

BOOK ONE

SYSTEMATIC
THEOLOGY

“A” Course



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CALGARY PROPHETIC BIBLE INSTITUTE

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RIGHTLY DIVIDING THE WORD
SYSTEMATIC THEOLOGY "A" COURSE

PART ONE
i n
FIVE LESSONS

1. The Student and his Bible.
2. The Bible Classification of the Human Race.
3. Sonship and Servitude.
4. The Two Natures of the Believer.
5. The Believer's Standing and his State.



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The Bible

THE Bible has been described as a Divine **LADDER** of 66 rungs, planted on earth and reaching up into highest Heaven. Or to a **BRIDGE** of 66 arches, spanning the chasm of human guilt which separates man from God, each arch interdependent the one on the other. It has also been described as a **NECKLACE** of 66 rare and wondrous jewels, prepared and set with Divine precision by God Himself, each jewel in the necklace shining with its own peculiar beauty, yet blending into one stupendous ray converging on the Lord Jesus Christ.

THE BIBLE IS :—

SUPERNATURAL IN ITS ORIGIN :

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

That the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3. 16-17.

COMPLETE IN ITS STRUCTURE :

“The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.”

Psa. 19. 7-9.

UNITED IN ITS TESTIMONY :

“And beginning at Moses and all the prophets, He (Jesus Christ) expounded unto them in all the scriptures the things concerning Himself.” Luke 24. 27.

ACCURATE IN ITS PROPHECIES :

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you :

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

1 Pet. 1. 10-11.

DISTINCT IN ITS CLAIMS :

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

1 Thess. 2. 13.

INERRANT IN ITS CONTENTS :

“For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations : Thou hast established the earth, and it abideth.”

Psa. 119. 89-90.

RIGHTLY DIVIDING THE WORD

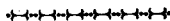
SYSTEMATIC THEOLOGY "A" COURSE



INTRODUCTORY INSTRUCTIONS

1. The Student should read carefully the Scripture passages in connection with the lesson before attempting to answer.
2. Write with pen and ink, or typewriter, on one side of the paper only. Please write neatly and leave good margins.
3. Be careful to read the question carefully before writing your answer, so that no part of the answer will be omitted.
4. Do not send in all the lessons at one time. As soon as one lesson is finished, mail it to our office.
5. Unless you make 60% on the lesson it cannot be considered satisfactory, and should be done over again.
6. On sectional Examinations 50% must be acquired.
7. If any point is not clear to you in a lesson, write us about it before sending in your answer paper.

We hope you will do well enough to secure Honors, i.e. 75% (average).



STUDY it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

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Lesson One.

THE STUDENT AND HIS BIBLE.

In the Bible the Christian is compared to seven different characters, with each of which there is a suitable exhortation.

(Read carefully 2 Timothy, chapter 2, and note the seven characters as stated in verses 1, 3, 5, 6, 15, 21 and 24).

- As a *Son* we are exhorted to be strong in grace. Grace goes with Sonship, just as Law goes with servitude.
- As a *Soldier* we are to endure hardness and to avoid worldly entanglements.
- As an *Athlete* we are to recognise certain inevitable principles.
- As a *Husbandman* we are to appreciate and enjoy that which we offer to others.
- As a *Workman* we must understand our work so that we will be efficient and not be ashamed through blunders.
- As a *Vessel* we are to be cleansed and separated for a definite use.
- As a *Servant* we are to be gentle, patient and meek.

The one of these characters that applies more particularly to this Course is that of the *Workman*. Verse 15 tells us that the workman needs to study carefully. Read verse 15 and see why. This verse divides workmen into two classes. Name them. What is the essential of good workmanship in connection with the Bible?

It must be evident to anyone who reads this Chapter, that any study of the Bible which fails to divide it properly must be, in a large measure, profitless and confusing. Many Christians admit that Bible study is wearisome, and if you enquire, you will find that this is the reason.

To begin with, then, it is essential that each of us should have a loyal confidence in the Bible. We should have no doubts regarding its reliability and its Inspiration. We should *know* it is God's Word.

What the Lord Jesus has to say about the Scriptures is surely true and final to every believer. He knew the writers and He knew whether the writings were true or not.

1. Study what He said about the Old Testament.

(a) He approved the Mosaic authorship and inspiration of the Pentateuch. Matt. 22:23-32. Note *Moses said* (ver.24); *the Scriptures* (ver.29); and *Spoken unto you by God.* (ver.31).

Mark 7:8-13: Connect *Commandment of God* (ver.9) with *Moses said* (ver.10). see also Luke 16:31 – Luke 24:25-27 also vers 44,45.

(b) He set His seal of approval on the miraculous narratives of the Old Testament.

Matthew 19: 4 – – – Creation.

Luke 17: 27 – – – "the flood came"

Luke 17: 29 – – – Destruction of Sodom.

Matthew 12: 40 – – – "Jonas was in the whale's belly."

