A. *Charis* (χάρις) has the following cognates:

1. **Chara** (χαρά) (noun), “joy, rejoicing, merriness, filled with joy”
2. **Sunchairo** (συγχαίρω) (verb), “to rejoice with”
3. **Chairo** (χαίρω) (noun), “to rejoice, be glad”
4. **Charizomai** (χαρίζω) (verb), “to be gracious to someone, to forgive”
5. **Charitoo** (χαρίτω) (verb), “to give grace, to bestow favor”
6. **Acharistos** (ἀχαριστός) (adjective), “ungrateful, without thanks”
7. **Charisma** (χάρισμα) (noun), “a gracious gift, grace, favor”
8. **Eucharisteo** (εὐχαριστέω) (verb), “to be thankful, to give thanks”
9. **Eucharistia** (εὐχαριστία) (noun), “thankfulness, thanksgiving, gratitude”
10. **Eucharistos** (εὐχαριστός) (adjective), “grateful, thankful”

B. Classical

1. Archbishop Trench writes of *charis*, "It refers to the heart or essence of the Greek mind...charis also referred to the presence of grace or beauty, which were the most joy-inspiring of all qualities for the Greek" (Synonyms of the New Testament, page 181).
2. Charis is first of all that property that produces joy in its hearers or beholders.
3. It also referred to the presence of grace or beauty, which were the most joy-inspiring of all qualities for the Greek.
4. Over a period of time, charis ceased to refer to grace and beauty as qualities and came to refer to gracious or beautiful things, acts, thoughts, speech, or persons.
5. It came to refer to grace that embodied and expressed itself in gracious actions toward objects, not to favor in the sense of beauty.
6. The usage of the word evolved over a period of time in Greek.
7. It initially referred to grace and beauty as qualities and then to gracious persons or actions, beautiful thoughts or speeches.
8. It referred to grace that expressed itself in gracious actions toward people or things such as favors.
9. *Charis* is from the Greek root char, which indicates things that produce well being, pleasure, benefit and happiness.
10. This word group appears quite often in Paul’s letter to the Philippians.
11. The noun *chairo* appears 9 times (Phil. 1:18 twice; 2:17-18, 28; 3:1; 4:4 twice, 10).
12. The noun *chara* appears 5 times (Phil. 1:4, 25; 2:2, 29; 4:1).
13. The verb *sunchairo* appears twice (Phil. 2:17-18).
14. The verb *charizomai* appears twice (Phil. 1:29; 2:9).
15. The verb *charitoo*, the adjective *acharistos*, the noun *charisma*, and the adjective *eucharistos* do not appear at all in Philippians.
16. The verb *eucharisteo* appears once in Philippians 1:3.
17. The noun *eucharistia* appears once in Philippians 4:6.
18. The noun *charis* appears 3 times (Phil. 1:2, 7; 4:23).
19. Initially, there was not a great distinction placed between *chara* and *charis* in classical Greek.
20. They both had the same basic meaning since they are based upon the same root.
21. *Chara* is the joy and happiness experienced as a result of *charis*, which is that which brings well being among men.
22. *Chara* is the individual experience or expression of this well being and is what delights and is often unexpected and undeserved.
23. In Greek mythology, *charis* was personified as with the beautiful wife of Hephaestus and the Graces who are the creators and bestowers of charm.
24. *Charis* in the objective sense meant "outward grace or favor, beauty of persons."
25. In the subjective sense, the word meant "grace or favor felt, whether on the part of the doer or the receiver."
26. For the doer, *charis* meant, "grace, kindness for or towards someone," and for the receiver, it meant "a sense of favor received, thankfulness, gratitude."
27. The word was also used for a favor done or returned and it was also used of women who gave sexual favors to men.
28. *Charis* referred to "gratification and delight" in or from a thing.
29. Charis not only designated both the attitude of the gods but also that of men such as a rulers favor.
30. In classical literature, charis is the favor of the gods in Aeschylus's works Agamemnon 182, 581).
31. Trench states "charis implied a favor that was freely done without claim or expectation of return." (Synonyms of the New Testament, page 181 and 182).
32. The Greeks used the word in reference to a favor done by one Greek to another out of sheer generosity and with no expectation of payment in return or no expectation of reward.
33. Charis referred to giving with no strings attached.
34. Weust writes, "the Greek word (charis) referred to an action that was beyond the ordinary course of what might be expected, and was therefore commendable" (Word Studies in the Greek New Testament, volume 2, page 29).
35. Aristotle uses charis in this same manner, he writes, "Let charis be that quality by which he who has it is said to render favor (charin) to one who is in need, not in return for anything, nor that anything be given to him who renders it, but that something be given to that one in need" (Rhetorica 2.7).
36. Therefore, the basic fundamental definition of charis in classical Greek includes the ideas of "grace, an undeserved favor, kindness, goodness, beauty, gratitude, thankfulness, delight, and pleasure."
37. In the Hellenistic period, charis was a term for demonstrations of a ruler's favor.
38. The word was mainly used in the plural for "gifts."
39. In Hellenism, to show charis to people came to suggest favoritism.
40. It was also used for the showing of grace in court.
41. Euripides used it for the power of love (Hipp. 527).
42. Charis also referred to supernatural power, which flowed from the gods above.
43. It referred to a spell or demonic force that affects human life with supernatural influences.
   a in objective sense, outward grace or favor, beauty, prop. of person or their portraits
   b in subjective sense, grace or favor felt, whether on the part of the doer or the receiver; grace, kindness,
   c goodwill; sense of favor received, thankfulness, gratitude
   d in concrete sense, a favor done or returned, boon; return a favor; grant made in legal form
   e gratification, delight
   f homage due to them, their worship, majesty; thank-offering
   g Special usages: favor, for his pleasure, for his sake; for the sake of, on behalf of, on account of; being a favor; from partiality; gratefully; pleasing; of pure good will
   h metaphorically of the cypress, myrtle

C. LXX
1. The LXX uses the word charis about 190 times of which only about 75 have a Hebrew equivalent.
2. The word is a supplementary or explanatory word in about 115 cases.
3. The most frequent equivalent used is the noun chen, "grace, favor, inclination," which is employed 61 times.
4. Other Hebrew words rendered by charis include gedulah, chalaq, chesedh, racham, and ratson.
5. Chen and chesedh are the most important of these words.
6. It means "favor, delightful, grace."
7. Chesedh denotes "kindness, goodness, favor, mercy, grace" and is connected to the Lord's faithfulness in His covenant relationship with His people Israel.
8. God's faithfulness is manifested in His gracious, merciful acts towards His people who have been apostasy.
9. His deliverance of His people demonstrates that God's grace is inherent in the covenant relationship.
10. Racham is used of God's compassion to Israel and is based upon a close relationship between the giver and the recipient of grace.
11. Dr. Hans-Helmut Esser writes that "the use of the word chen clarifies the meaning of 'grace' in history and actions. It denotes the stronger coming to the aid of the weaker who stands in need of help by reason of his circumstances or natural weakness. He acts by voluntary decision, though he is moved by the dependence or the request of the weaker party. A typical expression used to describe such an event from the standpoint of the weak is the formula to find favor in someone's eyes, i.e., to acquire his favor, liking, benevolence, condescension, and understanding. The action itself is what makes the weaker party acceptable" (Colin Brown's New International Dictionary of New Testament Theology, Volume 2, page 116).
12. Chesedh is translated "lovingkindness" in the NASB and refers to the grace of God.
13. This word quite often refers to the Lord's covenant relationship with Israel, which He is bound to you.
14. R. Laird Harrison discusses the word *chesed* in his article in the Theological Wordbook of the Old Testament, he quotes Sidney Hills and Katherine D. Sakenfeld in their work entitled *The Meaning of Hesed* in the Hebrew Bible, a New Inquiry, "*chesed* denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness" (Theological Wordbook of the Old Testament, volume 1, page 305).

15. Harrison goes on to write and at the same time quoting Sakenfeld, "*Chesed* is freely given. 'Freedom of decision' is essential. The help is vital, someone is in a position to help, the helper does so in his own freedom and this 'is the central feature in all the texts'"

16. The word is used often to describe the Lord (Ex.15:13; 20:6; 34:6-7; Num. 14:18-19; Deut. 5:10; 7:9, 12; 2 Chron 20:21; Ezra 3:11; Psa. 100:3; 106:1; 118:2-3).

