

S T U D Y G U I D E

Foundations of Grace: New Testament

Steven J. Lawson



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421 Ligonier Court, Sanford, FL 32771

E-mail: info@ligonier.org

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The Long Line Continues

INTRODUCTION

The absolute uniformity of the doctrines of grace in the Old Testament carries over with an equal uniformity to the New Testament. The reason for this consistency is that the doctrines of grace did not originate with man. They are God's doctrines. In this lesson, Dr. Lawson introduces this study of the doctrines of grace in the New Testament by providing an overview of five primary characteristics of the doctrines of grace.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Understand the origins of the doctrines of grace
- Name the doctrines of grace and summarize their theology
- Identify five primary characteristics of the doctrines of grace

KEY IDEAS

- Without exception, all the biblical authors in the Old Testament and New Testaments taught the doctrines of grace—there are no contradictions in the theology of the Bible.
- The doctrines of grace are biblical, clear, precise, Trinitarian, and counterintuitive.
- The five doctrines of grace are taught in the New Testament with such doctrinal precision that there is no room for compromising a single one of them.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Who are some people in the New Testament who continue the long line of godly men from the Old Testament?
- Imagine you were able to create your own religion. Would it have anything like the doctrines of grace in it? Why or why not?

Scripture Reading

You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

—2 Timothy 3:10–17

- What were sacred writings with which Timothy was acquainted from his childhood? What are they able to do?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Biblical and Clear

0:00–8:38

- Why does Dr. Lawson prefer the phrase “the doctrines of grace” over the phrase “the five points of Calvinism”?

- Upon what are the doctrines of grace ultimately founded?
- What are some adjectives that Dr. Lawson uses to describe the clarity with which the doctrines of grace are taught in the Bible?

Precise, Trinitarian, and Counterintuitive

8:38–24:20

- Using the acronym TULIP, what are the five doctrines of grace?
- In terms of the Father, Son, and Holy Spirit, who is involved in our salvation?
- What does Dr. Lawson mean by saying that the doctrines of grace are “counterintuitive”?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- Which of the five doctrines of grace do you struggle with or have struggled with the most? Why? In your answer, define the doctrine.

If you are in a group, have the members discuss which of the five doctrines of grace they struggle with, or have struggled with, the most and why.

- All of the members of the Trinity are at work for our salvation, yet how may we categorize the primary work of each of the members of the Trinity?

If you are in a group, have the members read Titus 3:1–11. How is the work of the Trinity in our salvation represented? What type of lives are we called to live because of this work?

- How do our natural minds distort the various doctrines of grace?

If you are in a group, have some members select one of the doctrines of grace and describe how the natural mind distorts it.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the logical consistency of the doctrines of grace.
- Confess any inordinate desire to search into the secret things of God.
- Thank God for revealing Himself as a Trinity in the work of salvation.
- Ask God to work against your natural reasoning about the doctrines of grace.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. Why did Dr. Lawson argue for the phrase "the doctrine of grace" over "the five points of Calvinism"?
 - a. Calvin himself would not approve of the idea of Calvinism.
 - b. We shouldn't associate the doctrines of salvation with a man.
 - c. The five points were formed in mere reaction to Arminianism.
 - d. The doctrines of grace preceded the Reformation.
2. Which of the following is *not* an accurate assertion about the doctrines of grace?
 - a. They are biblically based.
 - b. They are clearly stated.
 - c. They are easy to accept.
 - d. They are counterintuitive.
3. Who or what is primarily at work in the work of effectual calling?
 - a. The Father
 - b. The Son
 - c. The Holy Spirit
 - d. The Word of God
4. What argument did Dr. Lawson make for verse-by-verse expository preaching in this lecture?
 - a. Verse-by-verse expository preaching can develop on the key biblical themes.
 - b. Verse-by-verse expository preaching is the only biblical form of preaching.
 - c. Verse-by-verse expository preaching cannot avoid the doctrines of grace.
 - d. Verse-by-verse expository preaching is not dictated by a congregation's needs.
5. Arminian theology fails to see the unity of the Trinity in the work of salvation.
 - a. True
 - b. False

-
6. Which of the following is a distortion of the doctrines of grace by the natural mind?
- a. Man cannot exercise faith because he is not morally able.
 - b. God elected some because of a foreseen exercise of faith.
 - c. Man requires the work of regeneration to exercise faith.
 - d. God preserves the elect in faith all the way to glorification.

Answer Key—

The Long Line Continues

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What were sacred writings with which Timothy was acquainted with from his childhood? What are they able to do?

The sacred writings with which Timothy was acquainted from his childhood were none other than the books of the Old Testament. Paul teaches here that the Old Testament is able to make one wise for salvation, so we should expect to find the doctrines of grace taught consistently in both the Old and the New Testaments.

During the Video

Biblical and Clear

- Why does Dr. Lawson prefer the phrase “the doctrines of grace” over the phrase “the five points of Calvinism”?

Dr. Lawson prefers “the doctrines of grace” over “the five points of Calvinism” because the doctrines of grace long preceded the Reformation. The doctrines of grace were well established in the Old and New Testaments long before the time of the Reformation.

- Upon what are the doctrines of grace ultimately founded?

The doctrines of grace were not devised by mortal men. They are founded on the Bible, and since the Bible is the Word of God, they are ultimately founded on Him. God is the author and architect of the doctrines of grace.

- What are some adjectives that Dr. Lawson uses to describe the clarity in which the doctrines of grace are taught in the Bible?

In describing the clarity of the doctrines of grace in the Bible, Dr. Lawson used such adjectives as “clearly stated,” “prominently positioned,” and “straightforward.” He also described the doctrines of grace in terms of what they are not: they are “not obscurely hidden,” “not concealed,” “not veiled,” and “not ambiguously taught.”

Precise, Trinitarian, and Counterintuitive

- Using the acronym TULIP, what are the five doctrines of grace?

The doctrines of grace are often memorized using the popular acrostic TULIP, which stands for total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.

- In terms of the Father, Son, and Holy Spirit, who is involved in our salvation?

Dr. Lawson stressed that the doctrines of grace are distinctly Trinitarian. There isn't merely one of the members of the Trinity at work in our salvation. The Father, Son, and Holy Spirit are all at work in our salvation.

- What does Dr. Lawson mean by saying that the doctrines of grace are “counterintuitive”?

By describing the doctrines of grace as being “counterintuitive,” Dr. Lawson means that the doctrines of grace are entirely antithetical to the natural mind. The logic of the doctrines of grace is the opposed to the logic of the flesh.

After the Video

- Which of the five doctrines of grace do you struggle with, or have struggled with, the most? Why? In your answer, define the doctrine.

The answer to this question is personal and should name one of the doctrines of grace that you find, or have found, particularly difficult to embrace or understand. In your answer, there should be a definition of the doctrine based on the lecture.

- All of the members of the Trinity are at work for our salvation, yet how may we categorize the primary work of the each of the members of the Trinity?

All of the members of the Trinity are at work for our salvation such that we can describe each of Them as Savior. Just as the members of the Trinity are one God, They are unified in Their work of salvation, yet the Father, Son, and Holy Spirit can be understood in terms of Their primary work in salvation. As Dr. Lawson described it, the Father authored salvation, the Son accomplished salvation, and the Spirit applies salvation.

- How do our natural minds distort the various doctrines of grace?

Our natural minds distort the doctrines of grace in numerous ways. We naturally reject total depravity by concluding that man is basically good. We reject unconditional election by reasoning, on the basis of man's natural ability, that man can choose God and that God elects man in accordance with a foreseen faith. We reject limited atonement by reasoning that Jesus must have made salvation possible for everyone if man has an innate ability to place faith in Him. We reject irresistible grace by reasoning that faith then precedes regeneration. We reject the perseverance of the saints by reasoning that, since it our responsibility to believe to get into the kingdom, then it is ultimately in our hands to stay in the kingdom.

REVIEW QUIZ

Lesson 1

1. **D.**
Dr. Lawson firmly asserted that the doctrines of grace are biblically based. Because of this biblical foundation, Dr. Lawson prefers the phrase “the doctrines of grace” as opposed to “the five points of Calvinism.” The doctrines of grace were rooted in the Bible long before the Reformation and are thus rooted in the very mind of God.
2. **C.**
In this lecture, the doctrines of grace were described as biblical, clear, and even as counterintuitive. They were not described as easy to accept or understand. Based on the idea that they are counterintuitive to the natural mind, one can expect some resistance in affirming them without the work of the Holy Spirit.
3. **C.**
Dr. Lawson discussed the Trinitarian nature of the doctrines of grace, which can be categorized in terms of the particular work of the Trinity. He asserted that we can think of salvation in terms of the Father authoring it, the Son accomplishing it, and the Spirit applying it. Effectual calling should be understood as part of the application of salvation. Thus, the Holy Spirit is primarily at work in effectual calling.
4. **C.**
In this lecture, Dr. Lawson made an argument for verse-by-verse expository preaching. His argument was based on the clearly stated nature of the doctrines of grace in Scripture. If someone preaches through entire books of the Bible, then the doctrines of grace cannot be avoided. The doctrines of grace will naturally present themselves because they are clearly stated in Scripture.
5. **A.**
Dr. Lawson asserted that the Arminian “divides the Trinity.” The reason for such an assertion can be seen in detail in Dr. Lawson’s breakdown of how the natural mind twists the doctrines of grace. One example of this division within the Trinity is the Arminian belief that Jesus died for everyone’s sins, yet only some are elected by the Father.
6. **B.**
All of the doctrines of grace are logically consistent. The only answer to this question that is not consistent with the doctrines of grace understands election on the basis of a foreseen faith. Election is unconditional, so it cannot be based on something someone does. It is not earned and is not based on a work of faith.