Luke 4: 27 – – – Naaman was cleansed.

(c) He spoke of the Psalms and Prophetical Books as inspired.

Mark 12: 36 – Luke 4: 17-21 – Matthew 24: 15.

2. Although none of the New Testament was written before Christ departed from the earth, yet we have His express authority for receiving it as the inspired Word of God.

(a) He said that He would leave the revelation of truth unfinished –

John 16:12.

(b) He promised that this revelation would be completed. – – John 16:13.

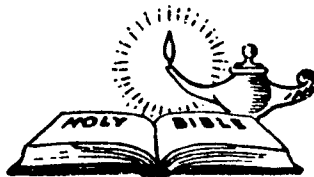
(c) He chose certain persons to receive these revelations and to be His witnesses. John 15:27 – Acts 1:8 – Matt.28:19-20 – Acts 9:15-17.

(d) Knowing beforehand what they would write, He gave His authority to their words.

Matt. 10:14,15 – *Your word.* Luke 10:16 – *Heareth you, heareth Me.*

John 13: 20 – John 17: 20 – *Through their word.*

With these facts in mind the student should make it his business to be like the Bereans (Acts 17:11) who 'searched the Scriptures daily'.



SYSTEMATIC THEOLOGY ' A ' COURSE

REVIEW QUESTIONS ON LESSON ONE

Copy the question down first with marks at the side. Then put your answer beneath. PLEASE WRITE NEATLY and CAREFULLY.

- (8) 1. In what two ways are some Christians not good soldiers?
- (4) 2. Explain *strive lawfully* – 2 Timothy 2:5.
- (4) 3. You meet a person who is not enjoying the Christian privileges of life. In what characteristic is he at fault?
- (4) 4. (a) What two classes of Bible workers are there?
(8) (b) What is the essential of good workmanship in connection with the Bible?
- (4) 5. (a) What is the first great basis of your confidence that the Bible is the inspired Word of God?
(8) (b) Why do you rely so much on this basis?
- (8) 6. (a) A man says 'he does not think that Moses wrote the first five books of the Bible'. State how you would talk to him.
(4) (b) Do you believe that Jonah was three days and three nights in the whale's belly? Give reason for your belief.
- (4) 7. (a) Do you believe the Psalms were inspired? Why do you so believe?
(8) (b) What prophet did the Lord Jesus mention particularly? In what connection?
- (8) 8. On what occasion did the Lord Jesus give His approval of the Old Testament?
- (20) 9. In what way did the Saviour approve of the New Testament?
- (8) 10. What attitude of mind must the student have in his Bible study?



RIGHTLY DIVIDING THE WORD
SYSTEMATIC THEOLOGY "A" COURSE

LESSON TWO

THE BIBLE CLASSIFICATION OF THE HUMAN RACE.

God is no respecter of individuals, but He does recognise classes. Any individual may become a member of a group upon which God bestows special favors.

1 Cor. 10:32 tells us that there are three classes or groups of the Human Race, and every individual therefore must have a definite relationship to them.

When sin entered the human race, it left mankind without God, having no hope; strangers from the covenants of promise. (Eph.2:12). They were therefore called *Gentiles*. They walked in the vanity of the mind, having the understanding darkened, being alienated from the life of God. They were ignorant, blind of heart and past all feeling. (Eph.4:17-19). They had no right to any of the blessing or mercies of God. (Mark 7:27,28)

Then God called Abram, as recorded in Genesis 12, Genesis 14:13 and promised to make out of his seed a great nation, called the *Hebrews*. This name was changed to *Israelites*, when Jacob's name was changed to *Israel*. (Genesis 32:28) Later again when the ten tribes separated from the two tribes, the name *Jews* was introduced, and when Israel was lost in the captivity this last name, *Jews*, became general.

More than half of the Bible relates to this one nation as God's chosen people. Separated from the mass of mankind, they were taken into covenant with Jehovah, Who gave them specific promises not given to any other nation. The promises relate definitely to the earth.

- If faithful and obedient, the nation is promised earthly greatness, riches and power,
- If unfaithful and disobedient, they are to be scattered from one end of the earth to the other. (Deut. 28:1-68)
- The promise of their blessing was to be so great that it would extend to all the families of the Earth. (Gen. 12: 3)

The portion of Scripture from Genesis 1:1 to Genesis 11:9 concerns particularly the Gentiles. From Genesis 12:1 to Malachi 4:6, the Jew is primarily in view. The Gentiles are mentioned only as they touch the Jews.

When we come to the New Testament, the Jew is still in the foreground, but another group is mentioned – viz *The Church*. This body also has a peculiar relation to God and is promised His special care. In this group the distinction between the Jew and the Gentile is lost. (Eph. 2:13-17, and 1 Cor. 12:13)

Instead of the relation being one of covenant it is here one of Spiritual Birth. Instead of obedience bringing the reward of earthly greatness and blessing, the Church is taught to be content with food and raiment and to expect persecution and hatred. (2 Timothy 3:12)

The Church began after Pentecost. Let us not be confused by those who say that Adam, and the Patriarchs, and the Prophets were members of the Church. The Church had not begun while the Lord Jesus was upon the earth for He spoke of it as future. (Matt. 16:18)

N.B. *I will build my Church*, not 'have built' nor 'am building'!