17. *Chesed* refers to the policy of God's justice towards all mankind, the result of which is the forgiveness of sins based upon the Lord Jesus Christ's sacrifice on the Cross.

18. Grace and mercy is extended to Israel and the rest of the human race based upon God's justice being satisfied at the Cross.

19. *Chesed* describes God's attitude towards His covenant people Israel.

20. The word is used to describe God's gracious actions toward men.

21. *Chesed* can also designate a human act as a result of having divine viewpoint in the soul.

22. It refers to the Lord condescending to meet the needs of His creatures.

23. Girdlestone discusses grace in the Old Testament, he writes, "Grace is the free bestowal of kindness on one who has neither claim on our bounty, nor adequate compensation to make for it...An act done with any expectation of a return from the object on which it is wrought, or one that is meted out as a matter of justice, recompense, or reward, is not an act of grace...In the great proportion of passages in which the word grace is found in the NT, it signifies the unmerited operation of God in the heart of man, effected through the agency of the Holy Spirit. We have gradually come to speak of grace as an inherent quality in man, just as we talk of gifts; whereas it is in reality the communication of Divine goodness by the inworking of the Spirit and through the medium of Him who is 'full of grace and truth'" (Girdlestone's Synonyms of the Old Testament, pages 125-126).

D. NT

1. *Charis* is found approximately 155 times in the NT.
2. It is found mostly in the Pauline corpus where it occurs approximately 100 times.
3. The word does not occur in Mark, Matthew, 1st and 3rd John.
4. It is used only in the salutations of 1 Thessalonians and Philemon.
5. The word *charis* does not always refer specifically to the doctrine of grace for it can mean “thanks, thankoffering, to enjoy with thanks.”
6. It occupies a special place in the salutations in the Greek NT and final greetings.
7. *Charis* in the Greek NT was elevated from referring to an earthly benefit to referring to a heavenly one, from signifying the favor, grace and goodness of man to man, to signifying the favor, grace and goodness of God to man.
8. In NT usage *charis* denotes the grace of the worthy to the unworthy, of the holy to the sinful.
9. It had never had this meaning before, even in the LXX, where the Hebrew word that approximate the meaning of *charis* in the NT *chesed*, which is not translated by *charis* (except in Esther 2:9) but usually be *eleos*.
10. The essence of *charis* in the Greek NT is that it is unearned and unmerited.
   a. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness
   b. good-will, lovingkindness, favor
   c. attends and assists one
   d. used of the kindness of a master towards his inferiors or servants, and so especially of God towards men
   e. used of the merciful kindness by which God, exerting His holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of Christian virtues
   f. the grace of God promoting the progress and blessings of the Christian religion; sustaining and aiding the efforts of the men who labor for the cause of Christ; assisting and strengthening his followers and ministers to bear their troubles
   g. what is due to grace; the spiritual condition of one governed by the power of divine grace; a token or proof of grace; a gift of grace; benefaction, bounty; the aid or succor of divine grace; of the various
blessings of Christ experienced by souls; capacity and ability due to the grace of God; the aggregate of the extremely diverse powers and gifts granted to Christians; used of the power to undertake and administer the apostolic office; of the gifts and knowledge bestowed upon Christians

12. The Analytical Greek Lexicon Revised (page 433):

- a pleasing show, charm; beauty, gracefulness; a pleasing circumstance, matter of approval
- kindly bearing, graciousness
- a beneficial opportunity, benefit
- a charitable act, generous gift
- an act of favor
- favor, acceptance
- free favor, free gift, grace
- free favor specially manifested by God towards man in the Gospel scheme, grace
- a gracious provision, gracious scheme, grace
- gracious dealing from God, grace
- a commission graciously devolved by God upon a human agent
- grace, graciously bestowed divine endowment, or influence
- grace, a graciously vouchsafed spiritual position
- an emotion correspondent to what is pleasing or kindly; sense of obligation
- a grateful frame of mind
- thanks
- to oblige, gratify

13. Vine's Expository Dictionary of Biblical Words, "charis" has various uses, (a) objective, that which bestows or occasions pleasure, delight, or causes favorable regard; it is applied, e. g., to beauty, or gracefulness of person, Luke 2:40; act, 2 Cor 8:6, or speech, Luke 4:22, RV, "words of grace" (KJV, "gracious words"); Col 4:6; (b) subjective, (1) on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, goodwill generally, e. g., Acts 7:10; especially with reference to the divine favor or "grace," e. g., Acts 14:26; in this respect there is stress on its freeness and universality, its spontaneous character, as in the case of God's redemptive mercy, and the pleasure or joy He designs for the recipient; thus it is set in contrast with debt, Rom 4:4,16, with works, 11:6, and with law, John 1:17; see also, e. g., Rom 6:14:15; Gal 5:4; (2) on the part of the receiver, a sense of the favor bestowed, a feeling of gratitude, e. g., Rom 6:17 ("thanks"); in this respect it sometimes signifies "to be thankful," e. g., Luke 17:9 ("doth he thank the servant?" lit., "hath he thanks to"); 1 Tim 1:12; (c) in another objective sense, the effect of "grace," the spiritual state of those who have experienced its exercise, whether (1) a state of "grace," e. g., Rom 5:2; 1 Peter 5:12; 2 Peter 3:18, or (2) a proof thereof in practical effects, deeds of "grace," e. g., 1 Cor 16:3, RV, "bounty" (KJV, "liberality"); 2 Cor 8:6,19 (in 2 Cor 9:8 it means the sum of earthly blessings); the power and equipment for ministry, e. g., Rom 1:5; 12:6; 15:15; 1 Cor 3:10; Gal 2:9; Eph 3:2,7. To be in favor with is to find "grace" with, e. g., Acts 2:47; hence it appears in this sense at the beginning and the end of several epistles, where the writer desires "grace" from God for the readers, e. g., Rom 1:7; 1 Cor 1:3; in this respect it is connected with the imperative mood of the word chairo, "to rejoice," a mode of greeting among Greeks, e. g., Acts 15:23; James 1:1 (marg.); 2 John 10,11, RV, "greeting" (KJV, "God speed"). The fact that "grace" is received both from God the Father, 2 Cor 1:12, and from Christ, Gal 1:6; Rom 5:15 (where both are mentioned), is a testimony to the deity of Christ. See also 2 Thess 1:12, where the phrase "according to the grace of our God and the Lord Jesus Christ" is to be taken with each of the preceding clauses, "in you," "and ye in Him." In James 4:6, "But He giveth more grace" (Greek, "a greater grace," RV, marg.), the statement is to be taken in connection with the preceding verse, which contains two remonstrating, rhetorical questions, "Think ye that the Scripture speaketh in vain?" and "Doth the Spirit (the Holy Spirit) which He made to dwell in us long unto envying?" (see the RV). The implied answer to each is "it cannot be so." Accordingly, if those who are acting so flagrantly, as if it were so, will listen to the Scripture instead of letting it speak in vain, and will act so that the Holy Spirit may have His way within, God will give even "a greater grace," namely, all that follows from humbleness and from turning away from the world.


