles; between us and God and between believers.

Fellowship with God is an ongoing relationship—abiding, in terms of our relationship with the Lord — to be in agreement with Him, to be . . .

“walk” – *peripatevw* to live or behave in a customary manner, conduct of life, with possible focus upon continuity of action - ‘to live, to behave, to go about doing.’

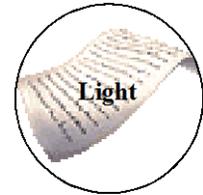
One’s way of life.

Walk is present active subjunctive, a progressive or continuative (durative) present — “keep on” so “keep on walking”

It carries much of the force of — “Abide” – *menw* – a characteristic Johannine term, portrays habitual fellowship with Him as an active relationship that endures (See John 15)

“We picture this with two circles. One contains in it truth (1:6, 9; 2:21), love (3:1; 4:7-12), righteousness (1:9; 2:1, 29; 3:7), eternal life (1:2; 2:17, 25), hope (3:3), purity (1:7, 9; 3:3) and confidence (2:28; 3:21; 4:17). This is God’s sphere of light, and the children of light walk in it. In biblical thought *walking* (1:6-7) is a synonym for living (Prov 6:23; Ps 1). **Thus to say that Christians walk in the light is another way of saying that Christian life is lived within the circle of God’s light. In it we catch a vision of God, and we are able to discern and follow the way of righteousness and truth that is salvation and life.**”<sup>5</sup>

**Two Spheres**



“In the next section, he has to deal with the problem of human sinfulness. If Christian can become light, as God is light, then they need to know how to do so. But John seems to assume that this is not the ideal or goal. . . . {He doesn’t call us to **be** the light, but to walk in it} The next section explains how *not* to understand the assertion of *God is light*. It also offer encouragement to those who might feel that just as God’s ways are not our ways, so in this life God’s character can never be completely ours.”<sup>6</sup>

**False Claim #1 Walking in Darkness 1:6**

Claim:

It is possible to have fellowship without walking in the light

I can have intimacy with God while sinning

Continuing the two circles or sphere idea: The two spheres, Light and Darkness have nothing in common and don’t overlap.

**Verdict:** Liar

*kaiw* —The clause in 1:6 introduced by the first *kaiw* (*kai*) is **structurally parallel** to the first part of the protasis, *ejavn ei[pwmen...(ean eipwmen...)*, **but logically it is subordinate**, expressing a condition circumstantial to the first part of the protasis. BDF considers this an adversative use of *kaiw* where actual contrast is involved, suggesting the translation “and yet.”<sup>7</sup> Thus the force of the first *kaiw* (*kai*) is, “If we say that we have fellowship with God *and yet* continue walking in the darkness, then...” (the apodosis follows).<sup>8</sup>

<sup>5</sup>Marianne Meye Thompson, *1-3 John*, The IVP New Testament Commentary Series, Grant R. Osborne, ed., Downers Grove, Ill.: InterVarsity Press, 1992, p. 42.

<sup>6</sup> Thompson, *1-3 John*, p. 43-44.

<sup>7</sup>BDF §442(1).

<sup>8</sup>W. Hall Harris, Ph.D., *Introduction to 1, 2, 3 John: Authorship, Background, Opponents*, hharris@bible.org Biblical Studies Press [www.bible.org](http://www.bible.org), second edition, 1999.

**Problem:** Not putting God’s revelation into practice

The problem is not so much the claim as the lack of evidence to back up the claim. The claim without the actions, then, are in contrast and conflict with what God has revealed. The light reveals the standard—here the standard is not met.

The problem with the claim of the opponents lies not with the boast that they have fellowship with God, **but with their contradictory behavior**: they continue walking “in the darkness” at the same time they are making the claim to have fellowship with God. This **proves** that they are lying, as the author points out in the apodosis (1:6b). The contrast with light occurs because the opponents claim to have fellowship with God, who has been characterized as “light” in 1:5.<sup>9</sup>

**Counter-Claim # 1 Walking in Light 1:7**

*How to maintain fellowship*

While the claims and counter-claims were written by John to combat false teaching, I find it interesting that while we may “know” the truth. We actually can live out these claims.

So, having looked at the claim in its proper context I want to see not hypothetical theology of the first century, but practical/pastoral concerns for the present.