The Bible distinctly tells us that the Church and the Church age and order were not once mentioned in the Old Testament prophecy, but was, in those days, a *mystery* 'hid in God'. (Eph. 3:5-10)

Scripturally, we find the Birth of the Church in Acts 2, and the termination of its career on earth in 1 Thessalonians 4: 13-18.

Do not take the promises given to Israel, or to the Jews, in the Old Testament and apply them to the Church. This is too often done. e.g. Micah 4:1-5. It is also sometimes done with passages in the New Testament. see 1 Peter 2: 9.

The student must therefore be able to distinguish these two groups in six respects.

- | | | |
|------------|------------|-------------------|
| 1. Origin | 3. Promise | 5. Conduct |
| 2. Calling | 4. Worship | 6. Future Destiny |

On these features you will get greater information as we pass along in this Course.

1. WE HAVE DEALT WITH THE ORIGIN.

The children of Abraham were born into the family, but could depart by indifference, and disobedience. Cf. The Prodigal Son.

The Gentile could become a part of this group by various ceremonials and ordinances, such as circumcision.

The Church was entered by the New Birth. (John 3:3-5.) There was no other way for either Jew or Gentile. (Acts 4:12)

2. IN CALLING the Jews were an earthly people, having a promised land at their disposal. The Church had no certain dwelling place(1 Cor. 4:11). They were strangers and ambassadors in the world, with a citizenship in heaven. (2 Corinthians 5:20 – Philippians 3:20)

3. IN PROMISE ISRAEL WAS promised a Messiah, Who would deliver them from the power of the enemy, and restore them to their own land in peace and honor. (Deuteronomy 30: 1-9)

THE CHURCH looks forward to an inheritance incorruptible, reserved in heaven. (1 Peter 1: 4)

4. IN WORSHIP there is a great contrast also. ISRAEL could worship in but one place, and at a distance from God – only approaching Him through a priest. THE CHURCH can worship in any place. They have no need of a mediator apart from Jesus Christ. (1 Tim.2: 5) The individual may unhesitatingly enter into the holiest of the holy and make known his needs. (Hebrews 4: 14-16)

5. IN CONDUCT they also differ.

ISRAEL was permitted to protect its rights and smite the enemy.
(see Deuteronomy 7: 1,2).

THE CHRISTIAN is to be meek and unresistful.
(see 1 Corinthians 4: 12,13 – Romans 12: 19-21)

6. FINALLY IN DESTINY, the two are different.

In former times, at death the orthodox Jew departed to be with Abraham in Upper Sheol. (Luke 16: 23)

In the present time, when the Christian dies he departs to be with Christ in Heaven. (Philippians 1: 23 – 2 Corinthians 5: 6,8)

In closing be it noted that the Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality than all other causes combined.

Instead of pursuing her appointed path of separation, persecution, world hatred, poverty and non-resistance, she has used the Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent church buildings and the invocation of God's blessing upon the conflicts of armies.

How important this Ethnic distinction therefore becomes!

SYSTEMATIC THEOLOGY "A" COURSE

Lesson 2.

REVIEW QUESTIONS

(BE SURE to copy down on your paper the questions and marks)

- (6) 1. If God saves one man and does not save another, is He not a respecter of persons? Explain.
- (3) 2. Name the three classes or groups of the human race according to the Bible divisions.
- (6) 3. Name six facts about the Gentile.
- (6) 4. A person says to you that he 'cannot feel the need of a Saviour'. Does this surprise you? Explain.
- (6) 5. When Gentiles are called *dogs*, what is the point that is being emphasized?
- (9) 6. Give the three names given to God's chosen people, and state when each of these names was given.
- (9) 7. Give the three divisions of the Bible suitable to the three groups of mankind.
- (6) 8. Generally speaking, when did each of these groups begin?
- (9) 9. A man tells you that he does not think David was 'a very good Christian'. What reply would you make to that?
- (6) 10. How did the Jews differ from the Church in calling?
- (6) 11. Is there any difference in the salvation of the Jew and of the Gentile today? Give Scripture.
- (6) 12. Explain the deep distinction that Jesus made in John 4: 21-24.
- (6) 13. What difference is there between the death of an orthodox Jew in former times and that of a Christian in this day?
- (4) 14. (a) What is meant by *Judaizing*?
- (6) (b) What is its effect?
- (6) 15. To whom do the following passages apply? —(a) 1 Thess. 4:13-18.
(b) John 10:16 — 'this fold'. (c) 1 Peter 2: 9.