2

The Grace & Love of God

INTRODUCTION

The doctrines of grace are a pure expression of God's love and grace. In the previous lecture, Dr. Lawson introduced five characteristics of the doctrines of grace to begin our study through the New Testament. In this lecture, Dr. Lawson continues his introduction by offering seven more characteristics of the doctrines of grace to show the coherent arrangement and rich theological content of the doctrines of grace.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Explain the logical and theological order of the doctrines of grace
- Understand what the doctrines of grace reveal about the character of God
- Name seven primary characteristics of the doctrines of grace

KEY IDEAS

- The doctrines of grace are arranged purposely in a logical progression of thought that also follows a theological progression related to the Trinity.
- The doctrines of grace are inseparably connected, founded on the sovereignty of God, and prominently featured throughout the New Testament.
- The doctrines of grace reveal not only God's power but also God's gracious love.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Is it possible for the elect not to be saved? Why or why not?
- To what degree did you understand the various doctrines of grace when God saved you? Why is it important to be able to articulate the doctrine of grace?

Scripture Reading

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. . . . He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

—John 1:1–4, 10–13

- What does this passage reveal about Jesus? What does this passage reveal about how someone becomes a child of God?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

The Perfections of Grace

0:00–9:28

- In what ways are the doctrines of grace ordered or categorized?
- What doctrine ultimately serves as the foundation for the doctrines of grace?

The Undeniable Love of God

9:28–24:32

- In what parts of the New Testament are the doctrines of grace found?
- What does Dr. Lawson mean by the doctrines of grace being “broadly inclusive”?
- What did Christ accomplish on the cross?

- What did Dr. Lawson assert is the only thing we contribute to our salvation?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What are the implications of the prominence of the doctrines of grace in the teachings of the New Testament?

If you are in a group, have the members read Ephesians 1:3–14. What doctrines of grace or theological topics would you expect to be preached in a sermon on this passage?

- How do the doctrines of grace demonstrate God's love?

If you are in a group, have the members discuss why it is that people commonly object to the doctrines of grace. How would you show someone that the doctrines of grace are fundamentally doctrines of love?

- In this lecture and the previous lecture, Dr. Lawson identified twelve characteristics of the doctrines of grace. Which of these do you consider the most interesting or important?

If you are in a group, have the members discuss what they considered to be the most interesting or important of the twelve characteristics of the doctrines of grace for this lecture and the previous lecture.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for making the doctrines of grace so prevalent in His Word.
- Confess your slothfulness in reading the Word of God in a spirit of thankfulness.
- Thank God that He did not spare even His only Son to lovingly save you.
- Ask God to deepen your appreciation for His love for you in Christ.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What characteristic of the doctrines of grace was Dr. Lawson emphasizing when discussing the different genres of the New Testament?
 - a. Logically ordered
 - b. Broadly inclusive
 - c. Prominently featured
 - d. Sovereignly executed
2. What word best summarizes the salvation secured by the death of Christ?
 - a. Hypothetical
 - b. Universal
 - c. Possible
 - d. Actual
3. What did Dr. Lawson name as Paul's magnum opus on the gospel?
 - a. Galatians
 - b. Romans
 - c. Ephesians
 - d. Philippians
4. What is the only thing we contribute to our salvation?
 - a. Sin
 - b. Faith
 - c. Repentance
 - d. Good works
5. The doctrines of grace can be interpreted through a synergetic lens.
 - a. True
 - b. False
6. Which of the following is *not* true about the broadly inclusive nature of redemption?
 - a. Redemption is applied to every person.
 - b. Redemption is applied to all types of people.
 - c. Redemption is applied to both Jews and gentiles.
 - d. Redemption is applied to all of God's elect.

Answer Key—The Grace & Love of God

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What does this passage reveal about Jesus? What does this passage reveal about how someone becomes a child of God?

This passage reveals that Jesus is nothing less than God, that He dwelled with the Father as the Word before His incarnation and dwelled with man as the light of the world during His incarnation. Though not all received Him, those who believed in His name became children of God by the will of God. We are saved by grace through faith in Christ alone. To God be the glory.

During the Video

The Perfections of Grace

- In what ways are the doctrines of grace ordered or categorized?

The doctrines of grace are ordered in a logical and a theological progression and can be categorized in terms of their relationship to God and man. They are logically arranged in that each one coherently follows the last. They are theologically arranged in that the ones concerning the work of God in salvation can be traced from eternity past into redemptive history in a sequential progression. These doctrines of grace can further be categorized in relationship to the work of the Father, Son, and Holy Spirit.

- What doctrine ultimately serves as the foundation for the doctrines of grace?

The doctrine of God's sovereignty ultimately serves as the foundation for the doctrines of grace, for they originated in the sovereign will of God. Because God is sovereign, there are no contingencies upon which the doctrines of grace stand or fall. They are founded on His almighty and unchanging will, ensuring the salvation of all God's elect.

The Undeniable Love of God

- In what parts of the New Testament are the doctrines of grace found?

The doctrines of grace are found in every part and genre of the New Testament. This is why Dr. Lawson can say that the doctrines of grace are prominently featured. Whether it be gospel narratives, epistles, or prophecy, the doctrines of grace will be found.

- What does Dr. Lawson mean by saying that the doctrines of grace are “broadly inclusive”?

When Dr. Lawson discusses the doctrines of grace as “broadly inclusive,” he means that the doctrines of grace contain God’s saving purposes throughout the whole earth. They are broadly inclusive not in that they teach a salvific universalism but in that God saves a people for Himself from around the world, from every tribe, tongue, and nation.

- What did Christ accomplish on the cross?

On the cross, Christ actually accomplished salvation for the elect through His death. Dr. Lawson stressed that Christ did not merely make salvation possible. The atonement does not merely open up the possibility of reconciliation to us. No, it actually accomplished salvation for us.

- What did Dr. Lawson assert is the only thing we contribute to our salvation?

Dr. Lawson asserted that the only thing we contribute to our salvation is our sin, which was laid upon the Lord Jesus Christ on the cross. Dr. Lawson emphasized this to show how the doctrines of grace are purely of grace. They are not contingent upon our good works or even our repentance and faith, for all of these are gifts of God.

After the Video

- What are the implications of the prominence of the doctrines of grace in the teachings of the New Testament?

There are many implications of the prominence of the doctrines of grace in the teachings of the New Testament. Dr. Lawson named one important implication: the prominence of the doctrines of grace in the New Testament means that the doctrines of grace should also be prominent in the way someone preaches or teaches the Bible.

- How do the doctrines of grace demonstrate God’s love?

The doctrines of grace demonstrate God’s love by presenting a system of doctrine based on God’s free choice to save sinners. The doctrines of grace proceed from the loving heart of God and reveal His eternal electing love. That God would choose even one person from a rebellious and sinful human race is beyond our comprehension. The doctrines of grace, in beginning with total depravity, clearly show that God is not choosing people who are good by nature. He loves them nonetheless in Christ.

- In this lecture and the previous lecture, Dr. Lawson identified twelve characteristics of the doctrines of grace. Which of these do you consider to be the most interesting or important?

The answer to this question is personal and should include an interesting or important characteristic of the doctrines of grace from this or the previous lecture. The twelve characteristics Dr. Lawson names are that the doctrines of grace are biblically based, clearly stated, theologically precise, distinctly Trinitarian, completely counterintuitive, logically ordered, welded together, sovereignly executed, prominently featured, purely gracious, and lovingly initiated.

REVIEW QUIZ

Lesson 2

1. **C.**

Dr. Lawson explained the various genres of Scripture to show that the doctrines of grace can be found in each and every one of them. This was to support the fact that the doctrines of grace are prominently featured. You will find them everywhere you look in the New Testament.

2. **D.**

Christ's sacrificial death made salvation actual for God's elect. It would be wrong to say that Christ's death merely made salvation possible, for His death was effectual for the elect. As directly implied by the doctrine of limited atonement, His death was not universal or hypothetical. When Christ saves, He actually saves.

3. **B.**

Dr. Lawson named the book of Romans as Paul's magnum opus on the gospel, as will be demonstrated in a future lecture. In this lecture, Dr. Lawson noted Paul's emphasis on election in Romans 9 and his doxological praise of God's mercy and His unsearchable ways in Romans 11.

4. **A.**

The only thing we contribute to our salvation is our sin. We do not bring anything to God that would merit our salvation, such as good works or even repentance and faith. All we contribute is our sin, but praise God that the penalty of our sin has been borne by Christ.

5. **B.**

The doctrines of grace are wholly monergistic. They cannot be interpreted through a synergistic lens. If the doctrines of grace rested on the cooperative work of God and man, then we could have no assurance of our salvation. Knowing that our salvation depends on the monergistic, sovereign work of God in Christ is our only infallible source of assurance.

6. **A.**

The broadly inclusive nature of redemption, as expressed in the doctrines of grace, rests on the fact that redemption is actually applied to all of God's elect, and God's elect comprises of all types of people and is not limited to any one people, class, or color. The broadly inclusive nature of redemption, however, does not entail universalism, which is at odds with the doctrines of grace on the whole.