How do we (at times) exemplify these false claims? And how have we used them to rationalize our behavior? And what can they teach us about the process of maintaining fellowship?

**Fellowship results in walking in the light**

The first counter-claim in 1:7 simply states that fellowship results in walking in the light.

Fellowship is about intimacy with God. And it is of utter importance because without intimacy with God the believer is powerless. The power source for the believer is provided through the Holy Spirit as we are properly related to God in His Word and in communication with Him.

When we are not in fellowship we lose the power source. I don’t know about you, but to live in a chaos filled world without the only sure thing, God’s sovereign providential power, is terrifying.

**“Walking” means to live or behave in a moral manner; it includes thoughts as well as deeds**

It deals with consistency.

But this raises some interesting questions.

Can a believer be in and out of fellowship, like some teenagers fall in and out of love? Can you one minute be holy, and the next carnal?

I believe an individual can be out of fellowship, but I don’t believe it is something we go through every other minute. I don’t see the New Testament describing the spiritual life of the believer as schizophrenia.

We are called to “remain,” “abide,” “walk,” and “live” moment-by-moment in dependence on God, with the implication that we can refuse or fail to do it (Jn 15). We can be out of fellowship.

“To *walk in the light* means to shape one’s whole being, all one’s actions, decision, thoughts and beliefs by the standard of the God who is light, even as a circle gives shape to empty space. It does not mean to be perfect, as God is perfect, for the author’s statements about human sinfulness (1: 8, 10) do not allow such an interpretation. Rather, to *walk in the light* means to live continually guided by and committed to the God who is light. What God wants of us is that we shape our lives not by external norm or by some arbitrary standard, but in conformity with the very character and heart of God.”<sup>10</sup>

***You can’t have fellowship with God with one foot in darkness.*** While the passage does not teach

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<sup>9</sup> Harris, *Introduction to 1, 2, 3 John: Authorship, Background, Opponents*, 1999.

<sup>10</sup> Thompson, *1-3 John*, p. 43.

perfectionism—it does not dismiss sin.

But look at the very interesting result of maintaining fellowship.

**Result** (of the counter-claim)

**Fellowship with one another**

**Cleansing of sin**

**Continual**

**Comprehensive**

John promises that when we walk in the light we have fellowship with other believers and that “the blood of Jesus, his Son, purifies us from all sin.”

That statement demonstrates that the cleansing, for the one walking in the light is continual and comprehensive.

But notice, it is the one who is walking in the light, the one who is in fellowship who needs the blood to continually cleanse him.

If walking in the light only meant to be holy as God is holy, then we would not sin, for God does not sin. Then we would not need the continual cleansing for we wouldn't be sinning.

But the fact is, being in fellowship, as described here, doesn't seem to mean perfection.

The one in fellowship, the one walking in the light, avails himself of the purifying power of the blood of Christ.

So what is the point of walking in the light?

**Point: Fellowship requires honesty with God**

**Sin is serious.** It does affect our relationship with God. What God wants is not for us to pretend that sin is not serious. He wants us to be honest about our sin.

The one who walks in the revealing light of God, is honest with God about his sin. He wants to keep short accounts with God (see 1:9).

*This is not the Dark force and Good force* with each one.

Walk in light not darkness. “Darkness is not a synonym for ‘indwelling sin.’” Darkness and light are not realities that are *within* each of us. Rather, they are realities greater than and external to us. Darkness and light are two opposing forces, each making their competing claim upon us. We are challenged to decide in which circle we will choose to live, and then we endeavor to live within it. This is to *live by the truth*.<sup>11</sup>

Keep the balance: High Standard / Much Grace

**Application of Honesty: Rationalization**

**Lowering the Standard**

**Excuses**

**Conform**

How do we apply this?

Often in the place of honest we make excuses and conform to lower standards.

Excuses like: “I'm only human.” “God really doesn't expect us to be perfect.” We make many claims about our relationship with God, but our actions don't match. But instead of being honest with God and seeking His help, we lower our standards. We conform to the lowering standards in our society. We conform to what happens around us.

How is it that this happens?

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<sup>11</sup> Thompson, *1-3 John*, p. 45.