Lesson Three – SONSHIP and SERVITUDE.

The closing warning of the last lesson regarding Judaism leads us to deal in this lesson with Sonship and Servitude.

To begin with, the student should read most carefully Galatians 4:1-7.

Note that as the child was never meant to remain a child, under tutors and governors, so the Christian was never meant to live in the attitude of Servitude; afraid of being cast off – dismissed from the presence of God. The Scriptures never mix these two principles. Servitude is bound up with law; Sonship –with *Grace*. The Lord lovingly points this out in John 15:15.

In John 1: 17 He separated them in point of origin and beginning. The Law was given to Israel by Moses. Grace came by Jesus Christ to the whole world. (John 3: 16)

The student must not suppose that there was no law before Moses, any more than there was no Grace before Jesus Christ. The forbidding to Adam of the fruit of the Tree (Genesis 2:17) was a law. And surely *Grace* was most sweetly manifested in the seeking by the Lord God of His sinning creatures, and in His clothing them with coats of skins.(Genesis3:21) – a beautiful type of Christ – ‘made unto us wisdom, and righteousness’ (1 Corinthians 1: 30)

Law in the sense of some revelation of God’s will, and *Grace* in the sense of some manifestation of God’s goodness have always existed. But *the law*, everywhere mentioned in Scripture, was given by Moses, and from Sinai to Calvary characterizes the time; just as *Grace* dominates the dispensation which begins with Paul’s visit with Christ in the desert of Arabia (Galatians 1:15-20) and has its predicted termination in the *rapture* of the Church. (1 Thessalonians 4: 13-18)

The student should make sure to observe that the Scriptures never mingle these two principles. (Romans 11:6) *Law* always has a place and work wholly distinct and diverse from that of *Grace*.

Try to memorize the following:

- *The Law* curses – *Grace* redeems from the Curse.
- *The Law* kills – *Grace* makes alive.
- *The Law* shuts every mouth before God – *Grace* opens every mouth to praise Him.
- *The Law* puts a great and guilty distance between man and God
- *Grace* makes guilty man nigh to God.
- *The Law* says ‘an eye for an eye and a tooth for a tooth’.

Grace says, ‘If thine enemy hunger, feed him; if he thirst, give him drink.

- *The Law* is a ministry of condemnation.
Grace is a ministry of forgiveness.
- *The Law* is God prohibiting and requiring.
Grace is God beseeching and bestowing.
- *The Law* says 'Do and live'.
Grace says 'Believe and live'.
- *The Law* utterly condemns the best man.
Grace freely justifies the worst man.
- *The Law* is a system of probation.
Grace is one of favor.
- *The Law* stones an adulteress.
Grace says 'neither do I condemn thee . . .
- Under *Law*, the sheep dies for the Shepherd.
Under *Grace*, the Shepherd dies for the sheep.

The mingling of them in much of the current teaching of the day spoils both, for *the law* is robbed of its terror and *grace* of its freeness.

The student should observe that *law* in the New Testament Scriptures usually means that given by Moses. There are few exceptions.

The distinction sometimes made between *Moral Law*, so called, or the Ten Commandments, and *Ceremonial Law*, or, the directions for Jewish worship, sacrifice, and priesthood, is one wholly unknown to Scripture.

The whole *law*, moral, and ceremonial, forms a complete system. A Jew was righteous (e.g. Luke 1: 6 or "touching the righteousness which is in the law, blameless" Phil.3:6) not because he never broke the commandments, but because, having sinned, he brought the offering required by the law. (cf. 2 Corinthians 5: 21).

Outside of Jesus of Nazareth, no man ever kept the Ten Commandments perfectly.

Three ERRORS have troubled the Church in connection with this distinction of *law* and *grace*.

1. ANTINOMIANISM - the denial of all rule of the Moral Law over the lives of believers. The affirmation that, because saved by God's grace wholly without merit, men are not required to live holy lives.
(cf. Titus 1: 16 - Jude 4.)
2. CEREMONIALISM - In early times of the Church this was seen in the demand that believers should observe the Levitical Ordinances.
(cf. Acts 15: 1 - Colossians 2:20-23)

The modern form of this error is the teaching that Christian Ordinances are essential to Salvation.

3. GALATIANISM – or the mingling of *law* and *grace* in the growth and perfection of Salvation. This is the idea that Salvation begins with *grace* but is completed by *law*. It is the idea that God has done His part, so we must do ours.

Against this error, the most widespread of all, the emphatic declarations of Paul's Epistle to the Galatians are God's conclusive answer. (Gal. 3: 2,3. – Gal. 5: 4)

THE FOLLOWING FACTS ARE IMPORTANT

1. *The Law* is: –

- (a) Holy and Just Romans 7: 12.
- (b) Spiritual Romans 7: 14.
- (c) Good 1 Timothy 1: 8.

2. To whom was *the Law* given?

Exodus 20:2; – Deuteronomy 5:1-6; – Romans 5:13;
Romans 7:4-6; – Galatians 3:25.