- graciousness, attractiveness
- favor, grace, gracious care or help, goodwill
active that which one grants to another, the action of one who volunteers to do something to which he
is not bound
passive, that which one experiences from another
in Christian epistolary literature from the time of Paul charis is found with the sense of (divine) grace
or favor in fixed formulas at the beginning and end of letters
practical application of goodwill, a sign of favor, gracious deed or gift, benefaction; on the part of men;
on the part of God and Christ; the context will show whether the emphasis is upon the possession of
divine grace as a source of blessings for the believer, or upon a store of grace that is dispensed, or a
state of grace (i.e. standing in God’s favor) that is brought about, or a deed of grace wrought by God in
Christ, or a work of grace that grows from more to more
of exceptional effects produced by divine grace, above and beyond those usually experienced by
Christians
thanks, gratitude

to show kindness to someone, with the implication of graciousness on the part of the one showing such
kindness – ‘to show kindness, to manifest graciousness toward, kindness, graciousness, grace’ (page
749).
that which is given freely and generously – ‘gift, gracious gift’ (page 569).
an expression of thankfulness – ‘thanks’ (page 429).
a favorable attitude toward someone or something – ‘favor, good will’ (page 299).
1. The grace of God is God’s provision for salvation and a post-salvation relationship with Him.
2. The provision at salvation is the impeccable unique Person and work of Christ for salvation.
3. In relation to the moment of salvation, charis is all that God is free to do for mankind on the basis of the
saving work of Jesus Christ on the Cross (Rom. 3:24-26; Eph. 2:8-9; Titus 3:4-7).
4. It is for the undeserving which encompasses all of mankind (Rom. 3:10, 23).
5. Grace excludes any human merit in salvation (Eph. 2:8-9; Titus 3:5).
6. Charis gives the Creator all the credit and the creature none.
7. It is the genius of God and is the policy of God's justice in blessing undeserving mankind and is the sole
basis for the forgiveness of sins.
8. The Cross-was an act of justice as well as impersonal, unconditional, self-sacrificial love.
9. The grace of God is extended to all mankind in order to bring glory to God in the Angelic Conflict and to
reveal the Integrity of God.
10. The unique Person of the Lord Jesus Christ and His finished work on the Cross-is the source of grace (2
Cor. 8:9).
11. 2 Cor 8:9, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake
He became poor, so that you through His poverty might become rich.”
12. He is a gift from the Father (2 Cor. 9:15).
13. The grace of God has been extended to every member of the human race because of the act of love and
justice on the Cross when the Father imputed the sins of every person in history-past, present and future to
the impeccable humanity of Christ in hypostatic union on the Cross and judged Him as a substitute for the
entire human race (Titus 2:11).
14. The message of God's saving act in Christ is described as the "gospel of the grace of God" (Acts 20:24),
and the "word of His grace" (Acts 20:32; cf. 14:3).
15. By His grace, God justifies the undeserving and unworthy through faith in His Son Jesus Christ (Rom.
3:24).
16. Jesus Christ was full of "grace and truth" (John 1:14).
17. The believer receives the grace of God through Him (John 1:16).
18. It is by the grace of God that Jesus Christ died a substitutionary spiritual death for all mankind (Heb. 2:9),
therefore, the throne in which Christ sits is a "throne of grace" (Heb. 4:16).
19. Grace is an absolute.
20. It is no longer grace if we are saved on the basis of human works (Rom. 11:6).
21. The grace of God is extended to the entire human race through the unlimited atonement and the offer of
salvation to all men (1 John 2:2; 1 Tim. 4:10).
22. The only thing required of the hearer of the Gospel is to make the non-meritorious decision to believe in
Jesus Christ for salvation.
23. Faith is a non-meritorious system of perception, which is in total accord with the grace of God.
24. Grace and faith are inseparable (1 Tim. 1:14).
25. They complement one another (Rom. 4:16; Eph. 2:8).
26. Grace, faith and salvation are all the gift of God and totally exclude all human works and ability (Eph. 2:8-9).
27. By means of faith, we accept the grace of God.
28. Grace says that God has done all the work through Christ (John 19:30).
29. All we have to do is receive what God has already provided for us.
30. A Christian is someone who is a "partaker" of the grace of God (Phil. 1:7).
31. The believer is to live by the same principle of grace after salvation (Col. 2:6; Rom. 6:4).
32. After salvation, the believer is sustained in the devil's world through logistical grace which is God providing the believer everything that they need to grow to spiritual maturity.
33. Grace is the Christian's sphere of existence (Rom. 1:7; 1 Cor. 1:3; Col. 1:2).
34. The believer who rejects this principle is said to have "fallen from grace." (Gal. 5:1-5).
35. Grace as a way of salvation stands is the antithesis to salvation accomplished by keeping the Law.
36. It excludes any hope of achieving the righteousness of God through works of the Law (Rm. 6:14; Ga. 5:4).
37. Ephesians 2:8-9, "For by grace you have been saved forever through faith; and that not yourselves: it is the gift of God: not of works, lest any man should boast" (cf. Titus 3:5).
38. Grace and faith complement one another (Rm. 4:16; Eph. 2:8) since both give glory to God and none to the creature.
39. Since grace is a gift that one cannot earn or deserve and faith is a non-meritorious system of perception, they are compatible with one another.
40. By faith we accept grace, and by faith the grace is in effect.
41. Grace and faith, then, form an inseparable unity (1 Tim. 1:14).
42. One must remember that faith must have an object.
43. At the moment of salvation, we accept the grace of God by faith alone in Christ alone or in other words expressing faith in the Gospel concerning the Person and Work of Jesus Christ who is the Savior of all men.
44. The object of the believer’s faith after salvation is the mind of Christ, i.e. the Word of God.
45. Incorporated into the meaning of charis in the Greek NT is that the believer is beneficiary of the love of each member of the Trinity.
46. They are the beneficiaries of the love of God before salvation in that the Trinity loved the entire human race unconditionally, impersonally and self-sacrificially.
47. The believer is the object of the love of God since they possess the life and righteousness of God through imputation at the moment of salvation.
48. The grace of God has manifested and revealed to the entire human race through the following:
   a. Incarnation of Christ
   b. Salvation work of Christ on the Cross
   c. Doctrine or teaching of Christ as revealed in the Scriptures by the Holy Spirit
   d. Holy Spirit’s various salvation and post-salvation ministries
49. The Word of God reveals that the grace of God has been extended to the believer through the work of God the Father in eternity past:
   a. Eternal inheritance
   b. Election
   c. Predestination
   d. Divine decree
   e. Imputation of soul life to the genetically formed old sin nature
   f. Imputation of Adam’s original sin in the garden in order to qualify us to receive salvation.
   g. Imputation of the sins of every person in history-past, present and future to the impeccable human nature of Christ on the Cross and judging Him for these sins.
   h. Imputation of divine righteousness at the moment of salvation.
   i. Imputation of eternal life at the moment of salvation.
50. The grace of God has been extended to all men through the Unique Person of Christ on the Cross:
   a. Hypostatic Union
   b. Kenosis
   c. Impeccable humanity of Christ in hypostatic union
   d. Mediatorship
51. It has been manifested to all men through the salvation work of Christ on the Cross:
   a. Voluntary substitutionary spiritual death of Christ on the Cross
   b. Redemption
   c. Propitiation
   d. Reconciliation
   e. Expiation
   f. Unlimited atonement

52. The grace of God is manifested in the work of the Holy Spirit.
   a. God the Holy Spirit in Common Grace makes the Gospel message understandable to the unbeliever
      (John 16:7-11; 1 Cor. 2:10-15).
   b. God in His grace has to seek after spiritually dead human beings who have no ability to seek Him
      (Rom. 3:11; 5:6-11; Eph. 2:1-5).
   c. God the Holy Spirit convicts and reveals Jesus Christ to men (Jo. 16:8-11).
   d. He restrains sin in the world (2 Th. 2:6-7).
   e. God the Holy Spirit empowers and reproduces the character of Christ in those who submit to Him by
      faith (Ga. 4:19; 5:5; 5:16-23).
   f. He promotes spiritual maturity (Ga. 5:1-5; He. 5:11-6:6).
   g. The Spirit also teaches by giving understanding in the Word (1 C. 2:9-16; Jo. 16:11-15).
   h. The Holy Spirit applies truth to the believer’s experience (Jo. 14:26; Eph. 6:18).
   i. He gives divine omnipotence to the believer’s prayer life (Jude 20; Jo. 15:7; Ps. 66:18).
   j. He promotes meaningful worship (Jo. 4:23-24; Eph. 5:18-21; Is. 59:1-2).
   k. He gives capacity, burden and direction for witnessing (Act. 1:8; 1 Th. 1:5).
   l. God the Holy Spirit gives capacity for ministry (1 Co. 1:12-14; 1 P. 4:10).