**Illustration: Walking in the light**

**The Path**

Have you ever been camping? Or been out in the woods at night? The cabin you staying in has a light on the corner, lighting the path (either to the outhouse, or some other building). When you are walking toward the cabin the light, lights up your path. You can see where the path turns, the rocks and the tree roots, the unevenness of the path. As long as you are walking toward the light, everything is OK.

But as soon as you walk away, as soon as you turn your back on the light, all you see is your own shadow. Where once you could see the objects which could cause you to stumble, now all you see is the darkness of the **your** shadow.

It may not be completely dark. You may see some objects, but you're not very good at distinguishing them. Your depth perception is affected.

That is what it is like for the believer who stops walking in the light. The things in life which can cause you to stumble--the temptations of life are not as clear.

Instead of seeing clearly the difference between the world and God's standard, the standards are compromised.

Instead of God's revelation lighting the path, our shadow determines the standard. And our standards are always lower than God.

It is like **turning off the lights**. Darkness is the absence of light. To walk in darkness is to live as though there were no God. Now we don't stop believing in Him, but we live like practical atheists. We don't expose ourselves to God. There are probably many causes for this. Let me give you three general causes. . . .

**Not spending time with God**

When we don't spend time with God in prayer and in the Word, we don't give the Holy Spirit any fuel for us to light our path.

**Not letting God impact our lives**

Another step in this process, for some of us, is going through the motions. We perform for God. We make our claim, but the actions don't follow. We go through the motion of church and devotions, but don't let God impact us.

**Compartmentalization**

We then take it another step. Not only don't we spend adequate time with God, nor do we let God impact us, we compartmentalize our lives. What we do with Him doesn't impact our whole being.

Back to my illustration of the path: When you are walking down the path with your back to the light, all you have to do is turn around and you can see the light. God doesn't abandon us. He is always there. His light is always shining, the question is, are we walking in the light?

**The second point** of walking in the light, since light is the "sphere" in which God wants us to live, and He is at the center of the sphere. We should focus, not on the edges of the circle, but the center. This is how the standard stays high. Not only do we need to be honest with God about our short comings, we need to allow God's standard to be our focus. Not, "what is acceptable" but "how can I get closer to God."

**Hope: God's promise to cleanse us**

When we are in fellowship, walking in God's revelation, we are conscious of our continual need for cleansing and dependence on God's grace and mercy.

While we are walking in the light (fellowship) the blood of Christ continually cleanses.

Those in the light do indeed sin. That does not have to remove them from the sphere of light, because they recognize their need for cleansing.

“Even though sin appears to belong to the realm of darkness, the continued intention to *walk in the light* and to shape one’s life by God’s own character will itself lead to a recognition of what is false and impure in us.”<sup>12</sup>

So the first claim: sin really doesn’t affect our relationship with God is proven to be false. Sin does distance us from God.

**When we are in fellowship, when we are walking in the light, we are drawing closer and closer to God. The more we see what He is like, the more we see the light, the more we see our sin.**

Paul as he grew closer to God, even though he was a righteous man, cries out “I don’t do what I want to do and I do what I don’t want to do” (Romans 7)

**Illustration: The Onion**

When we place our trust in Christ to pay for our sin, and give us a relationship with the Father—the Father could reveal all our sin at once. But He is merciful. Instead of taking the onion and cutting it in half and showing us all the sin, all the impurities—He peels one layer at a time. The closer we get to God, the more He peels the layers, so we see more of His holiness and more of our need to depend on Him for cleansing.

So John says: continue in fellowship because He continually cleanses you.

Illustration: Blinking your eyes, continually cleansing

**To walk in the light means honesty, integrity, and transparency with God. Not that we are in absolute holiness, but are doing what is the necessary prerequisite to holiness. Seeking God, developing our communion with Him. Not trying to perform for Him, but honestly seeking to know Him as He has revealed Himself. (See Revelation 21 Now the presence of God is with man)**

But walking in the light does not mean perfection. Walking in the light means being honest with God. Honesty then is the prerequisite to holiness. The standard is still high.

The goal is to walk in conformity to what is revealed. All the time acknowledging our dependence on God, because we continually need Christ’s blood to cleanse us.

**Transition:**

When you start to realize that the standard is high and that God wants us to live within His sphere of light, we can get discouraged. We can feel overwhelmed.

This is where for a long time I misunderstood this book and this passage. I thought John (God) was showing how high the standard was, simply as a challenge. And that can be defeating. But when we look at the context, that idea of honesty with God keeps coming through.