3. The effect of *the Law*.

Romans 3:20 – Knowledge of Sin.
Romans 3:19 – Stop excuses.
Romans 7: 9 – Psychic death.
2 Cor. 3: 9 – Condemnation.
Gal. 3: 24-25 – Schoolmaster.

It is evident that God's purpose in giving *the Law*, after the race had existed for twenty-five hundred years, was to bring to man the knowledge first of sin, and then of his utter helplessness to fulfill God's requirements. It is purely, and only, a condemning instrument, and thus it shuts man up to one way of escape – *Grace*.

4. What *the law* cannot do:

Galatians 3:21 – Cannot give life.
Romans 3:20 – Cannot justify.
Galatians 2:21 – Cannot give righteousness.
Hebrews 7:19 – Cannot perfect anything.

A FEW FEATURES OF *GRACE* EQUALLY IMPORTANT

1. What is *Grace*? (God's free, unmerited favor)

Ephesians 2:8 – Titus 2:11 – Titus 3:7 – Acts 20:32.

How complete! How all-inclusive!

Grace saves, justifies, builds up, makes accepted, redeems, forgives, bestows an inheritance, gives standing, provides a throne to which we may come boldly for mercy and help, teaches us how to live, and gives us a blessed hope.

2. The Believer is under *Grace*, not under *the Law*. Romans 6, after declaring the doctrine of the Believer's identification with Christ through the Baptism of the Spirit (vs.1-10) begins, in verse 11, the declaration of the principles which should govern the walk of the believer – his rule of life.

Verse 14 gives the great principle of his deliverance from, not the guilt of sin – that is met by Christ's blood – but from the dominion of sin, his bondage under it. (read verse 14). THEN, lest this should lead to the grave error of Antinomianism, wherein they say that a godly life is not important, the Spirit immediately gives us verse 15. (read Galatians 3:23-25 – 1 Timothy 1:8,9.)

A beautiful illustration of this principle is seen in mother-love. The laws of our land require parents to care for their offspring, and pronounce penalties for wilful neglect of them. But the land is full of happy mothers, who tenderly care for their children, in perfect ignorance of the Statute.

It is instructive in this connection to remember that God's appointed place for the Tables of the Law was within the ark of testimony. With them were the golden pot, which had manna, and Aaron's rod that budded. These were types; the one of Christ, our wilderness bread, the other, of resurrection; and both speaking of *Grace*.

These were covered from sight by the Golden Mercy Seat, upon which was sprinkled the blood of atonement. The eye of God could see His broken *law* only through the blood that completely vindicated His justice, and propitiated His wrath. (read Hebrews 9: 4,5.)

Do not let the modern immolators wrench these holy and just, but deathful, tables from underneath the mercy seat, and the atoning blood, and erect them in Christian churches as a rule of Christian life.

Do not be confused by those who make it a question of dividing what God spoke from Mount Sinai, into MORAL and CEREMONIAL; the believer does not come to that mount at all.(Hebrews 12:18-24).

As Bunyan has said:

"The Believer is now by faith in the Lord Jesus Christ, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein".

This is called 'the righteousness of God without the Law'.

3. SONSHIP.

When a person accepts Jesus Christ as his personal Saviour he becomes a Child of God, and heir of God.

As a child, he is still under tutors, and governors. (see Gal. 4:1,2) He has a God-given right, power, or authority, however that he should as soon as possible assume. Too often Christians sell this birthright for 'a mess of pottage'.

John 1: 12 – WHAT POWER OR RIGHT IS HIS?

Under the Roman custom, no child was able to transact business for his father until the parent publicly declared him 'responsible'. They held quite a ceremony, when the son reached his majority, and was declared responsible, and capable to do his father's business.

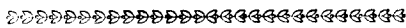
It is by the Baptism of the Holy Spirit that a believer is put into the mystic body of Christ – a position that enables him to carry on for the Master. (see 1 Corinthians 12: 13.) After that, the Christian should live in the Spirit, be led by the Spirit, and walk in the Spirit. (see Gal. 5:15-25.)



REVIEW QUESTIONS Lesson 3.

- (3) 1. (a) What is meant by 'the attitude of servitude'?
- (2) (b) Give Scripture to show that this is not the Christian position.
- (6) 2. (a) Compare *Law* and *Grace*, in the matter of origin and time.
- (4) (b) Give examples of both *law* and *grace* prior to these beginnings.
- (4) (c) Give specifically the duration of *Law* and of *Grace* in their distinctive sense.
- (6) 3. (a) In John, chapter 8, show the attitude of *law* and *grace* side by side.
- (4) (b) Write sentences about *Law* and *Grace*, associating the following words in pairs – probation, shuts, forgiveness, requiring, opens, favor, condemnation, bestowing.
- (3) 4. (a) What is the effect of mingling *law* and *grace* in our teaching?
- (4) (b) Should we make such distinction between Moral and Ceremonial law? Explain – give Scripture.
- (3) 5. (a) How was a Jew made righteous, under *the law*?
- (3) (b) How is a person made righteous under *Grace*?
- (6) 6. Name and define the three great errors that have troubled the Church, in connection with the distinction of *Law* and *Grace*.