3

Grace throughout the Ages

INTRODUCTION

God's grace extends triumphantly throughout the ages, calling men and women to believe the gospel and, when they do, bringing them all the way to glory. In this lecture, Dr. Lawson continues his introduction to the doctrines of grace in the New Testament with five additional characteristics of the doctrines of grace, exploring such concepts as man's responsibility and God's faithfulness to the church throughout all of history.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Understand the importance of man's responsibility to the gospel
- Name men who have faithfully taught the doctrines of grace in church history
- Explain five primary characteristics of the doctrines of grace

KEY IDEAS

- The doctrines of grace do not in any way alleviate man's responsibility to believe or share the gospel.
- The doctrines of grace have been taught by faithful men throughout the history of the church because they are the doctrines of the Bible.
- The doctrines of grace protect the church from false doctrine and communicate the triumph of the gospel and the certainty of glorification for all who believe.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Since God is sovereign, is man responsible for his actions? How do you know?
- Do you have a heart for those who have not yet come to know Christ?
- Throughout history, who are some men who have taught the doctrines of grace?

Scripture Reading

So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

—Acts 2:41–47

- What behaviors characterized those who were saved in this passage? Who is credited with their salvation?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Sovereignty and Responsibility

0:00–7:55

- What does Dr. Lawson mean when describing the doctrines of grace as “personally demanding”?
- What is the dilemma created by man’s responsibility to believe the gospel and the doctrine of total depravity?

- If an unbeliever is accountable for unbelief, then what is a Christian's responsibility?

God's Faithfulness in History

7:55-24:37

- Who are some people who have faithfully taught the doctrines of grace in the history of the church? List some names from the following historical groups:

Church fathers:

Reformers:

Puritans:

- Why does the church need the doctrines of grace in every generation?
- Why does Dr. Lawson describe the doctrines of grace as "gloriously triumphant"?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How are the doctrines able to give someone confidence when sharing the gospel?

If you are in a group, have the members discuss what they think about evangelism, how they understand it as their responsibility, and how they feel when doing it. Has anyone found something particularly helpful when sharing the gospel?

- In this lecture, Dr. Lawson named a considerable number of people who have faithfully taught the doctrines of grace throughout the history of the church. Which names did you recognize? Were any of these personal heroes? Were any of these surprising?

If you are in a group, have the members share their results of the questions above. Have the members share what they know about the lives of these men.

- In this lecture, Dr. Lawson quoted Dr. John MacArthur, who said, “If you’re not Reformed, you’re irrelevant.” Why is Dr. MacArthur able to make such a statement?

If you are in a group, have the members discuss when how they were introduced to Reformed theology and what kind of impact it has made on their spiritual growth.

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for His purposes in redemption and His strength to bring it about.
- Confess your temptation to excuse and your failure to take responsibility for your sins.
- Thank God for the men who have taught the doctrines of grace through the ages.
- Ask God to increase your sense of urgency to share the gospel with others.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. Which famous preacher used the illustration of a man in a burning building to demonstrate man’s responsibility to believe the gospel?
 - a. Charles Wesley
 - b. Jonathan Edwards
 - c. Martyn Lloyd-Jones
 - d. Charles H. Spurgeon
2. Which two characteristics of the doctrines of grace primarily deal with the idea of human responsibility?
 - a. Gloriously triumphant and polemically protective
 - b. Polemically protective and historically affirmed
 - c. Personally demanding and evangelistically engaging
 - d. Evangelistically engaging and gloriously triumphant
3. Which category do the following men best fall under: John Bunyan, John Owen, Thomas Watson, Samuel Rutherford, and Matthew Henry?
 - a. Church fathers
 - b. Reformers
 - c. Puritans
 - d. Missionaries

4. Which doctrine was *not* asserted by Dr. Lawson to be guarded by the doctrines of grace?
 - a. Justification by faith
 - b. Substitutionary atonement
 - c. Inerrancy of Scripture
 - d. Regeneration
5. God's sovereignty does not diminish man's responsibility.
 - a. True
 - b. False
6. "As many as were appointed to eternal life believed" (Acts 13:48). What characteristic of the doctrines of grace does this verse most relate to?
 - a. Personally demanding
 - b. Historically affirmed
 - c. Polemically protective
 - d. Gloriously triumphant

Answer Key—Grace throughout the Ages

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What behaviors characterized those who were saved in this passage? Who is credited with their salvation?

Those who were saved in this passage can be characterized by their identification with church. They devoted themselves to the doctrine of the Apostles and had fellowship with the people of God that was marked by genuine generosity. For this reason, they even had favor with all people. The last sentence of this passage reveals exactly who saved them. As with each and every one of us, it is the Lord who added to the number of His visible people those who are being saved.

During the Video

Sovereignty and Responsibility

- What does Dr. Lawson mean when describing the doctrines of grace as “personally demanding”?

By describing the doctrines of grace as “personally demanding,” Dr. Lawson means that the doctrines of grace in no way relieve man of his personal accountability to God. The doctrines of grace teach the high sovereignty of God, yet man is still held responsible to believe in the Lord Jesus Christ. Doctrines such as election and total depravity do not give men an excuse for not trusting in Christ.

- What is the dilemma created by man’s responsibility to believe the gospel and the doctrine of total depravity?

Dr. Lawson acknowledged a common dilemma posed in objection to the idea that man can be responsible while God is sovereign: How can man be responsible to believe when the doctrine of total depravity maintains that he is morally unable to believe? The fact that man is morally unable does not negate the fact that he chooses to reject Christ.

- If an unbeliever is accountable for unbelief, then what is a Christian’s responsibility?

If an unbeliever is accountable for unbelief, then it is a Christian's responsibility to evangelize. As the doctrines of grace are not an excuse for unbelief, so they are not an excuse for not sharing the gospel.

God's Faithfulness in History

- Who are some people who have faithfully taught the doctrines of grace in the history of the church? List some names from the following historical groups:
Church fathers: *Clement of Rome, Ignatius, Justin Martyr, Irenaeus, Tertullian, Cyprian, Athanasius, Basil, Gregory, Ambrose, and Augustine*
Reformers: *Martin Luther, John Calvin, Ulrich Zwingli, William Tyndale, Heinrich Bullinger, and John Knox*
Puritans: *Samuel Rutherford, John Owen, John Bunyan, Matthew Henry, Thomas Boston, Stephen Charnock, and Thomas Watson*
- Why does the church need the doctrines of grace in every generation?
The church needs the doctrines of grace in every generation in order to preserve the truth of the gospel and to protect it against false teaching. Teaching the doctrines of grace in every generation will help the church to preserve the faith once delivered to the saints.
- Why does Dr. Lawson describe the doctrines of grace as “gloriously triumphant”?
Dr. Lawson describes the doctrines of grace as “gloriously triumphant” because teach that God will save all His elect. The doctrines of grace guarantee the inevitable outcome of the final glorification of all the elect. They are gloriously triumphant because, in them, there is only triumph; there is only victory.

After the Video

- How are the doctrines able to give someone confidence when sharing the gospel?
The doctrines of grace are able to give someone confidence when sharing the gospel because they teach that salvation is ultimately of the Lord. They free Christians from feeling inadequate when sharing the faith, because God has promised to use the simple message of the gospel to draw people to Himself. This is why the doctrines of grace are evangelistically engaging, for we know that God is at work in preparing the hearts and minds of His elect to believe the truth of the gospel and has given us the privilege of being messengers of this truth. Let us be faithful to this privilege.
- In this lecture, Dr. Lawson named a considerable number of people who have faithfully taught the doctrines of grace throughout the history of the church? Which names did you recognize? Were any of these personal heroes? Were any of these surprising?
The answer to this question should contain a list of the names that you recognized in this lecture and include a list of any people that you personally admire or were surprised to hear named.

- In this lecture, Dr. Lawson quoted from Dr. John MacArthur, who said, “If you’re not Reformed, you’re irrelevant.” Why is Dr. MacArthur able to make such a statement?

Dr. MacArthur is able to make such a statement because of the recent resurgence of Reformed theology. Due to a number of factors, the doctrines of grace are spreading, a trend that ultimately rest on the gracious providence of God.

REVIEW QUIZ

Lesson 3

1. **D.**

Charles Spurgeon used the illustration of the man in a burning building to demonstrate man’s responsibility to believe the gospel. The doctrines of grace in no way alleviate this responsibility. Just as it would be foolish for a man not to take every means to escape from a burning building, so it would be foolish for a sinner not to believe the gospel based on a misunderstanding of God’s sovereignty.

2. **C.**

The two characteristics of the doctrines of grace that primarily deal with the idea of human responsibility are: personally demanding and evangelistically engaging. One deals with the responsibilities of all men to believe. The other deals with the responsibility of all Christians to share the gospel. The idea that the doctrines of grace are historically confirmed also deals with human responsibility to some degree, but the other choices center more so on God’s sovereignty.

3. **C.**

In this lecture, Dr. Lawson named many people into historical groups to show how the doctrines of grace have been taught throughout church history and are thus historically affirmed. These are some of the men that Dr. Lawson referred to as Puritans.

4. **C.**

Dr. Lawson asserted that the doctrines of grace protect the doctrines of regeneration, justification by faith, and substitutionary atonement. He did not mention any doctrines relative to Scripture, though an argument can be made that the doctrines of grace are clearly taught in Scripture, so the doctrine of inerrancy would be in jeopardy if they were denied.

5. **A.**

God is sovereign, but man is responsible. This is the clear teaching of Scripture. Though it is true that, apart from the work of the Holy Spirit, man is morally unable to exercise faith in Christ, he will still be held accountable for his unbelief. Man’s inability does not free him from responsibility because he is responsible for his willful unbelief.