The false claims were of people, who had established high standards, but missed the point—walking in the light acknowledges sin.

In order to keep walking in the light, we need to confess.

**1:8-9 Slogan (Issue) #2: Claim of Guiltlessness**

*The denial of the guilt of sin*

**False Claim # 2 Claim of Guiltlessness 1:8**

**Claim:**

I am not guilty when I sin  
My sin doesn’t matter to God.

It seems that 1:8 and 1:10 are saying the same thing, John seems to have two issues in mind. The phrase, “to be without sin” is a peculiar combination only used by John (to have + sin). Each time John uses it, it

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<sup>12</sup> Thompson, *1-3 John*, p. 45.

describes “a state of sin.” The author is addressing people who have sinned and therefore are in the state of sin. **The issue is guilt.**

This second claim is not the denial of sin, but it is the claim that they are not guilty of sin.

The claim is that *once you have fellowship with God, your sins don't matter to God*, that you are not responsible for your actions. If you lie, steal, cheat, etc, it doesn't matter if you still have intimacy with God.

In the first and second century AD, the heresy called Gnostics (docetism) taught this. They believed that only knowledge of the spiritual was important, that the physical didn't matter. Once you were saved (the spiritual) it didn't matter what you did with your body.

Today the claim goes something like this: I may not be perfect but I am forgiven. God has forgiven me, and there is no condemnation, so my sin doesn't really matter.

**“Pick-and-Choose Christianity”** In a magazine article, in a study of Christians (all denominations in the midwest), identified that people pick and choose which doctrines they will accept and which they reject. One of the least popular teachings that many were rejecting was “sin.”

“What many have left behind is a pervasive sense of sin. Although 98% say they believe in personal sin, only 57% accepted the traditional notion that all people are sinful and fully one-third allowed that they “make many mistakes but are not sinful themselves.” Said one typical respondent: “The day I die, I should only have to look up at my Maker and say, ‘Take me.’ Not ‘Forgive me.’”<sup>13</sup>

**Verdict:** Self-deceive (You are responsible for your actions.)

Notice progression: liar (to others) to self-deception (self)

**Problem:** Not allowing God's revelation to instruct me.

The problem John points out is that “the truth is not in” the person who makes this claim. God has revealed that sin causes guilt—regardless of how one feels.

**Counter-Claim # 2** Confession of Sin 1:9  
Fellowship Requires Confession

One word of clarification: Though John is using the hypothetical statement of fake Christians, he is writing to Christians, people whose justification has been taken care of. What he is concerned with here is not receiving initial forgiveness but continual forgiveness.

John states that fellowship requires confession. Because we do sin and are blame worthy for it, we must confess our sin to God.

What John is dealing with could be called “family forgiveness”. More on that in a minute.

Definition of Confession

On the issue of confession I have been doing a lot of thinking. I recently had a long discussion with a friend who committed adultery.

He was speaking about the fact that he had confessed his sin. I can't judge the heart, but I can see actions. I wasn't convinced, because he was still making bad choices.

1 John 1:9 is **not a magic eraser** where we mouth some words and everything is OK. Just as we can't just **claim** to be in fellowship, our actions have to demonstrate it. So with confession. Confession is not just verbally agreeing with God.

Consequences may remain Proverbs 1:24-33

Hebrews 10 The discipline of the Father

There is a difference between trials/troubles and discipline

See James 5:16 for another aspect of confession

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<sup>13</sup> Thompson, *1-3 John*, p. 47.

Confession here is relational not judicial (family not forensic).

Judicial forgiveness is what we receive when we trust in Christ as our personal Savior.

The debt of sin we own is erased, removed.

Relational forgiveness or family forgiveness is that forgiveness is needed to maintain relationship.

God has already fully and freely forgiven us and removed the penalty that comes with the guilty verdict of being a sinner through Jesus Christ. As believers when we sin, we are not condemned (disciplined possibly), but we do need to reestablish our connection to God.

### Aspects of Confession

Confession involves belief and acknowledgment of sin and thus is an admission of guilt:

Agreeing with God

Admission of guilt

Confession is first agreeing with God about our sin. Not merely verbal or mental ascent. It is about understanding the depth of our sins so as not to deceive ourselves. This belief and acknowledgment of sin is thus an admission of guilt. We broke the law. We rebelled against God's standards.