- (2) 7. (a) Of which error is this the evidence? – “God has done His part, so we must do ours”.
- (3) (b) What passage of Scripture corrects this? State how you would use it.
- (6) 8. Tell what each of the following passages teach regarding the law. *Rom. 3:20 – James 2:10 – Rom.10:4 – Gal. 5:4.*
- (4) 9. What was God’s purpose in giving *the Law*?
- (2) 10. (a) What great thing can *the Law* never do?
- (3) (b) If anyone could be declared righteous by *the Law*, what would be the conclusion?
- (4) 11. Name four things that *Grace* can do.
- (4) 12. (a) Is the believer under *law*? Give scripture to prove your ans.
- (4) (b) Why does a true Christian try to do right and proper things?
- (4) 13. (a) Explain the significance of putting The Tables of the Law within the Ark, and beneath the Mercy seat.
- (2) (b) What have some modernists done today?
- (4) 14. A sectarian teacher declares that you must distinguish between the law of God and the law of Moses; the Moral law and the Ceremonial law.
State what you would reply, giving Scripture.
- (3) 15. (a) Distinguish between a *Son* of God and a *child* of God.
- (3) (b) Are all Christians *Sons* of God? Give Scripture proof.
- (2) 16. (a) How may one become a *Son* of God?
- (2) (b) How does a *Son* of God walk?



Until the reader understands that every regenerate being is the possessor of TWO natures, much of Scripture cannot be grasped. The one nature, received by NATURAL birth is wholly and hopelessly estranged from God; the other, received by the NEW BIRTH, is the nature of God Himself, and therefore wholly good.

The 7th chapter of Romans is a record of the conflict between the se two. *I would* says the NEW NATURE – *I do not* replies the OLD MAN. *I would not* asserts the NEW MAN – *I do* responds THE FLESH. (read Romans 7: 15-20 – Galatians 5:17.)

The failure to recognise the doctrine of the two natures of the Believer leads to three great heresies:

1. THE ENTIRE ERADICATION THEORY

Some tell us that by the *second* work of Grace the sinful nature of a man is entirely eradicated, so that the person no longer sins, in thought, word, or deed. Evidently the Apostles did not hold this theory, for in the First Epistle of John, 1:7,8, & 10, John includes himself in the terrible arraignment that would follow a declaration of 'sinless perfection'.

In First Timothy 1:15, the Apostle Paul also declares himself a sinner. Note the tense – *I am* the chief – not *I was* the chief. This epistle was one of the last letters that the Apostle Paul wrote.

In this connection, if they deny the doctrine of the Two natures, they must face a contradiction between First John 1:8, and First John 3: 9.

2. THE DENIAL OF THE TWO NATURES DOCTRINE LEADS ALSO TO THE THEORY OF UNCERTAIN SALVATION

If a man, after the NEW BIRTH, no longer sins, then when he finds that he really has sinned in thought, word, or deed, he begins to feel that he was not converted in the first place, or, at least, that he needs to be converted again. He must, therefore reject all the passages of assurance in the Bible, such as: John 10:28 – 2 Tim.1:12 – Phil.1:6-2 – Jude 24&25.

3. AGAIN A THIRD DANGER IS THE 'LAISSEZ FAIRE' ATTITUDE.

Some who accept this doctrine yield themselves over to sinning. They say, "Well, we cannot help it, so what's the use?" The true acceptance of this doctrine of the believer's TWO NATURES is contrary to this attitude. It is at this point that the Victorious Christian life, by the power and the influence of the Holy Spirit comes in. Romans 8:2 tells of deliverance by the Spirit. Romans 6:12,13 tells us to resist with all our might.

It is therefore important for every Christian to know the doctrine of THE TWO NATURES of the Believer. The Bible clearly tells us what God thinks of the Old man or Adam nature.

Read Psalm 51:5 – Jeremiah 17:9 – 1 Corinthians 2:14 – Romans 8:7,8.

God does not say that the Old man is not refined, or cultured, or able, or sweet tempered, or generous, or charitable, or religious. But God does say that he is not righteous, and can not understand God nor obey Him. It is one of the sorest of faith's trials, to accept the divine estimate of the Old nature. This difficulty is vastly increased by the current pulpit laudations of humanity.

We must bear constantly in mind, side by side with the above, that the Believer has received a NEW NATURE, which after God is created in righteousness and true holiness. He, the NEW NATURE, cannot sin. see First Epistle of John 3:9.

THE NEW NATURE is a new thing, not a change in the Old. It is of God.