6. D.

Dr. Lawson quoted Acts 13:48 when discussing the gloriously triumphant character of the doctrines of grace. The reason why is the close relationship of election and belief, which demonstrates that all those that God has elected will believe and be saved. The doctrines of grace are gloriously triumphant because nothing can stop God's electing decree.

4

Man's Sin in the Synoptics

INTRODUCTION

The Synoptic Gospels—Matthew, Mark, and Luke—contain parallel teachings of our Lord and Savior Jesus Christ. As the sum and substance of the doctrines of grace, Jesus is the greatest expositor of the doctrines of grace ever to have lived. In this lecture, Dr. Lawson looks at Jesus' teaching on the doctrine of total depravity in the Synoptic Gospels by focusing on the book of Matthew.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Understand the significance of Jesus' teaching in the Synoptic Gospels
- Describe the main emphasis of Jesus' teaching about total depravity

KEY IDEAS

- Jesus is the greatest expositor of the doctrines of grace, as will be demonstrated by His teaching in the Synoptic Gospels.
- The effects of total depravity are far reaching, even distorting people's perception of their relationship with God, leading to the belief that they enjoy a right standing before God.
- The heart of the human problem is the problem of the human heart, thus making righteousness not merely a matter of outward religious conformity.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- What is your favorite teaching or saying of Jesus recorded in the Gospels?
- Why do you anticipate finding the doctrines of grace in the teachings of Jesus?

Scripture Reading

And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

—Matthew 4:23–25

- What type of works characterized Jesus' ministry? What did these works indicate?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

The Greatest Teacher

0:00–12:42

- What is Jesus' first statement about in the Sermon of the Mount? What is this statement?
- How does Dr. Lawson describe the word Jesus uses for the poor? What is it intended to convey?
- What is Jesus doing when He says, "But I say to you," in the Sermon on the Mount? What is He not doing?
- If people do not understand that obedience and sin is a matter of the heart, what are they in jeopardy of becoming?

The Real Problem

12:42–24:29

- What is Jesus primarily dealing with when He addresses sins of the tongue?
- “It is easier for a camel to go through an eye of a needle than for a rich person to enter the kingdom of God.” What does Jesus mean by this illustration?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What does it mean to be poor in spirit?

If you are in a group, have the members discuss how their definitions of what it means to be poor in spirit line up with their Christian experience. How does your experience of coming to Christ or daily trusting in Christ conform to your understanding of what it means to be poor in spirit?

- In this lecture, Dr. Lawson taught that the reach of total depravity can even extend over someone's perception of their relationship with God. Do you find this to be true of your life before you were a Christian? How do you know that your relationship with God is genuine now?

If you are in a group, have the members discuss in what ways their experiences might verify this aspect of the doctrine of total depravity and the doctrine as a whole.

- From the examples in this lecture, what has Jesus called or compared the Pharisees to?

If you are in a group, have the members read Matthew 23:1–36. After reading Matthew 23:1–36, read Matthew 5:17–20. How do you better understand Jesus' teaching in Matthew 5:17–20 in light of what is taught in Matthew 23:1–36?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the wisdom and blessings of the incarnation of the Son.
- Confess any areas where you practice external religion devoid of the heart.
- Thank God for His life-giving Spirit that has given you a true love for God.
- Ask God to confirm His work in you through your works of heartfelt obedience.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What doctrine of grace is taught in the opening words of the Sermon on the Mount?
 - a. Total depravity
 - b. Unconditional election
 - c. Limited atonement
 - d. Irresistible grace
2. What was clearly stated as an indicator of one's standing in the kingdom of heaven?
 - a. Faith
 - b. Profession
 - c. Obedience
 - d. Knowledge
3. What does Jesus call the Pharisees in order to illustrate their hypocrisy?
 - a. Fools
 - b. Vipers
 - c. Blind guides
 - d. Whitewashed tombs
4. What picture did Jesus use in relation to the rich young ruler?
 - a. A mountain being thrown into the sea
 - b. A camel entering an eye of a needle
 - c. A paralytic rising and walking
 - d. A bad tree bearing good fruit
5. The gospel accounts need to be supplemented by the book of Romans for a clear presentation of the doctrines of grace.
 - a. True
 - b. False
6. When Jesus said, "But I say to you," in the Sermon on the Mount, what was He doing in relation to the law?
 - a. He was interpreting the law from a new perspective.
 - b. He was providing a right interpretation of the law.
 - c. He was expanding the requirements of the law.
 - d. He was reinterpreting the meaning of the law.

Answer Key—

Man's Sin in the Synoptics

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What type of works characterized Jesus' ministry? What did these works indicate?

This passage reveals that Jesus' earthly ministry was characterized by miraculous works. Here, we have a list of these many works in summary form. First, not to be overlooked, Jesus taught throughout His earthly ministry, proclaiming the kingdom of God. Second, Jesus healed those oppressed and afflicted by disability, disease, and demons. These miraculous signs and wonders pointed to the truth of His message that the kingdom of God was indeed at hand (Luke 11:20).

During the Video

The Greatest Teacher

- What is Jesus' first statement about in the Sermon of the Mount? What is this statement?

According to Dr. Lawson, the first words out of Jesus' mouth in the Sermon of the Mount are about the doctrine of total depravity. This statement is "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

- How does Dr. Lawson describe the word Jesus uses for the poor? What is it intended to convey?

Dr. Lawson noted that there are many words for the poor in the Greek language. Jesus used a word for the poor that was commonly used for beggars. It is intended to convey the utter destitution of such beggars, who were often diseased and disabled and full of shame to the point that they didn't even look at others when they begged.

- What is Jesus doing when He says, "But I say to you," in the Sermon on the Mount? What is He not doing?

In the Sermon on the Mount, when Jesus said, "But I say unto you," He was giving the true interpretation of the law. He was not adding to the law but only providing

that which should have been understood all along, that obedience to the law begins with the heart.

- If people do not understand that obedience and sin is a matter of the heart, what are they in jeopardy of becoming?

If people do not understand that obedience and sin are truly a matter of the heart, they are in jeopardy of becoming self-deceived about their relationship with God or service to Him. They are in jeopardy of believing that their works, which may even have the appearance of good works done in faith, are truly good. Apart from coming to true faith in Christ, in full knowledge of their need and sin, they are ultimately in jeopardy of becoming objects of God's wrath in hell (Matt. 7:21–23).

The Real Problem

- What is Jesus primarily dealing with when He addresses sins of the tongue?

In Matthew 12:34–35, Jesus questions the Pharisees, “How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.” When Jesus addresses sins of the tongue, He is primarily addressing the sins of the heart.

- “It is easier for a camel to go through an eye of a needle than for a rich person to enter the kingdom of God.” What does Jesus mean by this illustration?

By this illustration, Jesus means that it is impossible for men to enter the kingdom of God in and of themselves. When the disciples heard this, they asked, “How then can anyone be saved?” Jesus replied, “With man this is impossible, but with God all things are possible” (Matt. 19:26). Jesus’ reply teaches the impossibility of man to be saved based on anything in and of himself, thus teaching the doctrine of total depravity.

After the Video

- What does it mean to be poor in spirit?

In this lecture, Dr. Lawson defined the poor in spirit to be people who recognize that they have nothing to contribute to their salvation, that they have no spiritual capital to merit their entrance into the kingdom of God. This is precisely why Dr. Lawson teaches that the first beatitude in the Sermon on the Mount is a lesson about total depravity.

- In this lecture, Dr. Lawson taught that the reach of total depravity can even extend over someone's perception of their relationship with God. Do you find this to be true of your life before you were a Christian? How do you know that your relationship with God is genuine now?

The answer to the first question is personal. The second question is also personal, and you may have chosen to emphasize a dimension of your faith such as your love for God or Christ. In this lecture, obedience from the heart was noted to be an indicator of a right relationship with God.

- From the examples in this lecture, what has Jesus called or compared the Pharisees to?

From the examples that Dr. Lawson used in this lecture, Jesus had outright called the Pharisees “hypocrites” and compared them to a “brood of vipers” and “whitewashed tombs.” He also indirectly compared them to a cup that had been washed on the outside but not on the inside.

REVIEW QUIZ

Lesson 4

1. **A.**
The opening words in the Sermon on the Mount are “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Dr. Lawson explained this text in terms of the doctrine of total depravity, the poor in spirit being those who have nothing to offer spiritually for salvation.
2. **C.**
While profession and faith are truly valid indicators of a right relationship with God and a firm standing in His kingdom, Dr. Lawson stressed obedience from the heart as a key indicator of whether one is truly in the kingdom. True faith should lead to an obedience from the heart that serves as the evidence of that faith.
3. **D.**
In Matthew 23, Jesus pronounces woe upon the Pharisees and describes them at times as fools, vipers, blind guides, and whitewashed tombs. By describing them as whitewashed tombs, Jesus was illustrating their hypocrisy, for they appeared clean on the outside, but inside they were full of uncleanness.
4. **B.**
After the rich young ruler was saddened by Jesus’ call for him to sell his riches and follow Him, Jesus said, “It is easier for a camel to go through an eye of a needle than for a rich person to enter the kingdom of God.” By using such an illustration, Jesus showed the impossibility of all men to enter the kingdom of God in and of themselves.
5. **B.**
The Gospels do not need to be supplemented by any book of the Bible for a clear presentation of the doctrines of grace. It should be remembered that the Gospels contain the account of the early life and teachings of the Lord Jesus Christ Himself, so it should be no surprise to see all of the doctrines of grace clearly presented in them.
6. **B.**
In the Sermon on the Mount, when Jesus said, “But I say to you,” He was providing a right interpretation of the law. He was not adding anything to the law that was not there already or reinterpreting it. His teaching was not on account of some new perspective; it was merely the right reading of the law, which extends over the thoughts and intentions of the heart.