Confession involves recognizing our inadequacy and our need, our powerlessness. Being honest about who we are and that we are powerless (apart from the Spirit) to get on track.

Have you ever found yourself having this conversation with God?

"I did it again. I am so sorry. I'm such a failure. Please forgive me. **I promise I'll never do it again.**"

I promise I'll never do it again, **is a lie.**

**First** because we are incapable/powerless to stop by ourselves, we need help. **Secondly**, many times when we confess something, we are confessing that we don't want to get caught. We don't want the consequences.

Confession always involves repentance. We enter into and sustain our relationship with God by repentance. (See Revelation 3:19)

Repentance is turning from something to something else.

We can't simply confess, agreeing that what we are doing is sin and keep doing it. We must turn to God for help to overcome it, to forsake it.

When we walk in the light acknowledging who God is and who we are, we must continually yield and depend on God.

When we sin, God does not turn His back on us, we turn our back on God. He is always there. The light doesn't go out.

When we confess, we are turning back to the light.

Confession involves acknowledging our sins and our sin. When we confess, we are not simply confessing individual actions as if they stand in isolation. We must acknowledge that at the root of our sins is our sin nature. We are acknowledging the root cause.

This is where our honesty comes in and our understanding that we can't walk as we should without His help.

Confession involves recognizing our need for forgiveness and help in overcoming our sin.

So, in a real sense it is confession of not only our sins, but of our sin--the root cause.

When we confess, we are not simply confessing individual actions as if they stand in isolation. We must acknowledge that at the root of our sins is our sin nature. That not only did we do something that was wrong, that our tendency is to continue to do it. We need help.

***You can't flee temptation and leave a forwarding address.***

Result

Forgiveness  
Purification

**Point:** Sin does affect one's fellowship with God, but God has provided the answer.

Application of Honesty: Consequences

With that comes the definition of confession: Understanding the seriousness of sin, the benefits or results of confession, let me share my perspective on consequences.

Fellowship doesn't remove present consequences of current sin. If we are sinning, we are making bad choices we very well may and most often will, receive consequences.

Let me choose an obvious sin: Adultery and immorality have serious consequences. We like to call them "having an affair" or "fooling around" — but there is nothing light about it.

Can God forgive an individual who has committed adultery? Absolutely. Does God promise to remove the scars, the lack of trust, the broken reputation? No.

There is a difference between condemnation and consequences. Once we have trusted in Christ as our personal Savior there is no condemnation. Our sin will not be held against us to determine our destiny.

But the passage does promise that in spite of great sin, there is great forgiveness.

**Illustration**

**Marriage**

One of the best illustrations of the confession John is speaking of is marriage. When Mary Anne and I exchanged our vows we were married. She is my wife and I am her husband.

Hypothetically speaking: When I act unkindly, when I act like a jerk, I don't stop being her husband. But our relationship is strained. I need to confess my insensitivity, seek her forgiveness so that our relationship or fellowship can be restored.

Now it would be wonderful to be perfect, to be holy and be married to someone holy. But for a marriage to succeed it not necessary for there to be two absolutely holy people. What is needed is two people who are deeply honest with each other about their short comings and keep short accounts.

**Turning back to the light**

So confession is that process by which we turn back to the light, to the revelation of God.

**Hope: God promises to forgive**

The verse ends with one of the great promises in the Bible.

**1 John 1:9** If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (ESV)

I can still not completely understand how God can forgive and give us eternal life. But to me this is as great a gift. Having been forgiven and having been indwelt by the Holy Spirit to enable us to live godly. When I choose to sin, it amazes me that God is so willing to forgive.

Not only the specific sins that I confess, but all my sin. Honesty has its rewards.

**1:10—2:2 Slogan (Issue) # 3 Claim of Sinlessness**

*The denial of the practice of sin*

False Claim # 3 Denial of Sin 1:10a

**Claim:** (Perfect tense: past action with present results)

Once we have fellowship we don't sin

Claim of sinlessness

"If we claim we have not sinned (*as some are claiming*)" is in the perfect tense, which is a statement about past action that has present results. In other words, the false teachers are claiming or denying actually having committed acts of sin. The false teachers had developed a version of Christian perfectionism whereby they were able to deny that, after professing to be Christians, they had sinned.