It is from above – John 3:1-5
It is created – Ephesians 4:24
It is really divine, and is linked up with Christ –
Galatians 2:20 – Colossians 1:27 – Romans 8:10.

Between these TWO NATURES there is constant strife. Galatians 5:17. It is an experience like this which so discourages and perplexes young converts. The first joy of conversion becomes chilled, the walk becomes careless, and the convert is dismayed to find the flesh, with its old habits and desires, reassert itself. Thus he is led to doubt his acceptance with God.

This is his moment of greatest danger. *The law* only intensifies his agony, and he finds deliverance from 'the flesh', not through effort, nor through striving to keep *the law*, but through Jesus Christ the Lord, by the Spirit. Romans 7: 24,25 – Romans 8:2.

Instead of meeting the solicitations of THE OLD NATURE by force of will, or by good resolutions, turn the conflict over to the indwelling Spirit of God. see Romans 8:13.

It will be observed what bearing these Scriptures have upon that popular, but utterly unscriptural, teaching known as 'the Universal Fatherhood of God and the Brotherhood of man.

Regeneration is absolutely necessary to impart the divine Nature of Children of God. Not all who are physically born, but all who are *born again* (Spiritually) are the Children of God.

The Scriptures tell us that Adam was a Son of God, but they are also careful to state that Seth was the son of Adam. (see Luke 3: 38.)



REVIEW QUESTIONS ON LESSON 4.

- (4) 1. State the doctrine of THE TWO NATURES of the Believer.
- (4) 2. (a) In what relation are these two to one another?
(2) (b) In what passages of Scripture is this relation referred to?
- (4) 3. (a) What is the result of failure to recognise this doctrine?
(6) (b) Name three heresies that contradict this doctrine.
- (8) 4. A man tells you he 'lives without sin'.
What would you say to him?
- (4) 5. Wherein is it an error to say that 1 John 1:8 applies to the unregenerate alone?
- (4) 6. Did Paul live without sin? Give Scripture proof.
- (6) 7. Is there a contradiction between 1 John 1:8 and 1 John 3:9?
- (6) 8. Have you assurance of certain and complete salvation?
Give reasons for your answer.
- (6) 9. What is the proper Christian attitude in respect to this doctrine of the Believer's TWO NATURES?
- (6) 10. State three things that you know of the Old Man nature.
- (6) 11. What is one of the sorest of faith's trials, and how is it made more difficult?
- (6) 12. State three things you know of the NEW NATURE.
- (4) 13. (a) What experience discourages and perplexes the young Christians?
(4) (b) What does it lead them to do?
- (8) 14. What bearing has the doctrine of THE TWO NATURES on the teaching known as The Universal Fatherhood of God?
- (6) 15. In what way is Gal.5:17 a comfort to the young Christian?
- (6) 16. Write Romans 7:15 and insert the meaning of 'I' in each case.

RIGHTLY DIVIDING THE WORD COURSE

SYSTEMATIC THEOLOGY "A" COURSE

Lesson 5. THE BELIEVER'S STANDING, AND HIS STATE

A distinction of vast importance to the right understanding of the Scriptures, especially of the Church Epistles, is that which concerns the **STANDING** of the Believer, and his **STATE**, or walk.

The first is the result of the work of Christ, and is perfect and entire from the very moment that Christ is received by Faith. Nothing in the after life of the believer adds, in the smallest degree, to his title to God's favor or to his perfect security. Faith alone confers **STANDING** in God's sight, and before Him the weakest, most ignorant, most spiritually infirm and fallible man on earth, if he be but a true Child of the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

What that **STANDING** involves is seen in the following Scriptures:

- John 1:12 - - Power, or authority.
- Romans 8:17 - - An heir of God etc.
- 1 Peter 1:4,5 - - An incorruptible inheritance.
- Romans 5:1,2 - - Peace with God.
- 1 John 5:13 - - Eternal Life.
- Ephesians 1:6 - - Accepted etc.

Not one item of all these and many others is to be gained by prayer, nor by diligence in service, nor by Church going, nor almsgiving, nor by self-denial, nor holiness of life, nor by any other kind of good works. All is the **GIFT** of God through Christ, by Faith, and therefore belongs equally to all believers.

The Believer's **STANDING** is further enhanced when he becomes a Son of God, a member of the *mystic* body of Christ, by the Baptism of the Holy Ghost. Note the following:

- 1 John 3:2 - - A promised likeness.
- Colossians 2:10 - - Completeness.
- Ephesians 1:3 - - All spiritual blessings.
- Ephesians 2:4-6 - - An exalted position.
- Ephesians 2:13 - - Made nigh by the blood.
- Ephesians 5:30 - - Members of His body.

They are promised a still higher **STANDING** in the future:

- Revelation 1:5,6 - - Priests unto God.

The student should note carefully that this **STANDING** of Priests unto God is a future affair. (Rev.5:9,10) Some are claiming this in this present time. This does not mean that believers can not come boldly to the throne of Grace. Each child of God can come to Him, as a child comes to his earthly parent. However, for more aggressive intercession, the Gift of Faith is the Spirit's provision in this day of Grace.