5

God's Grace in the Synoptics

INTRODUCTION

Just as we encounter man's sin in the Synoptic Gospels, so too we can expect to encounter an abundance of God's grace. The reason for this is simple: the Gospels tell us who Jesus is and what He has done on the behalf of unworthy sinners. In this lecture, Dr. Lawson surveys the doctrines of grace in the Synoptic Gospels with a continued focus on the gospel of Matthew.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Explain the necessary relationship between the preaching of the Word and the ministry of the Holy Spirit in applying it to the heart
- Describe how a Christian should rightly respond to the truths of election
- Identify where the definite nature of Christ's atonement is taught in the Synoptics

KEY IDEAS

- No one will be saved apart from hearing the Word of God and being effectually called by God.
- We should be overwhelmed in every moment of our Christian life because of the nature of God's mercy and free grace in election.
- Words like "many" and "few" in Jesus' teaching about the doctrines of grace show how the work of salvation is particular in nature.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- How did you become a Christian? What means did God use?
- What feelings does the doctrine of election evoke in you?

Scripture Reading

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

—Matthew 28:16–20

- What confidence does this passage give us that God will save His elect from every nation?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Called and Chosen

0:00–11:38

- What are the two different calls that Dr. Lawson describes?
- How does Dr. Lawson explain what "few" means in Matthew 22:14?
- Jesus said, concerning His life, "I have authority to lay it down." What is the significance of this statement?

Called and Preserved

11:38–24:36

- “I thank you, Father, . . . that you have hidden these things.” What is Jesus referring to when He says, “these things”? What doctrine of grace is necessitated by the idea of hiddenness?
- What is the mark of the elect?
- Does Dr. Lawson define perseverance in terms of man’s work or God’s work?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How does Dr. Lawson visually describe the relationship between the few and the many? How is this significant for your understanding of the role of preaching?

If you are in a group, have the members read Romans 10:5–17. What are some of the major themes in this passage? Also, have the members discuss why it is important for them to attend worship faithfully, even if they have already heard and believed.

- What should we do and feel in response to God’s electing grace?

If you are in a group, have the members discuss what a Christian life of gratitude toward God looks like.

- Read Matthew 11:27–28. What is significant about the fact that these two verses are connected to one another?

If you are in a group, have the members explain how they understand the relationship between evangelism and the sovereignty of God. Should someone pray for another’s salvation since there is no way of knowing if that person is elect or not? Why or why not?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for revealing Himself in His Word and in His Son Jesus Christ.
- Confess your neglect of the means of grace God has given you in the church.
- Thank God for His church and the message of salvation faithfully proclaimed.
- Ask God to increase your knowledge of and thankfulness toward Him.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What call do both the few and many receive in Matthew 22:14?
 - a. The general call
 - b. The internal call
 - c. The effectual call
 - d. The irresistible call
2. What picture did Dr. Lawson give of the relationship of the few and the many?
 - a. Parallel lines
 - b. Concentric circles
 - c. Overlapping circles
 - d. Perpendicular lines
3. "The Son of Man came not to be served but to serve." In what context did Jesus say this?
 - a. During the wedding at Cana before Jesus' first miracle
 - b. During the foot washing ceremony before Jesus was betrayed
 - c. After Jesus prayed in the garden of Gethsemane before His arrest
 - d. After the mother of James and John asked for favored positions for them
4. "You have hidden these things from the wise and understanding and revealed them to little children." Which doctrine of grace can be seen in this verse?
 - a. Sovereign election
 - b. Definite atonement
 - c. Effectual calling
 - d. Perseverance of the saints
5. Matthew 24:24 teaches that the elect can fully or finally be led astray.
 - a. True
 - b. False
6. Which disciple became a case study on the doctrine of effectual calling when he professed that Jesus is the Christ?
 - a. Paul
 - b. Peter
 - c. Andrew
 - d. Thomas

Answer Key—

God's Grace in the Synoptics

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What confidence does this passage give us that God will save His elect from every nation?

This passage gives us great confidence that God will save His elect from every nation because the foundation of salvation is God's sovereignty. In this passage, Christ declares that "all authority in heaven on earth has been given to me" and that He is with us always. Since all authority has been given to Christ, we can be assured that God's mission to the ends of the earth will never be thwarted. Christ is with His church always, so we should be confident that our obedience to Him for the sake of the gospel is not in vain.

During the Video

Called and Chosen

- What are the two different calls that Dr. Lawson describes?

Dr. Lawson described the general call of the gospel and the effectual call of the Holy Spirit. Many people hear the general call of the gospel, but not all people are effectually called by the Holy Spirit. In the effectual call, the Holy Spirit regenerates the heart and enables someone to respond to the gospel in faith.

- How does Dr. Lawson explain what "few" means in Matthew 22:14?

Dr. Lawson describes the "few" of Matthew 22:14 relative to the many who are on the broad path leading to destruction. It is important to remember that there will be a vast multitude of people in heaven who cannot be numbered, but there are many who have been passed over and have willfully rejected the gospel of salvation.

- Jesus said, concerning His life, "I have authority to lay it down." What is the significance of this statement?

The significance of this statement from John 10:18 lies in the fact that Jesus' life wasn't merely taken from Him. His blood was not spilled against His will, but He

allowed it to be poured out of His own accord. Jesus Christ intentionally gave His life as a ransom for the elect.

Called and Preserved

- “I thank you, Father, . . . that you have hidden these things.” What is Jesus referring to when he says, “these things”? What doctrine of grace is necessitated by the idea of hiddenness?

By “these things,” Jesus is referring to the truth of the kingdom of God. The idea of hiddenness necessitates the doctrine of effectual calling. In order for the truth of the kingdom to become known, God must reveal it.

- What is the mark of the elect?

Perseverance is the mark of the elect. Those who are of the elect of God will persevere until the end. Those who persevere until the end are those who reveal that they have truly been given faith from God.

- Does Dr. Lawson define perseverance in terms of man’s work or God’s work?

While Dr. Lawson does use the language of believers’ pressing on and being faithful until the end in their pursuit of the Lord, he stresses the fact that perseverance is not a matter of our holding on to God but a matter of God’s holding on to us.

After the Video

- How does Dr. Lawson visually describe the relationship between the few and the many? Why is this significant for your understanding of the role of preaching?

Dr. Lawson describes the relationship between the few and the many by helping us visualize two concentric circles. The first larger circle is the many and the second smaller circle is the few. Both the many and the few hear the general call of the gospel, but only the few respond in faith by God’s grace. This teaches the importance of preaching, because the few are still within the circle of those who hear the general call, apart from which the Spirit does not effectually call.

- What should we do and feel in response to God’s electing grace?

Dr. Lawson noted how extraordinary it is to be chosen by God. Being chosen should cause us to fall upon our knees in praise and thanksgiving, for the doctrine of election underscores the fact that we did nothing to deserve God’s saving love. Reflecting on the doctrine of election should be enough to make us feel overwhelmed by the love of God in every moment of our Christian life.

- Read Matthew 11:27–28. What is significant about the fact that these two verses are connected to one another?

Dr. Lawson stressed the strong emphasis of Matthew 11:27 on the doctrine of effectual calling, for it is the Son who chooses to whom the Father will be revealed. That Matthew 11:28 immediately follows is highly significant because this verse is

evangelistic, as Jesus invites “all who labor and are heavy laden” to come to Him. This shows how the doctrines of grace, particularly election and effectual calling, are connected to the general call of the gospel and our call to evangelize all people without distinction.

REVIEW QUIZ

Lesson 5

1. **A.**
In this lecture, Dr. Lawson stressed the relationship between the general call of the gospel and the effectual call of the Holy Spirit. When it comes to the categories of the few and many, both receive the general call of the gospel, but only the elect respond to it in faith because of the internal, effectual, and irresistible work of the Holy Spirit. Many will hear the call of the gospel in this life, but few will be chosen.
2. **B.**
Dr. Lawson gave us a picture of concentric circles to describe the relationship between the few and the many. This is because the few are a subset of the many, all of whom hear the general call of the gospel.
3. **D.**
In this lecture, Dr. Lawson mentioned the immediate context of Jesus' statement. It was after the mother of James and John, the sons of Zebedee, asked Jesus for favored positions for them in His kingdom. In His response, Jesus taught His disciples that greatness would come through service: “Whoever would be great among you must be your servant” (Matt. 20:26).
4. **C.**
Dr. Lawson taught that this portion of Matthew 11:25 reveals the doctrine of effectual calling, that God chooses to reveal and apply the gospel by the Holy Spirit to whom He wills. The doctrine of election is closely related to this, just as all the doctrines of grace are tied together, but the doctrine of effectual calling is particularly present here, for God's truth is revealed and not merely obtained through wisdom.
5. **B.**
Matthew 24:24 reads, “For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.” The key phrase in this verse is “if possible,” which implies that it is not possible to lead the elect astray.
6. **B.**
Peter was the disciple who first professed that Jesus is the Christ. The reason why his profession is a case study for the doctrine of effectual calling is because of Jesus' response to him: “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.”