53. The 7 Salvation Ministries of the Holy Spirit as follows:
   a. Efficacious Grace: Makes faith in Jesus Christ effective for salvation (2 Cor. 6:1-2; Eph. 2:8-9).
   b. Regeneration: Creates a human spirit at the moment of salvation for the purpose of the imputation of
      eternal life (John 3:1-16; Titus 3:5).
   c. Baptism of the Spirit: Places every believer in union with Christ (Gal. 3:26-28; Eph. 4:6; 1 Cor. 12:13).
   d. Indwelling of the Spirit: Creates a temple for the indwelling of Jesus Christ (Rom. 8:11; 1 Cor. 3:16;
      6:19-20; 2 Cor. 6:16).
   e. Filling of the Spirit: Influences the soul of the believer and is the means of executing the Plan of God
      (Eph. 5:18).
   f. Sealing of the Spirit: Puts His stamp on the believer to guarantee their salvation (2 Cor. 1:22; Eph.
      1:13; 4:30).
   g. Distribution of Spiritual Gifts: Gives every believer a spiritual gift to (1 Cor. 12:4-11).

54. After salvation, every church age believer has been given 2 Great Divine Provisions, which enable the
   believer to execute the plan of God for their lives:
   a. Word of God
   b. Spirit of God

55. To become a Christian is to experience the grace of God and to hold it fast meaning that the believer is to
   apply the word of grace in order to experience the grace of God (Acts 11:23; 13:43).

56. After salvation, the object of the believer’s faith is still the Word of God.

57. The application of which is the means of spiritual growth in the believer and the means of accomplishing
   the Father’s will since the Word of God reveals the Father’s will.

58. Grace forms the basis of fellowship with God, the word of grace.

59. The believer experiences the grace of God while in fellowship with God.

60. The believer who is obedient to the Word of God experiences fellowship with God.

61. There are different levels of grace simply because of volitional decisions on the part of believers after
   salvation (Rm. 12:6; Eph. 4:7).

62. Some believers make more positive decisions than other believers after salvation in regards to obedience to
   the Word of God.

63. The believer acquires more of the grace of God in direct proportion that he is obedient to God’s Word.

64. The Word of God, which is the mind of Christ, manifests the grace of God and the application of it will
   reproduce the beautiful, virtuous character of Christ in the believer.

65. God in His grace disciplines in order for the believer to get them back in fellowship with Himself (Heb.
   12:5-12).
66. God in His grace also disciplines the believer in order to achieve spiritual growth.

67. Therefore, since God has dealt graciously with the believer, the believer is in turn commanded to be gracious with all members of the human race, both believers and unbelievers (Eph. 4:32; Col. 3:13; 4:6; 1 Thess. 3:12).

68. The believer is commanded to "grow in the grace and knowledge of our Lord Jesus Christ" (2 Pet. 3:18).

69. God in His grace has given the believer the ability to learn and apply Bible Doctrine through the ministry of God the Holy Spirit in order to achieve spiritual maturity.

70. God in His grace has given each believer a spiritual gift to build up the Body of Christ (Rom. 12:6; 1 Cor. 7:7; 12:4-9, 28-31; 1 Tim. 4:14).

71. God in His grace has provided the Church with the spiritual gift of Pastor-Teacher to communicate the Mystery Doctrine for the Church Age, which produces spiritual growth (Eph. 3:1-5; 4:8-12, 16).

72. The Christian life from beginning to end is built upon God's policy of grace (2 Cor. 6:1-9; Rom. 5:2; John 1:16).

73. Quite often, when the NT writers speak of grace they are referring to the 2 Great Divine Provisions for the believer, namely the Word of God and the Spirit of God.

74. There are many passages where charis refers to the gospel or the message from the Word of God (20:24, 32; Rm. 5:2; 1 Pet. 5:12; 2 Pet. 3:18; 2 Tim. 2:1; Acts 13:43; Gal. 5:4; Heb. 12:15; 2 Th. 1:12).

75. The human race would have no knowledge of who and what God is, what He has done for the human race and the extent to which and manner in which He has loved the entire human race if it were not for the Spirit of God inspiring the Scripture which reveals these things and His speaking to humanity through the communication of the Word of God.

76. The Spirit of God through the communication of the Word of God reveals the good news (i.e. the gospel) of Jesus Christ, which proclaims that salvation is available to all men based on the merits of the unique Person and Work of Christ on the Cross.

77. The Holy Spirit through the communication of the Word of God reveals all that God the Father has done for the believer through the merits of His Son Jesus Christ.

78. He reveals all that the Father has done for the believer through the death, resurrection, ascension, and session of His Son Jesus Christ who has been promoted by the Father in His humanity as Lord over all creation.

79. Of course, the believer merits nothing done on his behalf by God.

80. The believer would have no knowledge of God and what He has done graciously for the human race through the death and resurrection of His Jesus Christ without the Spirit of God revealing it through the communication of the Word of God.

81. There would be no knowledge of the good news of the gift of salvation, which is received through faith alone in Christ alone without the Spirit of God revealing it through the communication of the Word of God.

82. The human race and especially believers would know nothing of the extent to which or the manner in which God loves the human race without the Spirit of God revealing it through the Word of God.

83. Believers would not know the deliverance that they can experience in time from Satan, his cosmic system and the old sin nature if it were not for the Spirit revealing through the communication of the Word of God what the Father did on their behalf through Christ’s death and resurrection, ascension and session.

84. They would know nothing of the fantastic future that the believer has if it were not for the Spirit revealing it to the believer through the communication of the Word of God.

85. The believer could not experience fellowship with God if it were not for the Spirit and the Word.

86. The believer is able to experience a relationship with His Master, the Lord Jesus Christ by obeying the Spirit’s voice, which is heard through the communication of the Word of God.

87. They experience the blessings of having the character of Christ reproduced in their lives by means of the applying the Word of God, which in turn enables the Holy Spirit to reproduce the character of Christ in them.

88. The beautiful, sweet, lovely, and majestic character of Christ is reproduced in the believer who applies the Word of God, which in turn enables the Holy Spirit to reproduce the character of Christ in the believer (Gal. 5:22-23).

89. The Word of God is essential for the believer’s sanctification (John 17:17; 1 Cor. 1:30):
   a. Positionally (Rom. 6:3; 8; 1 Thess. 5:23).
   b. Experientially (John 17:17).
   c. Ultimately (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10).

90. Sanctification is a direct result of the Baptism of the Spirit. 3 resultant categories of sanctification:
a. Positional: The entrance into the Plan of God for the Church Age resulting in eternal security as well as 2 categories of positional truth (1 Cor. 1:2, 30; 1 Pet. 1:2; 1 Thess. 5:23; Eph. 5:26-27; Heb. 2:11; 10:10; Acts 20:32; 26:18; Rom. 6:3, 8; 2 Thess. 2:13).
   1) Retroactive: The Church Age believer’s identification with Christ in His death (Rom. 6:3-11; Col. 2:12).
   2) Current: The Church Age believer’s identification with Christ in His resurrection, ascension and session (Col. 3:1-4).

b. Experiential: The function of the Church Age believer’s spiritual life in time through the utilization of the 2 Great Divine Provisions of the Spirit of God and the Word of God (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

c. Ultimate: The perfection of the Church Age believer’s spiritual life at the Rapture of the Church which is the completion of the Plan of God for the Church Age (1 Cor. 15:53-54; Gal. 6:8; 2 Pet. 5:10; John 6:40).

91. The grace of God is revealed and expressed through the Word of God in that it provides the believer vital information that is essential for the believer to achieve tactical victory over the enemy and tactical victory for the believer is achieved by exploiting Christ’s victory at the cross over the believer’s 3 great enemies:
   a. Satan
   b. Satan’s Cosmic System
   c. Old Sin Nature.

92. The Holy Spirit reveals the Word of God to the believer making it understandable to the believer since the Word of God is spiritual phenomena (Jn. 16:13-15; 1 Cor. 2:10-16).

93. A passage, which teaches that the Word of God is the 1st great logistical grace provision, is 2 Timothy 2:1.
   2 Tim 2:1-4, “You therefore, my son, be strong in the grace that is in Christ Jesus. The things, which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. Suffer hardship with [me] as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.”