**Verdict:** Call God a liar (See Romans 3:23)

Progression: I am a liar, I am self-deceived, I call God a liar

**Problem:** Disregard God’s revelation

This seems to fit with the understanding of “light” as revelation. When we are not honest with God, we claim His light is not true.

Condemnation 1:10b

Having rejected the Word of God and its application to one’s life, the only thing left is condemnation.

Willful rebellion against God’s Word has no remedy. (Does 5:16?)

This seems to fit with the understanding of “Light” as revelation.

When we are not honest with God, we claim His light is not true.

**Counter-Claim # 3** Provision for Maintaining Fellowship 2:1-2

“In 1 John 2:1-2, John set forth the heart of the gospel message. God’s provision in Christ Jesus enables sinful men to be forgiven and have fellowship with Him. John indicated his ardent desire for his beloved readers (2:1a), recognized the awful possibility that believers may sin (2:1b), and set forth the adequate provision in Christ (2:1c-2).”<sup>14</sup>

But with the counter-claim there is a sobering thought. . .

**Fellowship is restricted by rebellion**

**Result**

**No remedy is given**

Having rejected the Word of God and its application to one’s life, the only thing left is condemnation.

**For willful rebellion against God’s Word there is no remedy, unless the rebellion is consciously terminated**

**Point**

**God has made provision for sin because all will sin**

**If one does not accept that provision, there is no fellowship**

**Application of Honesty: Reality**

Proposed Standard: Seek Victory over Sin 2:1a

**Definition of the Standard**

**The Goal: Don’t Sin**

John encourages his readers to have victory over sin

You can see the heart of the pastor: His love for his people.

He is concerned for their maturity.

The standard John wants believers to seek is -- not to sin and to seek victory over sin.

“Some of John’s readers might have thought his insistence on the sinfulness of Christians somehow would discourage holiness. The opposite was John’s intention as he affirmed: **My dear children, I write this to you so that you will not sin.**”<sup>15</sup>

“I am writing these things” – refers back to 1:5-10 and the tragic effects of sin on an individual’s relationship with God.

Notice the affection: “My dear children”

“that you may not sin” is not a reference to them living in sin, the aorist tense points to the whole event as a snapshot, the goal.

The goal of the Christian life is to walk in the light, to enjoy fellowship with God and ultimately to have victory over sin.

**The Reality: We are capable of sin**

But because we are capable of sin, John ends this last counter-claim with a wonderful word of hope.

Possibility of Sinning 2:1b

While this verse begins a new section, it is closely tied to 1:5-10. In some ways it is the corollary

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<sup>14</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>15</sup>*Bible Knowledge Commentary*

to the last claim (1:10). 1:10 laid out the claim of someone who says he does not sin. 2:1 acknowledges that we do sin and that there is a remedy.

**“The aorist tense again implies an act of sin into which the believer may be carried away contrary to the true tenor of his life.** Such a fall into sin does not destroy his membership in the family of God but it disrupts fellowship between the Father and His child. God’s holiness demands that it must be dealt with.”<sup>16</sup>

NASB “and” if anyone sins, is probably better “but” if anyone sins (NIV). The *kai* can be concessive

Personal Advocate 2:1c

### Hope

#### **We have a personal advocate with the Father**

“One who speaks” an Advocate or “paraclete” “One who is summoned to the side of another to help, encourage, counsel, and intercede for, as the need may be.”<sup>17</sup>

“The words “One who speaks . . . in our defense” translate a single term *paraklēton* Its essential meaning is captured by the KJV’s familiar “Advocate.” John is the only New Testament writer to use it of the Holy Spirit (four times in his Gospel: John 14:16, 26; 15:26; 16:7). In these four verses the NIV renders it “Counselor” each time (cf. KJV’s “Comforter”). The thought here in 1 John 2:1 is of a defense attorney who takes up the case of his client before a tribunal. The way in which the advocacy of the Lord Jesus works for His sinning people is admirably illustrated in His prayer for Peter (Luke 22:31-32).”<sup>18</sup>

“In extrabiblical Greek the technical meaning of “lawyer” or “attorney” is rare; it generally has the meaning of one who appears in court as a friend speaking on another’s behalf.”<sup>19</sup>

“If ‘Advocate’ is taken in a strictly legal sense, Christ is viewed as acting as the believers’ ‘defense attorney’ to counter the charges made against them by Satan, “the accuser” of the saints (Rev. 12:10).”<sup>20</sup>

The term is used four times in the Upper Room Discourse (John 14:16, 26; 15:26; 16:7) always of the Holy Spirit. (John 14:16 may be the only other reference than this one to name Jesus as the “Counselor.”)