6

Depravity & Election in John

INTRODUCTION

The gospel of John is the Mount Everest of the doctrines of grace. In it, we catch a glimpse of the doctrines of grace from the highest vantage point, from the perspective of eternity. In this lecture, Dr. Lawson introduces a study on the loftiness of the doctrines of grace in the gospel of John by starting with the doctrines of total depravity and unconditional election.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify where the doctrine of total depravity is taught in the gospel of John
- Identify where the doctrine of unconditional election is taught in the gospel of John

KEY IDEAS

- The gospel of John provides us with multiple ways of thinking about our natural spiritual condition in terms of spiritual blindness, alienation, inability, and enslavement.
- The emphasis on moral inability in the gospel of John likewise underscores the doctrine of election as the sovereign and free initiative of God in eternity past.
- The group of people that God elects in eternity past is the same group of people for whom Christ intercedes as Mediator before the Father.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- What is your favorite gospel account of the life of Jesus Christ? Why?
- How is the gospel of John unlike the gospels of Matthew, Mark, and Luke?
- How would you describe your relationship to sin before you were converted?

Scripture Reading

Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for food that perishes, but for the food that endures to eternal life, which the Son of Man will give you. For on him God the Father has set his seal.” So they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”

—John 6:26–29

- How is the food that the Son of Man gives described? Does this connect in any way to a doctrine of grace? How does one receive this food?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Spiritually Unable

0:00–16:35

- John 3:3 indicates that Jesus answered Nicodemus before Nicodemus had even asked a question. Why is this significant?
- What are the two metaphors used of the Holy Spirit in John 3?

- What phrase commonly precedes Jesus' statements of great importance that often teach the doctrines of grace?
- What does "world" refer to in John 15:18?

Before the Beginning

16:35–24:48

- "He who enters by the door is the shepherd of the sheep. To him the gatekeeper opens." What, according to Dr. Lawson, does Jesus' figure of speech here communicate about Him?
- What are the various ways that Dr. Lawson identified in which Christ intercedes on behalf of the elect?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How did Dr. Lawson describe Nicodemus' spiritual condition? Why?

If you are in a group, have the members read John 3:1–15. Are Nicodemus' responses to Jesus surprising? Read John 19:38–42. What might this passage indicate about Nicodemus after his encounter with Jesus?

- What are the various ways Dr. Lawson described the spiritual state of an unbeliever throughout this lecture? Which do you consider the most powerful description of this spiritual state? Why?

If you are in a group, have the members discuss how it is that they can account for the good things that non-Christians do throughout the world. Since Scripture testifies to the reality of total depravity, do the good things that people do undermine the witness of Scripture? Why or why not?

- How does the good shepherd discourse in John 10 teach the doctrine of election?

If you are in a group, have the members read Psalm 23. In what ways can Christ be seen in this psalm?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for His power to give life to the spiritually dead.
- Confess your frequent return to sin as a slave master from which you've been freed.
- Thank God for the freedom from sin that you have in Christ through the Spirit.
- Ask God to nurture you and lead you by Christ, our Good Shepherd.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What did Dr. Lawson say was one of the most important words in the gospel of John?
 - a. May
 - b. Can
 - c. Life
 - d. Light
2. What relationship best describes the bond between sin and a sinner before Christ?
 - a. A father-son relationship
 - b. An owner-pet relationship
 - c. A master-slave relationship
 - d. A husband-wife relationship
3. Which of the following states does *not* accurately describe the spiritual condition of the unregenerate?
 - a. A state of blindness
 - b. A state of vitality
 - c. A state of inability
 - d. A state of bondage
4. What does the word "world" refer to in John 15:18?
 - a. Unbelievers
 - b. Believers
 - c. Mankind
 - d. The universe
5. When Jesus spoke of a time "when the dead will hear the voice of the Son of God, and those who hear shall live," He was only referring to the physical resurrection.
 - a. True
 - b. False

-
6. Which text was cited by Dr. Lawson to teach the doctrine of unconditional election?
- a. The teaching about hatred of the world (John 15)
 - b. The conflict between Jesus and the Pharisees (John 8)
 - c. The dialogue between Nicodemus and Jesus (John 3)
 - d. The discourse about the good shepherd (John 10)

Answer Key—Depravity & Election in John

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- How is the food that the Son of Man gives described? Does this connect in any way to a doctrine of grace? How does one receive this food?

The food that the Son of Man gives is described as food that “endures until to eternal life.” It is food that does not perish, so it can be connected to the perseverance of the saints, for God preserves them all the way to glory. One can receive this food only by believing in the One whom the Father has sent.

During the Video

Spiritually Unable

- John 3:3 indicates that Jesus answered Nicodemus before Nicodemus had even asked a question. Why is this significant?

Before Nicodemus had even asked a question, John 3:3 says, “Jesus answered him.” This is significant because of what it tells us about Jesus. Jesus was keenly aware of what was in Nicodemus’ heart. It was almost as if He were able to peer into Nicodemus’ soul to discover the real pressing issue.

- What are the two metaphors used of the Holy Spirit in John 3?

The two metaphors used of the Holy Spirit in John 3 are water and wind. Verse 5 says, “unless one is born of water and the Spirit,” and verse 8 says, “The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

- What phrase commonly precedes Jesus’ statements of great importance that often teach the doctrines of grace?

The phrase that commonly precedes Jesus’ statements of great importance, which Dr. Lawson noted often comes before Jesus’ teaching about the doctrines of grace, is “truly, truly, I say to you.”

- What does “world” refer to in John 15:18?

In John 15:18, “world” refers to unbelievers and the evil system of this present age. In the writings of John, the term “world” can refer to many things, including the entire universe, all of mankind, every type of person, and the earth in general.

Before the Beginning

- “He who enters by the door is the shepherd of the sheep. To him the gatekeeper opens.” What, according to Dr. Lawson, does Jesus’ figure of speech here communicate about Him?

This verse is from a larger section in John 10 where Jesus identifies Himself as the Good Shepherd. Dr. Lawson said that this verse refers to the manner in which Jesus Christ came fulfilling the messianic credentials that marked Him out as the rightful Shepherd of the elect.

- What are the various ways that Dr. Lawson identified in which Christ has interceded and continually intercedes for the elect?

Dr. Lawson identified three ways that Christ has interceded and continually intercedes for the elect: in prayer, on the cross, and at the right hand of the Father. Dr. Lawson’s reference to prayer was particularly Christ’s intercession for us in the High Priestly Prayer.

After the Video

- How did Dr. Lawson describe Nicodemus’ spiritual condition? Why?

Dr. Lawson described Nicodemus’ spiritual condition as spiritual blindness because he could not see the spiritual truth of the kingdom of heaven. The extent of Nicodemus’ spiritual blindness is underscored by the question Jesus posed to him: “Are you the teacher of Israel and yet you do not understand these things?” Even though Nicodemus was a trained Pharisee, his eyes were not open to the spiritual necessity of regeneration.

- What are the various ways Dr. Lawson described the spiritual state of an unbeliever throughout this lecture? Which do you consider the most powerful description of this spiritual state? Why?

Dr. Lawson described the spiritual state of an unbeliever in multiple ways. Starting with the story of Nicodemus in John 3, Dr. Lawson described unbelievers as spiritually blind, spiritually alienated, spiritually dead, spiritually unable, spiritually deaf, and spiritually enslaved to sin and Satan. The second question is personal but should interact with one of Dr. Lawson’s descriptions above.

- How does the good shepherd discourse in John 10 teach the doctrine of election?

The good shepherd discourse teaches the doctrine of election because the Shepherd has a particular set of sheep within the sheepfold who know His voice. Dr. Lawson pointed out that the sheepfold was a communal space where a shepherd could leave his sheep for the night. When he would return in the morning, his sheep

would identify and follow him when they heard his voice. While this passage could also be used to teach the doctrine of effectual calling, Dr. Lawson stressed the particularity of the sheep among a greater sheepfold to emphasize the elements of this passage that clearly teach election.

REVIEW QUIZ

Lesson 6

1. **B.**
While on the conceptual level, “light” and “life” are important words in the gospel of John, Dr. Lawson said that “can” becomes one of the most important words in John because of how it draws out the reality of the moral inability of those dead in sin.
2. **C.**
Dr. Lawson stressed the dimension of spiritual slavery revealed in John 8:34, that “everyone who practices sin is a slave to sin.” For this reason, the best answer is that the unbeliever is in a master-slave relationship with his sin, sin being the master. This is not the case for the Christian, for we are no longer in bondage to sin.
3. **B.**
Being in a state of vitality does not accurately describe the spiritual condition of the unregenerate. Vitality conveys strength, activity, and life, which are not characteristics of one who is spiritually dead. The other answers were the terms around which Dr. Lawson built his case for total depravity in John.
4. **A.**
Dr. Lawson was careful to draw a distinction in John’s use of the word “world” in John 15:18, which reads, “If the world hates you, know that it has hated me before it hated you.” This cannot refer to all mankind, for believers would have to be included in this designation. Believers do not hate each other or Christ, so the use of “world” here must mean unbelievers.
5. **B.**
When Jesus spoke of a time “when the dead will hear the voice of the Son of God, and those who hear shall live,” He was referring to the spiritual resurrection of the dead. He was not referring to the future eschatological event but to the present reality in which He was calling men out of their state of spiritual death. This is why Jesus could say, “An hour is coming, and is now here.”
6. **D.**
In this lecture, Dr. Lawson used the dialogue between Nicodemus and Jesus in John 3, the conflict between Jesus and the Pharisees in John 8, and the teaching about the hatred of the world in John 15 to demonstrate places where the doctrine of total depravity can be clearly found. In John 10, in the discourse about the good shepherd, Dr. Lawson taught the doctrine of unconditional election.