94. A “good soldier” endures and perseveres in the midst of undeserved suffering from spiritual combat with the kingdom of darkness by exploiting God’s logistical grace support.

95. The believer must be confident that God will take care of the logistics if he is to persevere and endure.

96. The believer acquires confidence that God will take care of the logistics by being confident that God loves Him.

97. The believer acquires confidence that God loves Him by trusting or having faith in the promises found in the Word of God that emphatically state that God loves him.

98. The greatest provision under logistical grace that God has given the believer is the Word of God which when applied to the believer’s thought process not only protects the believer’s soul as spiritual armor but also serves as a spiritual weapon in spiritual combat.

99. Satan seeks to separate the believer’s communication lines with God and he does so by separating the believer from the communication of the Word of God.

100. The Word of God states clearly that God loves us with a love that is unconditional, immutable, eternal, and self-sacrificial.

101. The Holy Spirit’s job is to reveal this to us while we are in fellowship.

102. “Be strong” in 2 Timothy 2:1 is the present passive imperative form of the verb endunamoo, which is endunamou, “to be empowered, to be invigorated.”

103. “In the grace” is composed of the following in the Greek:
   a. Preposition en, “by means of.”
   b. Instrumental feminine singular definite article te, “the.”
   c. Instrumental feminine singular form of the noun charis, which is chariti, “grace.”

104. This prepositional phrase refers to logistical grace support.

105. “Which is in Christ Jesus” is composed of the following:
   a. Locative feminine singular definite article te, “which.”
   b. Preposition en, “in.”
   c. Locative masculine singular noun Christo, “Christ.”
   d. Dative masculine singular proper name Iesou, “Jesus.”

106. The prepositional phrase en Christo Iesou contains a figure of speech called metonymy of the cause where the cause is put for the effect.
107. There are 4 categories of metonymy of the cause:
   a. The person for the action
   b. The instrument for the effect
   c. The thing or the action for its product
   d. The material cause for the matter made.
108. We have the person put here for the action.
109. The unique Person of Christ is put for His teaching or doctrine.
110. This last prepositional phrase en Christo Iesou states the location of logistical grace, namely, it resides in
    the mind of Christ, which is expressed in the doctrine of Christ Jesus, i.e. the Word of God.
111. The context of the book indicates that the present imperative of the verb endunamoo is ingressive and
    progressive meaning Timothy is begin and continue being empowered by the grace which is located in the
    doctrine of Christ Jesus.
112. This is a permissive passive, which implies consent or permission of the action of the verb on the part of
    the subject.
113. Paul is commanding Timothy to permit himself to be empowered by means of logistical grace provision,
    which is resides in the doctrines of Christ, i.e., the Word of God.
114. 2 Timothy 2:1: “You therefore, my son, from this moment on permit yourself to be empowered by means
    of the grace which resides in the doctrine of Christ Jesus.”
115. This metonymical use of the prepositional phrase en Chisto Iesou also appears in Philippians 4:7.
116. So, if we are to exploit God’s logistical grace support we must learn and apply the Word of God.
117. The 1st great divine provision under logistical grace that God has given the believer is the Word of God
    which when applied to the believer’s thought process not only protects the believer’s soul as spiritual armor
    but also serves as a spiritual weapon in spiritual combat.
118. So we must conclude that logistical grace support and provision cannot be utilized and exploited by the
    believer unless he applies the Word of God to his very own special set of circumstances.
119. Acts 14:3, “Therefore they spent a long time {there} speaking boldly {with reliance} upon the Lord, who
    was testifying to the word of His grace, granting that signs and wonders be done by their hands.”
120. Acts 20:32, “And now I commend you to God and to the word of His grace, which is able to build {you}
    up and to give {you} the inheritance among all those who are sanctified.” Colossians 1:6 states that we
    know of the grace of God by means of Truth. Col 1:3-6, “We give thanks to God, the Father of our Lord
    Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which
    you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard
    in the word of truth, the gospel which has come to you, just as in all the world also it is constantly
    bearing fruit and increasing, even as {it has been doing} in you also since the day you heard {of it} and
    understood the grace of God by means of truth.”
121. The grace of the Lord Jesus Christ or His gift is His Words, His thoughts.
122. His grace here is synonymous with His Word.
123. This forcefulness is expressed in a command, affirmation or objection.
128. Christ affirmed to Paul what he already knew...which is that the Word of Christ was sufficient to deal with his problem...his weakness.
129. This is an intensive perfect emphasizing the present results of a past action.
130. It means that Paul has remembered what the Lord said to him in the past and it still has present application for him in his suffering.
131. The word “grace” is the noun charis and refers to logistical grace provision from God in the form of the doctrines of Christ, i.e. the Word of God.
132. So we know that when Christ tells Paul that His “grace” is sufficient, we know it is not only directly related to Christ’s divine omnipotence but it also related to His logistical grace support and provision.
133. Now, what does Paul possess that Christ has given him that would provide Paul with divine power and logistical grace support and provision to handle his thorn in the flesh?
134. Quite simply, the Word of God, which is the mind of Christ.
135. The Word of God is the gift or the grace that provided Paul with the divine omnipotence he needed to handle the thorn in the flesh.
136. The Word of God is truly sufficient to handle our adversities.
137. The Word of God is the logistical grace provision that God has given to every believer in order to handle the problems in life.
138. The power of Christ dwells in the believer and the believer is thus sustained logistically when the believer thinks like Christ or when he applies the Word of God, which is the mind of Christ.
139. This in turn enables the omnipotence of God the Holy Spirit to convert objective truth (Bible doctrine) into subjective experience (application).
140. The Holy Spirit makes the Word of God understandable to the believer while the believer is in fellowship (Jn. 14:26; 15:26; 16:13-15; I Cor. 2:9-16).
141. 2 Corinthians 12:9, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me."
142. The phrase “is perfected” is the 3rd person singular present passive indicative of the verb teleo, “to achieve one’s object.”
143. The Lord’s divine power as it is expressed in His Word achieved its purpose or objective in Paul’s weakness.
144. Divine power becomes efficacious in our human weakness.
145. The power of God finds its consummation or reaches its objective by means of human weakness.
146. This is a gnomic present expressing a general timeless fact or dogmatic statement of fact.
147. So the gnomic present is saying here that the power of God as a general timeless fact or an eternal truth, or dogmatic statement of fact, finds its consummation or reaches its objective by means of human weakness.
148. This is a permissive passive, which implies consent or permission.
149. The permissive passive is saying here that our human weakness allows the power of God and the grace of God to achieve its purpose or objective in the life of the believer.
150. 2 Corinthians 12:9: “And He has said to me for my benefit and it still has application at the present time, my grace is as an eternal truth is sufficient for you, for my power is as an eternal truth finds its consummation in human impotence. Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.
151. The objective of human weakness and the crucifixion of self is to manifest the power of Christ as Paul says at the end of verse 9.
152. The power of Christ is manifested in the believer who applies the Word of God which Hebrews 4:12 states: “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”
153. In Paul’s human weakness Christ was present to him with His power since he could no longer depend upon self, but God.
154. The believer cannot experience the grace of God, the power of God and the life of God until self is out of the way.
155. Gal 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the [life] which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”
156. When we are not dependent upon self, then the life of Christ can emerge in us.
157. We must not be dependent upon reasonings but rather upon the Word of God and specifically, the word of the Cross (1 Cor. 1:18), which states that we have been crucified with Christ.
158. We must reject human viewpoint and utilize divine viewpoint.
159. So the power of God and the grace of God are expressed in the believer when self-life has been put to death.
160. When our lives are shaken and we lose confidence in ourselves and are no longer dependent upon ourselves, then the power of Christ and the life of Christ will manifest itself in our lives.
161. The Word of God is the believer’s spiritual armor and spiritual weaponry.
162. The Word of God is the believer’s logistical grace support, which provides the believer with spiritual armor and weaponry to defend his soul and attack the enemy’s thought projections.
163. It is the Word of God that reveals God’s will, purpose and plan for our lives.
164. Eph 6:10-18, “Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual {forces} of wickedness in the heavenly {places.} Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil {one.} And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.”
165. Ephesians 6:10-18 reveals to us that the Word of God performs a 2-fold function for the soldier of Christ:
   a. Defense: The Word of God serves as spiritual armor to protect the believer’s soul from the thought projections of the kingdom of darkness and the propaganda produced by the cosmic system of Satan.
   b. Offense: The Word of God serves as a spiritual weapon to destroy the lies propagated by Satan and his cosmic system and cosmic army.
166. The phrase “of the Spirit” is possessive genitive composed of 2 words in the Greek:
   a. Genitive neuter singular definite article tou.
   b. Genitive neuter singular form of the noun pneuma, which is pneumatos.
167. Since this is a possessive genitive, we could translate this “the sword wielded by the Spirit.”
168. The Word of God serves as the weapon. Heb 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”
169. The Holy Spirit is the member of the Trinity who wields or uses the Word as a spiritual weapon in spiritual combat for the believer. Christ used it in the desert with the devil.
170. It is the sword wielded by the Spirit because the Spirit of God gives it and inspires it.
171. The Spirit’s aid is needed for its illumination, interpretation and application.
172. We must allow the Spirit to perform His function.
173. The analogy that Paul is using here is from the ancient world of course.
174. The Holy Spirit employs the Word of God as a sword to defeat the enemy.
175. It is the Holy Spirit that wields the word of God as a weapon against our invisible enemy the kingdom of darkness.
176. We disarm ourselves spiritually speaking when we are not filled with the Spirit or in other words, not permitting the Spirit to fight for us.
177. When we as Christian soldiers permit the Holy Spirit to influence and are applying the Word of God, we will defeat Satan and the kingdom of darkness.
178. When we are obedient to the Word of God then the Holy Spirit can wield the Word of God to defeat our enemy, Satan and the kingdom of darkness.
179. They cannot stand against the Christian soldier who is armed and knows how to use his weapon: the Word of God.
180. The Christian soldier has superior weaponry than his invisible enemy, Satan and the kingdom of darkness.
181. So the promises of the Word of God serve as an anchor for the soul of the believer in adversity.
182. They serve as a protection and give the believer encouragement to persevere and endure in the devil’s world.
These 2 Great Divine Provisions, the Spirit of God and the Word of God work in concert with one another to provide the believer everything that his soul needs to be sustained and protected by the lies of the cosmic system of Satan.