Now, the actual **STATE** of the Christian is quite another matter –different from his **STANDING**. It is certainly below his exalted **STANDING** in the sight of God. The Christian always has something to strive for in his walk, that is already his in his **STANDING**. This is the urge of the Spirit, **Live up to your rank!**

This difference is plainly brought out in the Scriptures:

- Compare – 1 Corinthians 6:11 with 1 Corinthians 6:7
- 1 Corinthians 1:2-9 with 1 Corinthians 1:10,11
- 1 Corinthians 6:15 with 1 Corinthians 6:15
- Colossians 1:12,13 with Colossians 3:8,9

The divine order, under Grace, is first to *give* the highest possible **STANDING**, and then to exhort the believer to maintain a **STATE** in accordance therewith. The sinner is lifted up from the mire of sin, and set among princes, and then exhorted to *be* princely.

- Compare – Romans 6:16 with Colossians 2:20
- 2 Timothy 1:9 with Philippians 2:12

In reading this much abused text, be sure to note that the salvation spoken of is not that of the soul – that is already accomplished; it is his own – but out of the snares which would hinder the Christian from doing the will of God.

- Compare – Colossians 3:4 with Colossians 3:5
- Ephesians 5: 8a with Ephesians 5: 8b
- 1 Thessalonians 5:5 with 1 Thess. 5:6
- Hebrews 10:10 with John 17:17

The student will be able to add to this list of comparative passages as he pursues his study.

He should at once notice however, that he is not under probation to see if he is worthy of an exalted position, but beginning with the confession of utter unworthiness, receives the position wholly as a result of Christ's work.

POSITIONALLY he is 'perfected forever' (Hebrews 10:14) but looking within, at his STATE, he must say he 'is not yet Perfect'. Phil. 3:12.

There is no contradiction between Philipians 3: 12 and Phil. 3: 15, when this lesson is understood.

It may be said that all the afterwork of God in his behalf, viz. -

- i. The application of the Word to his walk and conscience - (John 17:17 - Ephesians 5:26)
- ii. The chastisements of the Father's hand - (Hebrews 12:10 - 8 Corinthians 11:32)
- iii. The Ministry of the Spirit - (Ephesians 4:11,12)
- iv. The difficulties and trials of the Wilderness way 1 Peter 4:12-14.
- v. The final transformation, when He shall appear - (1 John 3:2,3).

is intended to bring the believer's character into perfect conformity to the position which is his, in the instant of his conversion. He grows *in* Grace but not *into* Grace.

A king may be a little child - as wilful and as ignorant as any other little children - but he is just as much a king on one day as on another. He may be very obedient, teachable, and affectionate, and then he is happy and approved. At other times he may be unruly, self-willed and disobedient, then he is unhappy, and makes others unhappy, and perhaps he is chastised.

But no matter what the STATE, he is still a king. It is to be hoped that he will learn to bring himself into willing and affectionate subjection to every right and proper way, and then he will be more kingly; but he can never be any more really king. He was born a king.

In the case of every true child of God this growth is expected and assured. In the end, STANDING and STATE, character and position, will be equalized. But the position is not the reward of the perfect character. The character is developed from the position.

The question of rewards will be dealt with in the next lesson.

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SYSTEMATIC THEOLOGY "A" COURSE

REVIEW QUESTIONS ON LESSON FIVE

- (3) 1. (a) Upon what does the **STANDING** of the believer depend?
(3) (b) Can he add in any way to this standing?
- (3) 2. (a) Which has the better standing – the ignorant, weak, fallible believer, or the most illustrious saint?
(4) (b) Can any part of this position be gained by prayer or diligence in service, or by church going etc? Why?
- (9) 3. (a) Show that the believer's **STANDING** is progressive, in three stages.
(9) (b) Name one or two features that belong to him in each stage.
- (9) 4. Are all Christians priests unto God in this present day of Grace? Give reasons for your answer.
- (9) 5. Prove from the Scriptures that a believer's **STATE** differs from his **STANDING**.
- (3) 6. (a) What is the divine order under Grace?
(6) (b) Is the believer under trial, to see if he is worthy of his exalted position?
Explain this by the use of the illustration of the king.
- (8) 7. Explain carefully Philippians 2: 12.
(7) 8. Is there a contradiction between Philippians 3:12 and Phil. 3:15? Explain.
- (9) 9. Name the various instruments used by God to bring the believer's character into conformity with his position.
- (6) 10. Does a believer grow *in grace* or *into grace*?
Explain these two expressions.
- (3) 11. (a) When will the **STANDING** and the **STATE** be equal?
(6) (b) Is the *position* the reward of the character of the believer? State the relationship between them.
- (3) 12. Does the believer's **STANDING** before God vary according to the state of his soul?