7

The Love of God in Christ

INTRODUCTION

“For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.” John 3:16 is the most well-known verse in the entire Bible, and for good reason. It clearly communicates the love that God has for us in Christ. In this lecture, Dr. Lawson studies the doctrine of limited atonement in the gospel of John, presenting the unique interpretive challenges of John’s vocabulary alongside the undeniable case for the particular nature of the atonement in his gospel.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Navigate the interpretive challenges in the gospel of John
- Argue for the doctrine of limited atonement based on Christ’s own teaching

KEY IDEAS

- The word *world* is used in ten different ways in the gospel of John.
- As with the word *world*, the word *all* must be understood by its use throughout the Bible, in which it does not always designate all things or all people without exception.
- The Father’s intention in sending His Son into the world to save the elect correlates to the extent of the atonement as only for the elect.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- How do you determine the meaning of a word?
- Why is the doctrine of limited atonement controversial?
- People who believe in the doctrines of grace yet reject the doctrine of limited atonement are commonly called “four-point Calvinists.” Is such a position consistent on limited atonement consistent with the doctrines of grace as a whole?

Scripture Reading

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

—John 3:16–18

- What language from this passage is potentially problematic for a case for the doctrine of limited atonement in the gospel of John?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Vocabulary in John

0:00–9:51

- What is a common misconception about the meaning of the word “world” in John 3:16?
- How many different ways is the word *world* used in the gospel of John?
- What two ways can the word *all* be understood in the Bible?

The Extent of the Atonement

9:51–24:11

- What does Jesus stress in the good shepherd discourse as to why He is the Good Shepherd?

- What part of the good shepherd discourse teaches the connection between the intent and the extent of the atonement?
- What two groups are identified in Jesus' opening words of the High Priestly Prayer?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What are the ways that the word *world* is used in the gospel of John?

If you are in a group, have the members identify and discuss which usage of the word *world* they believe is being used in the following verses: John 1:10; 3:16; 4:42; 7:4, 7; 12:31; 15:18; 16:11, 33; 17:5, 9.

- John 12:32 reads, "And I, when I am lifted up from the earth, will draw all people to myself." If someone does not make a distinction in the way the word "all" is used in verses like this in the Bible, what might he or she believe the Bible is teaching?

If you are in a group, have the members discuss why it is important to interpret Scripture with Scripture. What would happen to our doctrine of Scripture if distinctions were never made with words such as *world* and *all*, as they have been in this lecture?

- Throughout this lecture, Dr. Lawson exalted the Lord Jesus Christ as the Good Shepherd. Although it can never be possible, what did Dr. Lawson say would make Jesus a bad shepherd?

If you are in a group, have the members read John 17. What stands out to you the most about Jesus' prayer? What are His main concerns?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for His love for you in Christ, who died to save the elect.
- Confess your failure to study the Word of God as carefully as you ought.
- Thank God that, that in His wisdom, the atonement didn't make salvation merely possible, but achieved exactly what God intended as Father, Son, and Holy Spirit.
- Ask God for an opportunity to share the good news of what Christ's obedience and death accomplished with someone who has never heard it before.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What phrase is *not* used by Dr. Lawson to describe the effectual nature of the atonement?
 - a. Definite atonement
 - b. Hypothetical atonement
 - c. Particular redemption
 - d. Limited atonement
2. "Behold, the Lamb of God, who takes away the sin of the world!" What meaning of "world" did Dr. Lawson assert is used here?
 - a. The nonelect
 - b. The general public
 - c. The world system
 - d. Jews and gentiles
3. "I am praying for them. I am not praying for the world but for those whom you have given me." What meaning of "world" is used here?
 - a. The elect
 - b. The nonelect
 - c. The world system
 - d. Jews and gentiles
4. "I have other sheep who are not of this fold." Who was Jesus referring to when He said this?
 - a. The elect
 - b. The nonelect
 - c. The Jews
 - d. The gentiles
5. If *all* is only understood to mean "every person without exception," then the Bible teaches universalism.
 - a. True
 - b. False

6. What is the emphasized mark of the Good Shepherd in John 10?
 - a. He knows each of His sheep.
 - b. He lays down His life for the sheep.
 - c. He calls to each of the sheep by name.
 - d. He protects the sheep from wolves.

Answer Key—The Love of God in Christ

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What language from these passages is potentially problematic for a case for the doctrine of limited atonement in the gospel of John?

With a surface reading of John 3:16, some might raise questions about the doctrine of limited atonement because of language such as “world” and “whoever.” These words do not actually create a problem for the doctrine of limited atonement, but they have to be read with an understanding of what the author intended when he used them. “World” in John 3:16 cannot mean all people with exception, because we know that Christ’s atoning work is effectual, and John 3:16 would then be teaching universalism, which Scripture elsewhere denies.

During the Video

Vocabulary in John

- What is a common misconception about the meaning of the word “world” in John 3:16?

A common misconception about the meaning of the word “world” in John 3:16 is that it must mean every person who has ever been created. Such a meaning would suggest that Christ was given for every person, which calls into question the extent of the atonement.

- How many different ways is the word *world* used in the gospel of John?

The word world is used in ten different ways in the gospel of John. A whole range of semantic meaning is contained in the one Greek word kosmos, making it imperative to know what sense of the word John intended when we see the word translated as “world” in English Bible translations.

- What two ways can the word *all* be understood in the Bible?

The word all can be understood in two different ways in the Bible. It can refer to every person or thing in a group without exception. It can also refer to every classification of person or thing without distinction.

The Extent of the Atonement

- What does Jesus stress in the good shepherd discourse as to why He is the Good Shepherd?

In the good shepherd discourse, Jesus stresses one quality that makes Him the Good Shepherd, that He lays His life down for His sheep: “I am the good shepherd. The good shepherd lays down his life for the sheep” (John 10:11). Jesus repeats this defining quality five times in the span of only eight verses.

- What part of the good shepherd discourse teaches the connection between the intent and the extent of the atonement?

The part of the parable of the good shepherd that teaches the direct connection between the intent and the extent of the atonement concerns what the Father has charged the Son to do. It was in obedience to the Father that Jesus laid down, of His own accord, His life for the sheep. The fact that this was a charge from the Father shows the intent of the atonement to extend only to the elect.

- What two groups are identified in Jesus’ opening words of the High Priestly Prayer?

In the opening words of the High Priestly Prayer, two groups are identified: all flesh, over whom the Son has all authority, and all those the Father gave to Him. “All flesh” refers to all mankind, so this distinction highlights the fact that the elect are a distinct subset of all mankind for whom the Son came to die as the Father had intended.

After the Video

- What are the ways the word “world” is used in the gospel of John?

Dr. Lawson identified ten ways the word “world” is used in the gospel of John: for the entire universe, the physical earth, the world system, a large group, the general public, the human realm, Jews and gentiles, the nonelect, and the elect only.

- John 12:32 reads, “And I, when I am lifted up from the earth, will draw all people to myself.” If someone does not make a distinction in the way the word “all” is used in verses like this in the Bible, what might he or she believe the Bible is teaching?

In considering John 12:32, someone who doesn’t make a distinction in the way the word “all” is being used may believe that the Bible is teaching universalism. John 12:32 is about the death of Christ (John 12:33), so if all men, without exception, were to be drawn to Him, they would be saved. Here, “all” refers to all men without distinction.

- Throughout this lecture, Dr. Lawson exalted the Lord Jesus Christ as the Good Shepherd. Although it can never be possible, what did Dr. Lawson say would make Jesus a bad shepherd?

Dr. Lawson asserted that Jesus is the Good Shepherd precisely because He laid down His life for His sheep, and not one of His sheep will perish. Jesus would be a bad shepherd if one of His sheep should ever perish in hell. In making such a statement, Dr. Lawson was stressing the importance of understanding the effectual nature of the atonement.

REVIEW QUIZ

Lesson 7

1. **B.**
In this lecture, limited atonement, definite atonement, and particular redemption were used synonymously. Dr. Lawson never used the phrase “hypothetical atonement” to describe the effectual nature of the atonement, as it is not the teaching of Scripture. Christ’s death actually accomplished the redemption of the elect. It is in no way hypothetical.
2. **D.**
Dr. Lawson asserted that John 1:29 is an example of the use of the word “world” to refer to Jews and gentiles, meaning that these two different groups are to be thought of as categories of the entirety of humanity—all people without distinction.
3. **B.**
The meaning of “world” in John 17:9 is the “nonelect.” This is one of the clearest cases where a distinction is made between the world, as the nonelect, and the elect themselves, because “world” is placed in direct contradistinction to “those you have given me,” who are the elect.
4. **D.**
While Jesus was referring to His elect, He was, more particularly, referring to the gentiles when He said, “I have other sheep who are not of this fold” (John 10:16). He was not referring to other sheep within the sheepfold, who are rightly interpreted as the nonelect.
5. **A.**
In the Bible, the word “all” can refer both to all people without exception and to all people without distinction. If this distinction isn’t made, then the Bible can, in some instances, appear to teach universalism, which contradicts the whole of Scripture’s witness that not all people will be saved.
6. **B.**
Each of these are qualities and marks of the Good Shepherd is described in Jesus’ discourse in John 10. In this discourse, Jesus emphasizes a particular mark of His work as the Good Shepherd five times in the span of only eight verses, that He lays His life down for the sheep.