They work in conjunction with one another to serve as spiritual armor and weaponry for the believer, which enables them to exploit the strategic victory of Christ over Satan at the cross of Calvary.

The Spirit does not operate independently from the Word of God when He is actively working on behalf of the believer.

His primary mission on planet during the church age is to glorify Christ.

John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose [it] to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose [it] to you.”

The Word of God informs the believer of all that God has provided for the believer through Person, Work and Life of the Lord Jesus Christ.

We also noted that all of the believer’s logistical grace support in the form of air to breathe, food, clothing, shelter, and transportation is the creation of the Word of God.

Everything that exists has come into existence because of the Word of God and continues to be sustained because of the Word of God.

John 1:3, “All things came into existence through Him, and apart from Him nothing came into existence that has come into existence.”

Heb 1:1-3, “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”

The Word of God has provided every believer regardless of spiritual status, Bible teaching, air to breathe, food, shelter, clothing, transportation, friends.

We employ the military metaphor logistical grace to describe these provisions, which have been created by the Word of God. None of these things mentioned above would ever exist were it not for the Word of God.

The air we breathe, food, shelter, clothing, transportation, friends would not exist if it were not for the Word of God.

All of these logistical grace provisions, which are the creation of the Word of God, are designed to sustain the physical body, human life.

But the Word of God not only sustains human life, but it also more importantly serves to sustain, protect and prosper the soul of the believer when it has been applied to the believer’s thought process.

As we have noted the human soul is the battleground for the war that is taking place between Christ and Satan.

2 Cor 10:3-6, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. [We are] destroying speculations and every lofty thing raised up against the knowledge of God, and [we are] taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.”

Human history was designed to resolve this conflict between Christ and Satan and in particular the function of the human soul.

The obedience of the impeccable humanity of Christ in hypostatic union defeated Satan at the cross.

Philippians 2:5-11, “Everyone continue thinking this (according to humility) within yourselves, which was also in (the mind of) Christ Jesus, Who although existing from eternity past in the essence of God, He never regarded existing equally in essence with God an exploitable asset. On the contrary, He denied Himself of the independent function of His deity by having assumed the essence of a slave when He was born in the likeness of men. In fact, although He was discovered in outward appearance as a man, He humbled Himself by having entered into obedience to the point of spiritual death even death on a Cross. For this very reason in fact God the Father has promoted Him to the highest-ranking position and has awarded to Him the rank, which is superior to every rank. In order that in the sphere of this rank possessed by Jesus every person must bow, celestials and terrestrials and sub-terrestrials. Also, every person must publicly acknowledge that Jesus Christ is Lord for the glory of God the Father.”
203. The voluntary substitutionary spiritual death of Christ on the cross has achieved this victory over Satan. God is proclaiming this victory ever since by means of the Gospel. Christ’s victory at the Cross can be appropriated by members of the human race through faith in the Gospel message, which proclaims Christ’s death and resurrection (Jn. 3:15-16; Acts 16:31).

204. The impeccable humanity of Christ in hypostatic union, the Last Adam has defeated Satan and has reclaimed the authority and dominion over creation that Satan usurped from the 1st Adam.

205. This victory was achieved 2000 years ago at the cross and the gospel is the victorious proclamation of Christ’s victory at the cross. Satan seeks to suppress this victorious proclamation that he has been defeated.

206. This victorious proclamation of Christ’s victory sets members of the human race free from satanic tyranny when it is accept through faith alone in Christ alone. Satan is the enemy of the human race.

207. He enslaves the human race through fear of death. Christ has defeated the power that the fear of death has over the entire human race with His death and resurrection.

208. Heb 2:14-15, “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.”

209. Fear is the great power that Satan uses to enslave the human race.

210. The only deliverance from such fear is Christ.

211. The human soul needs Christ!

212. He is the only provision from God that gives the human race deliverance from the tyranny of Satan.

213. The human soul if left to its own devices cannot stand against the fallen angels because they are superior to humanity in every way.

214. In fact, they are invisible and seek to deceive the entire world that they don’t exist.

215. 1 Jn 5:19, “We know that we are of God, and that the whole world lies in [the power of] the evil one.”

216. Rev 12:9, “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.”

217. Satan has an ingenious propaganda system. He majors in misinformation and deception.

218. Satan and his legions attack the veracity and integrity of the Scriptures and they wage war against its communicators.

219. 2 Tim 3:8, “Just as Jannes and Jambres opposed Moses, so these {men} also oppose the truth, men of depraved mind, rejected in regard to the faith.” Why do they attack the Word of Truth and its communicators? They do so in order to suppress the Truth of God, which they cannot defeat.

220. 2 Cor 13:8, “For we can do nothing against the truth, but {only} for the truth.”

221. The unbeliever has no defense for the deception and propaganda from the kingdom of darkness since they will not receive the Lord Jesus Christ who is the way, the truth and the life.

222. They have no defense against the deception and lies of Satan because they do not possess Truth of the Word of God in their souls.

223. The unbeliever receives his freedom from Satan through faith alone in Christ alone.

224. Faith in the Word of Truth brought us forth out of the bondage of the tyrant Satan.

225. James 1:18, “In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.”

226. And our faith in the Word of God after salvation appropriates Christ’s strategic victory over Satan at the cross. It is faith in the Word of the Cross, which provides the believer the omnipotence of God that can defeat the enemy.

227. 1 Cor 1:18, “For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”

228. Faith in the Word of God is the way to victory over the enemy, Satan.

229. 1 Jn 5:1-4, “Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the {child} born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

230. 1 Jn 2:13-14, “I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. I have written to you, fathers, because you know Him who has been from
the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.”

231. Victory over the enemy is achieved by the believer who submits to the authority of the Word of God and is obedient to the Word of God.

232. James 4:7, “Submit therefore to God. Resist the devil and he will flee from you.”

233. The 2 Great Divine Provisions of the believer (Spirit and the Word) enable the believer to exploit the strategic victory of Christ at the cross, which was achieved by means of His voluntary substitutionary spiritual death on the cross.