See Romans 8:34 and 26-27

Jesus our Savior is continually in God’s presence speaking on our behalf, reminding God that even with the mounting evidence against us, that He, Jesus, paid for our sins—all of them.

### **We have a perfect propitiation**

Character of the Advocate: Jesus Christ, the righteous

*divkaion* – without the article emphasizes character – correct, righteous, with the implication of innocence.

Atoning sacrifice or propitiation—the price has been paid, the debt erased.

John finishes by completing the encouragement. That Jesus was the perfect propitiation. We don’t have to worry that He could not cover all our sin, He can, He did, He continues to.

Perfect Propitiation 2:2

*iJlasmov* – propitiation, sin-offering, satisfaction

*iJlasterion* — Place of mercy

Romans 3:25-26; Hebrews 9:5, 11-15; Leviticus 16:4

“The scope of the atoning sacrifice was “not for ours [i.e., our sins] only, but also for those of the whole world” (2:2b). The strong adversative “but” (*ajllaV*) marks the contrasted sphere of “our” sins and those of “the whole world,” the world of mankind. The expression

<sup>16</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>17</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>18</sup>*Bible Knowledge Commentary*

<sup>19</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>20</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

offers no basis for universalism, but means that “no one is, by Divine predetermination, excluded from the scope of God’s mercy; the efficacy of the propitiation, however, is made actual for those who believe.” It reminds believers that they are not the exclusive objects of God’s redemptive concern. But God has decreed that to be saved each sinner must personally accept Christ as his Redeemer.”<sup>21</sup>

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

“The imagery of this passage—walking, confessing, purifying—leaves us with a picture of true allegiance to God that is not static but dynamic. John does not picture a plateau that one attains; rather, he envisions a pathway along which we walk. We walk in the light and toward the light. Within that light we know ourselves to be sinners and God to be all righteousness and truth. To know these truths about ourselves and God is the essence of what confession is.”<sup>22</sup>

“What God wants of us, then, is sincere commitment to walk in the light and honest confession of our sin.”<sup>23</sup>

### **Personalization/ Realizations**

Four things to realize are based on this passage

**1. Realize the impact of sin on your relationship with God**

Sin distances us from God as we turn our backs on Him

**2. Realize the need to keep God’s standard**

His standard is Himself—He has revealed it, He wants us to have victory over sin

**3. Realize the need to be honest with God**

He knows we will sin—provides forgiveness and fellowship for the honest

**4. Realize that He has provided for our success**

God wants us to succeed!

### **Conclusion: Applicational Questions**

- 1. If you have lowered God’s standards to meet your abilities (or comfort level) you need to be honest with God, confess and ask for God’s help to meet His standards.**
- 2. If you have tried to set up lots of rules, to keep the standard high, confess to Him that you have been trying to do His job.**
- 3. Be honest with God. He already knows your weaknesses and failings.**

God is light. Light always overcomes darkness.

God has provided a means by which we can have a relationship with Him, through the death and resurrection of Jesus Christ.

But He has also proved the means for us to maintain fellowship, intimacy with Him.

Honesty about our sin.

Confession of our sin.

Seek victory over sin.

I am more and more convinced that the basics of what God expects of us can be laid out very simply. The Christian life is not difficult to understand; impossible to accomplish— apart from the work of the Spirit in our lives. At bottom line, God wants us to be honest with Him about what we are and who He is. We must both admit our condition and accept God’s provision. We must live in constant dependence on Him. The Christian life cannot be lived without faith. Nor can it be lived if we deny our sinfulness.

As we let God’s light shine in the cobwebs, the dirt and grime in the dark corners of our soul gets exposed. God’s floodlight reveals it. You can’t argue with a floodlight. So when we admit to God that that dirt is sin and we can’t clean it up, but HE CAN, then we’re being honest with God!

Bottom line: confession involves *honesty in a relationship to our Father.*

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<sup>21</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>22</sup>Marianne Meyer Thompson, *1-3 John*, p. 50.