234. God is proclaiming this victory ever since by means of the Gospel. Christ’s victory at the Cross can be appropriated by members of the human race through faith in the Gospel message, which proclaims Christ’s death and resurrection (Jn. 3:15-16; Acts 16:31).

235. The impeccable humanity of Christ in hypostatic union, the Last Adam has defeated Satan and has reclaimed the authority and dominion over creation that Satan usurped from the 1st Adam.

236. This victory was achieved 2000 years ago at the cross and the gospel is the victorious proclamation of Christ’s victory at the cross. Satan seeks to suppress this victorious proclamation that he has been defeated.

237. As we have noted every believer at the moment of salvation has been enlisted as a soldier in the army of Christ.

238. Just as in the natural realm a nation provides for its soldiers logistically to fight in battle with the enemy to defend its sovereignty so God has provided for the believer logistically in order that they might fight the kingdom of darkness and defend the sovereignty of Christ.

239. Every nation provides for its soldiers armor and weapons. God has done this as well.

240. In fact the believer has infinitely superior weaponry than the fallen angels.

241. The enemy cannot stand against the Word of Truth. The Word of God serves as spiritual armor and weaponry for the believer as we noted in Ephesians 6:10-18.

242. As we have noted, Paul commanded Timothy to get his priorities straight and utilize the logistical grace provision of the Word of God to deal with his adversities that he was facing as pastor.

243. 2 Timothy 2:1: “You therefore, my son, from this moment on permit yourself to be empowered by means of the grace which resides in the doctrine of Christ Jesus.”

244. The Lord had to remind Paul of this same grace provision of the Word of God, which the Lord told Paul was sufficient to handle his physical problem, which was an eye disease called ophthalmia.

245. 2 Corinthians 12:9: “And He has said to me for my benefit and it still has application at the present time, my grace is (as an eternal truth) sufficient for you, for my power is (as an eternal truth) finds its consummation in human impotence. Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.”

246. Because the believer possesses superior armor and weaponry than he does, Satan seeks to distract the believer from hearing the communication of the Word of God.

247. We noted this in Luke 10 with the story of Martha and Mary and also Luke 8 with the parable of the seed and the sower.

248. He will also try to wear us out with problems and difficulties.

249. Dan 7:25, “He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.”

250. So the Word of God and the Spirit of God working in concert together provide the soldier of Christ Jesus with superior resources to fight spiritual combat.

251. Satan knows this and as we have noted seeks to blind the believer to this fact.

252. He knows that the believer will achieve certain victory over him and his army if the believer utilizes these Superior Resources-the Spirit and the Word.

253. 1 Jn 4:4, “You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.”

254. The Word of God provides the believer vital information that is essential for the believer to achieve tactical victory over the enemy.

255. This information from the Word of God reveals to the believer the implications of Christ’s death and resurrection on their life.

256. This information involves revealing who and what God is and His modus operandi.

257. It involves communicating to the believer what God has provided for the believer at the moment of salvation, namely the Spirit and the Word.
258. This vital information informs the believer of who God has made him to be as a result of accepting the Lord Jesus Christ as their personal Savior.

259. It reveals that the believer is a son of God, in union with Christ and positionally higher than the angels.

260. The Word of God reveals to the believer that he has an invisible enemy, namely Satan who seeks to deceive him.

261. It also reveals to the believer the means of defeating this invisible enemy, namely the Word of God.

262. It reveals to the believer that he has the Spirit of God as their spiritual Mentor to guide and empower to do the will of the Father and thus defeat the enemy.

263. The Word of God reveals to the believer that he has the provision of prayer where he can go to His heavenly Father and ask for aid to defeat the enemy.

264. The Word of God is the believer’s spiritual food. Matt 4:4, “But He answered and said, "It is written, "MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.”

265. The Word of God provides encouragement to the believer.

266. Romans 15:4-5, “For whatever stands written was written for our instruction so that through the endurance and through the encouragement which is derived from the Scriptures, we might possess confidence. Now may the God of confidence and encouragement provide all of you with the same mind toward each other according to Christ Jesus.”

267. Failure to receive this information spells certain spiritual defeat for the believer. So the strategy of Satan and his legions against the church is to sever its communications with God.

268. For they know that if the church becomes aware of who and what God has made them to be, they know that they will be defeated.

269. They know, if the church becomes aware of the implications of Christ’s victory at the cross and His resurrection, they will be defeated.

270. They know, if the church becomes aware of the fact that they are a son of God, in union with Christ, positionally higher than the angels, possessing superior armor and weaponry, they will most surely be defeated.

271. The soldier of Christ Jesus must be obedient to his written orders just as the soldier in the natural realm must be obedient to his written orders.

272. Obedience to God is manifested by the believer who is a doer of the Word (James 1:17-25).

273. The Spirit of God through the communication of the Word of God instructs the believer as how to defeat the enemy and therefore, the Word of God is the means by which the believer can exploit that strategic victory of Christ’s across the cross.

274. The Spirit of God (the 2nd Great Divine Provision) through the communication of the Word of God is the means by which God the Father communicates to the believer the strategic victory of His Son Jesus Christ over Satan at the cross.

275. The Word of God instructs the believer as how to defeat the enemy and therefore, the Word of God is the means by which the believer can exploit that strategic victory of Christ’s across the cross.

276. John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

277. John 15:26, “When the Helper comes, whom I will send to you from the Father, {that is} the Spirit of truth who proceeds from the Father, He will testify about Me.”

278. John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose {it} to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose {it} to you.”

279. 1 Cor 2:9-11, “but just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM. For to us God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the {thoughts} of a man except the spirit of the man which is in him? Even so the {thoughts} of God no one knows except the Spirit of God.”

280. There are several passages that state the believer is to give heed to what the Spirit is saying to the churches because of this spiritual principle that the Spirit takes the doctrines of Christ and makes them understandable to the believer.
281. The Spirit speaks to the church through the communication of the Word of God.
284. 1 Cor 12:3, “Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.”
285. 1 Tim 4:1, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.”
286. Heb 3:7, “Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE.”
287. Rev 2:11, “He who has an ear, let him hear what the Spirit says to the churches.”
288. Rev 2:17, “He who has an ear, let him hear what the Spirit says to the churches.”
289. Rev 2:7a, “He who has an ear, let him hear what the Spirit says to the churches.”
290. Rev 3:6, “He who has an ear, let him hear what the Spirit says to the churches.”
291. Rev 3:13, “He who has an ear, let him hear what the Spirit says to the churches.”
292. Rev 3:22, “He who has an ear, let him hear what the Spirit says to the churches.”
293. Also, another essential item that every single believer in the Lord Jesus Christ must understand if he is to ever grow to spiritual maturity is that God has given the spiritual gift of pastor-teacher to the church. God has delegated authority to certain men in the body of Christ to exercise this authority.
294. The spiritual growth of each individual believer is dependent upon that which the pastor-teacher provides, namely, the Word of God, which he is to communicate (Eph. 4:7-16).
295. He who has an ear, let him hear what the Spirit says to the churches.
296. Heb 3:7, “Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE.”
297. Col 2: 18-19, “Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.”
298. Every believer has been assigned to a pastor-teacher. 1 Pet 5:1-4, “Therefore, I exhort the elders among you, as {your} fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to [the will of] God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory.”
299. God has given the spiritual gift of pastor-teacher to men only.
300. 1 Tim 3:2, “An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach.”
301. According to the Scripture a woman is to never exercise authority over a man. 1 Tim 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”
302. The pastor has been delegated authority from the Lord Jesus Christ.
303. He is the human instrument used by God to communicate His Word.
304. The pastor-teacher has 3 responsibilities that are the means by which he tends and shepherds the flock of God:
   a Study
   b Teach
   c Pray.
305. Study: 2 Timothy 2:15, “Diligently study to present yourself to God approved, a workman not ashamed, accurately communicating the Word of Truth.”
306. Teach: 1 Timothy 4:13, “Give attention to the public reading (of Scripture), exhortation (message of grace for the sanctification of the believer), and teaching.” 1 Timothy 4:2, “Proclaim the word.” Titus 2:1, “But as for you (Titus), speak the things which are fitting for sound doctrine.”
307. Pray: Acts 6:1-4, “Now at this time while the disciples were increasing [in number] a complaint arose on the part of the Hellenistic [Jews] against the [native] Hebrews, because their widows were being overlooked in the daily serving [of food] So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word.”
308. If a pastor loves the Lord and the Lord’s flock, he will feed them.
John 21:15-17, “So when they had finished breakfast, Jesus said to Simon Peter, "Simon, {son} of John, do you love Me more than these?" He said to Him, "Yes, Lord; you know that I love you." He said to him, "Tend My lambs. He said to him again a second time, "Simon, {son} of John, do you love me?" He said to Him, "Yes, Lord; you know that I love you." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, {son} of John, do you love me?" Peter was grieved because He said to him the third time, "Do you love me?" And he said to Him, "Lord, you know all things; you know that I love you." Jesus said to him, "Tend My sheep."

Those pastor’s who are diligent in feeding the flock of God are to be highly esteemed.

1 Thes 5:12-13, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another.”

The congregation is to imitate their conduct, which is a result of applying that which they teach their congregation.

Heb 13:7, “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”

The congregation is to submit to their spiritual authority since they keep watch over the souls of the congregation.

Heb 13:17, “Obey your leaders and submit {to them} for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

The pastor is to make the Word of God available on a daily basis to the congregation. Our Lord set the example for the pastor-teacher in the church age by teaching daily in the Temple (Matt. 26:55; Mark 14:49; Luke 19:47).

He is to be repetitious in his teaching since he is the believer’s spiritual drill instructor and just like drill instructor in the military is repetitious in training troops in the use of their weapons for combat so the pastor-teacher is to be repetitious in training his spiritual troops in the use of the spiritual weapon (the Word of God) for spiritual combat (Phlp. 3:1; 2 Pet. ).

2 Pet 3:1-2, “This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior {spoken} by your apostles.”

Although the pastor-teacher is the spiritual authority in the local assembly, he is not to lord his authority over the congregation.

He is to adhere to the principle of spiritual authority operate, namely, humility.

His humility is expressed through sacrifice and service to the congregation by study and teaching, which provides the congregation their spiritual food.

His authority is solely derived from the Scriptures.

His policies are to be solely are to be derived from the mystery doctrines for the church age.

He is not to employ any Madison Avenue techniques to get people to come to his church. He is not to institute programs to attract parishioners, but is simply to communicate the Word of God. The Word of God is to be the attraction.

The spiritual growth of each individual believer is dependent upon that which the pastor-teacher provides, namely, the Word of God, which he is to communicate.

Ephesians 4:7-10 speaks of the Ascension and Session of the humanity of Christ as a result of our Lord’s Strategic Victory at the Cross in the Angelic Conflict.

Ephesians 4:11 says that as a result of our Lord’s Ascension and Session, the Church was given 4 spiritual gifts designed for the communication of Bible Doctrine.

Ephesians 4:12 states the 3 fold purpose of these spiritual gifts.

Ephesians 4:13-15 goes on to state that attainment of Christ-like character in the believer is our Lord’s ultimate purpose in providing these 4 communication gifts.

Only 2 of these communication gifts are extant today. The spiritual gift of evangelist was designed by God to communicate the doctrine of the Gospel to the unbeliever.

The spiritual gift of Pastor-Teacher was designed by God to communicate the whole realm of Bible Doctrine to the believer.

The apostle Paul in Ephesians 4:16 used the Haphe Metaphor to describe the function of the spiritual gift of Pastor-Teacher in the Body of Christ. In the Haphe Metaphor, the man with the spiritual gift of Pastor who supplies the believer with the necessary spiritual food which when learned and applied produces spiritual growth.
333. Just as joints are essential in the physical body to provide freedom of movement so the spiritual gift of Pastor-Teacher is essential for freedom of movement spiritually in the spiritual body of Christ. Outline of Ephesians 4:7-16:

334. The Haphe Metaphor is used by Paul to illustrate the fact that the Lord Jesus Christ uses men with the spiritual gift of Pastor-Teacher to amply supply the individual members of His Body with the Word of God.

335. The Lord Jesus Christ, as the Head of the Body, feeds the individual members of His Body (the Church) through men with the spiritual gift of Pastor-Teacher, who by metaphor are referred to here in Ephesians 4:16 as His “joints.”

336. Spiritual growth in the believer is based upon the information, which the Pastor-Teacher supplies in his daily communication of the Word of God. Submission to the Pastor-Teacher’s authority is absolutely essential in growing to spiritual maturity.

337. The spiritual gift of Pastor-Teacher is the vehicle that God uses to feed the believer the necessary spiritual food which when applied produces spiritual growth in the believer.

338. God in His grace has given every believer at the moment of faith in Christ the necessary equipment to learn and apply the Word of God.

339. We have been given a human spirit at the moment of salvation through Regeneration (John 3:3; 1 Thess. 5:23).

340. God has given us a non-meritorious system by which every believer can learn the whole realm of Bible Doctrine and grow spiritually regardless of educational background or human IQ.

341. In grace, God has provided the completed canon of Scripture.

342. The spiritual gift of Pastor-Teacher is the vehicle to communicate the Word of God.

343. The local church is the classroom where doctrine is taught.

344. The privacy of the Royal Priesthood allows the believer to be objective as he learns.

345. The human spirit in conjunction with the human soul converts doctrine from something that is merely comprehended into something thoroughly understood and useable for both spiritual growth and application to life.

346. Knowing God is dependent upon knowing God’s Word.

347. As it is sometimes said, “a man’s name is as good as his word,” so God’s reputation or name is dependent on the truth, faithfulness and accuracy of His Word and one’s knowledge of the Scriptures.

348. The importance of the Scripture in our lives as believers is further expressed in Psalm 138.

349. Ps 138:2, “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.”

350. With this in mind, let us consider what the attributes of the Bible.

351. Ps 19:7-14, “The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. The precepts 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 forever; the judgments of the LORD are true; they are righteous altogether. They are more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by them your servant is warned; in keeping them there is great reward. Who can discern {his} errors? Acquit me of hidden {faults.} Also keep back your servant from presumptuous {sins;} let them not rule over me; then I will be blameless, and I shall be acquitted of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my Redeemer.”

352. The Word of God is eternal (Is. 40:8).

353. The Word of God is omnipotent (Heb. 4:12).

354. It is perfect, tried and true…. tested and found flawless (Ps. 12:6; 19:7; 119:140).

355. The Scripture declares its own inerrant and unadulterated character (Ps. 19:8-9).

356. The Word of God is more valuable and precious and desirable than gold (2 Pet. 1:2-4; Ps. 19:10).

357. It is through the Scripture that God builds up the believer’s trust in Himself (Rm. 10:17).

358. The spiritual growth of each individual believer is dependent upon that which the pastor-teacher provides, namely, the Word of God, which he is to communicate.

359. We must remember that each believer in the Lord Jesus Christ is a member of His body.

360. Each member of the body of Christ has a certain function in the body.

361. Paul employs the body of Christ metaphor in 1 Corinthians 12 in order to teach the Corinthians that they are not independent of each but rather dependent upon each other.

362. Each believer has a different function in the body of Christ, which the rest of the body is dependent upon.
363. Rom 12:4-8, “For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, {each of us is to exercise them accordingly;} if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”

364. God gave the gift of pastor-teacher in order to feed the body of Christ so that it could have freedom of movement and function towards each other, operating in their spiritual gifts for the purpose of serving each other and as a result serving the Lord Jesus Christ.

365. The pastor-teacher is dependent upon the congregation and the congregation is dependent upon the pastor-teacher.

366. The Pastor can’t teach if there is no congregation and the congregation can’t grow spiritually if there is no pastor. If the pastor has no congregation to teach, he can’t function in his spiritual gift.

367. If the congregation has no pastor to feed them, then the congregation will not grow spiritually.

368. If the congregation cannot grow spiritually, then they will not be able to operate in their spiritual gifts since the information that the Pastor supplies is the means of spiritual growth, namely, the Word of God.