<sup>23</sup>Thompson, *1-3 John*, p. 47.

This is one of the devotionals that will appear after this lesson.

## Brief Summary of the Doctrine of Sanctification

*Sanctification Defined:*

- Sanctification is the work of God to transform the sinner into the image of Jesus Christ. (Romans 8:29)
- From our standpoint it should be: Taking Justification Seriously

Sanctification is often defined within three stages or aspects: Positional, Progressive, and Prospective or ultimate. But as I was thinking about this, other “P’s” also helped me better understand different elements involved.

The believers’ practice is based on their position in Christ. This practice involves a progress. A believer’s sanctification is based on his position in Christ which is then related to his practice in that it is a process or progress.

The progressive aspect is the key to understanding sanctification. Sanctification—being set apart from sin and to God—is progressive in that in the present believers are not perfect. Perfection, contrary to some denominations, is not a part of the believers’ experience until glorification. So the believers’ progressive sanctification is not perfection.

But though sanctification can be defined in part as a process, this process is not solely based on performance. Progressive sanctification is not related to simply what believers do, but what is being done for them by God through the Holy Spirit. The fact that sanctification is not based on our performance only, is comforting because what we do will never match up to God’s holiness.

This is not to say that the believer is not involved. Progressive sanctification is not passive. That is, the believer does not sit around waiting for God to make him more holy. Neither is progressive sanctification permissiveness. Just because sanctification is primarily a work of God does not mean that believers can tolerate sin in their lives. Or to put it another way, progressive sanctification should not be promiscuous. In the words of Paul, “What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?” (Romans 6:1-2). Progressive sanctification, though not based solely on the performance of the believer, is not permissive or a ticket for license.

Another aspect of progressive sanctification that is often omitted is the corporate element of sanctification. Believers are placed into the body of Christ and are to foster holiness within a relational context. Only in a relational context can sanctification be developed, demonstrated and tested. Only in a relational context can believers grow to be what God intended them to be.

Finally, ultimate sanctification can be seen as prospective or potential in that it will be affected in the future. This is the believers’ hope, the promise and pledge God has given. When the struggle or battle is raging in progressive sanctification, the believer can anticipate the day when he will be sanctified completely. In this respect ultimate sanctification can be seen as predestination, “predestined to become conformed to the image of His Son.” (Romans 8:29)

All three elements of sanctification are related to the power of God: through Christ in salvation, through the Holy Spirit and the Word in progressive sanctification, and through the Father’s will to conform us to His Son.

**Positional**—Romans 6; Hebrews 10:10; 2 Thessalonians 2:13; 1 Peter 1:2

**Progressive—Practice**—Romans 8; 2 Peter 3:18; John 17:17 through His Word; 2 Corinthians 3:18; Philippians 1:6; Hebrews 13:20-21

—not perfection—Romans 7

—not performance—Galatians 5 {see v.16, 25}; Ephesians 5:11-25; Colossians 3:9-10

—not passive, permissive, or promiscuous—Philippians 2:12-13; Romans 12:9, 16-17; Romans 8:13

**Prospective—Promise**—Romans 8:29; 1 John 3:1-3; Ephesians 1:4; Jude 24; 1 Thessalonians 5:23, 2 Thessalonians 2:13-14

— Predestined—Romans 8:29

— Perfection

Placed in the Body (Ephesians 2; 4:7, 12-16)  
Power of God (1 Corinthians 1:18)

*Past*—Salvation from the penalty of sin—Ephesians 2:8

*Present*—Salvation from the power of sin—Romans 5:10; 6:11-14

*Future*—Salvation from the presence of sin —Jude 24; 1 Thessalonians 5:23

By reflecting on sanctification I am encouraged and exhorted. I am encouraged by realizing no matter how much I struggle, I have the assurance (hope) that I will be transformed to conformity with the position I have in Christ. It is also encouraging that my sanctification is not conditioned only on what I do. The exhortation is that in view of what Christ has done on my behalf, I need to strive in the power of the Holy Spirit to be holy in light of what I will be and the price paid for me.

*Conclusion:* “To know God is to live a holy life—obligation. We need to brainwash our minds with the Bible to act, think, and do God’s will instinctively.” (Howard Hendricks)