8

Our Calling & Security

INTRODUCTION

Thus far, Dr. Lawson has demonstrated the doctrines of total depravity, unconditional election, and limited atonement from the gospel of John. In this lecture, Dr. Lawson will make the case for the doctrines of irresistible grace and the perseverance of the saints in John's gospel, highlighting passages that clearly teach the efficacious ministry of the Holy Spirit in making and sustaining believers all the way to the end.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Appreciate the unique emphasis in the gospel of John on the doctrines of grace
- Recognize the significance of the ministry of the Holy Spirit in the work of conversion
- Discuss the language of Scripture demonstrating the truth of the doctrines of irresistible grace and the perseverance of the saints

KEY IDEAS

- The metaphors used in the gospel of John for regeneration and the ministry of the Holy Spirit highlight both man's inability and God's power.
- The greatest miracle God has ever performed is the miracle of the new birth, because in it He works faith in the hearts of rebellious and obstinate unbelievers.
- The doctrine of the perseverance of the saints is taught by the plain meaning of the language found in Scripture, such as in the language of "eternal life" and "forever."

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- In what sense does each person of the Trinity play a unique role in our salvation?
- Can you think of a unique analogy to describe the work of regeneration?
- How is the concept of salvation itself an argument for the doctrine of the perseverance of the saints?

Scripture Reading

Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." When he had said these things, he cried out with a loud voice, "Lazarus, come out." The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

—John 11:38–44

- Does the raising of Lazarus provide an illustration of regeneration? How so? What is remarkable about Jesus' prayer?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Analogies of Grace

0:00–10:41

- Why is the analogy of birth an effective way of communicating the truth of effectual calling?

- Why is the analogy of wind an effective way of communicating the truth of effectual calling?

The Meaning of Words

10:41–24:45

- What is another translation of the verb “to draw” in John 6:44?
- What also can be said of all those who are drawn to Christ by the Father?
- In what two ways should we understand the meaning of “eternal life”?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What examples did Dr. Lawson give to describe the effectual nature of the verb “to draw” from John 6:44? There were two examples from John 21 and Acts 16. Describe what is happening in these scenes.

If you are in a group, have the members read Acts 8:1–3, which also uses a form of the verb “to drag.” How is this scene different from the one in Acts 16:19? What is amazing about the fact that Saul would be converted to become an Apostle of Christ?

- Do you agree with Dr. Lawson’s statement that the new birth is the greatest miracle God ever performs? Why or why not?

If you are in a group, have the members discuss whether they agree with Dr. Lawson’s statement that the new birth is the greatest miracle God ever performs.

- What were some of the phrases that Dr. Lawson emphasized to show how the doctrine of the perseverance of the saints is taught in Scripture by the plain meaning of words? Which of these phrases do you find most compelling?

If you are in a group, have the members read John 10:22–33. How does this passage teach God’s sovereignty in salvation? What does Jesus appeal to in order to argue that no one can snatch His sheep from His hands?

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for the clarity of His Word regarding the doctrines of grace.
- Confess your lack of initiative to tell others about the necessity of the new birth.
- Thank God that He has given you the privilege to tell people about the only way of salvation in Jesus Christ.
- Ask God to empower you with His Spirit to share this good news.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What book does Dr. Lawson consider to be the loftiest teaching on the doctrines of grace in the entire Bible?
 - a. Genesis
 - b. Psalms
 - c. John
 - d. Romans
2. What preacher of the First Great Awakening did Dr. Lawson make note of for his emphasis on the necessity of the new birth?
 - a. Jonathan Edwards
 - b. John Wesley
 - c. Charles Wesley
 - d. George Whitefield
3. Who is primarily at work in effectual calling?
 - a. The Father
 - b. The Son
 - c. The Holy Spirit
 - d. The Word of God
4. Who did Dr. Lawson use as a picture of spiritual resurrection that takes place in the work of regeneration?
 - a. Paul
 - b. Peter
 - c. Judas
 - d. Lazarus
5. The verb “to draw” in John 6:44 is translated elsewhere in the Bible as the verb “to drag.”
 - a. True

- b. False
- 6. What does John 6:45 reveal about all those who are born again, as foretold by the prophets?
 - a. They are indwelt by the Holy Spirit.
 - b. They are forgiven of their sins.
 - c. They are united to Christ.
 - d. They are taught by God.

Answer Key—Our Calling & Security

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- Does the raising of Lazarus provide an illustration of regeneration? How so? What is remarkable about Jesus' prayer?

The raising of Lazarus provides an illustration of regeneration in that Lazarus was dead, unable to raise himself to life, and it was only by a work of almighty God that he was raised back to life. It is noteworthy that Jesus thanks the Father even before Lazarus was raised and gives a reason for why He prayed, that people would believe in Him as the One whom the Father had sent. This passage also provides a great assurance for all believers. Here, Scripture bears witness that Jesus, who intercedes before our loving Father on our behalf, is always heard by Him.

During the Video

Analogies of Grace

- Why is the analogy of birth an effective way of communicating the truth of effectual calling?

The analogy of birth is an effective way of communicating the truth of effectual calling because it underscores man's complete lack of involvement in regeneration. Just as we cannot take any credit for being born physically, so also we cannot take any credit for being born spiritually.

- Why is the analogy of wind an effective way of communicating the truth of effectual calling?

In John 3, Jesus compares the work of the Holy Spirit in regeneration to the wind, which blows wherever it may. The analogy of wind is an effective way of communicating the truth of effectual calling because it underscores man's complete lack of control over the sovereign work of the Holy Spirit. As we cannot see the wind but only know it through its effects, we may not see the work of regeneration, but we know that we have experienced it when we exercise trusting faith in Jesus Christ.

The Meaning of Words

- What is another translation of the verb “to draw” in John 6:44? What verses of the Bible does Dr. Lawson reference where this other translation of the verb “to draw” used?

The verb translated “to draw” in English is from a Greek word that also means “to drag.” Dr. Lawson showed other places in the Bible where the same word is used and translated as a form of the verb “to drag” in John 21:8 and Acts 16:19.

- What also can be said of all those who are drawn to Christ by the Father?

John 6:45 reveals that not only must people be drawn by the Father in order to come to Christ but also that those who are drawn to Christ have been taught by God. Here, in John 6:45, Jesus is referencing this explicit teaching in the Prophets (Isa. 54:13; Jer. 31:33–34).

- In what two ways should we understand the meaning of “eternal life”?

We should understand the meaning of “eternal life” both in terms of quality of life and in terms of duration of life. In terms of quality of life, “eternal life” refers to the life of the ages to come that accompanies the new birth. In terms of duration of life, “eternal life” refers to nothing short of forever.

After the Video

- What examples did Dr. Lawson give to describe the effectual nature of the verb “to draw” from John 6:44? There were two examples from John 21 and Acts 16. Describe what is happening in these scenes.

Dr. Lawson gave two examples to heighten the meaning of the verb “to draw” as found in John 6:44 by using John 21:8 and Acts 16:19. In John 21:8, some of the disciples were fishing when the resurrected Christ appeared to them and told them to cast their nets to the right of the boat. When they did this, they dragged up the net full of 153 fish. In Acts 16:19, Paul was in Philippi after Lydia’s conversion, and while in the city, he and Silas were dragged before officials, beaten, and placed in prison.

- Do you agree with Dr. Lawson’s statement that the new birth is the greatest miracle God ever performs? Why or why not?

This question is personal and should reflect a thoughtful consideration of Dr. Lawson’s belief that the new birth is the greatest miracle God ever performs.

- What were some of the phrases that Dr. Lawson emphasized to show how the doctrine of the perseverance of the saints is taught in Scripture by the plain meaning of words? Which of these phrases do you find most compelling?

In this lecture, Dr. Lawson highlighted a number of phrases in the gospel of John that teach the doctrine of the perseverance of the saints at the basic word level, based purely on the meaning of words. Such phrases were “eternal life” and “not

perish” (John 3:16), “never thirst” (4:14), “lose nothing” (6:39), and “live forever” (8:51, 58). If the assurance the believer has of eternal life is not taught by these simple phrases, then the basic meaning of these words would have to be questioned. The second question should contain what you considered the most compelling phrase that teaches the doctrine of perseverance.

REVIEW QUIZ

Lesson 8

1. **C.**
While it may be tempting to say that the book of Romans contains the loftiest teaching of the doctrines of grace in the New Testament, Dr. Lawson asserted that such is actually true of the gospel of John; he even called it the “Mount Everest” of the Bible.
2. **D.**
All of these men are known for their efforts in the First Great Awakening, but Dr. Lawson particularly noted George Whitefield’s preaching about the nature and the necessity of the new birth. He told a story of a woman who asked Whitefield, “Why do keep saying to us that we must be born again?” Whitefield answered, “Because you must be born again.”
3. **C.**
While the Word of God is instrumental to effectual calling, the Word of God is not a person. It is actually the person of the Holy Spirit who is primarily at work in effectual calling. In previous lectures, Dr. Lawson classified the doctrines of grace in terms of the work of the Trinity. At every stage of redemption, the Father, Son, and Holy Spirit are all mightily at work, but the unique ministry of the Holy Spirit can be seen in effectual calling, as well as in the perseverance of the saints.
4. **D.**
Dr. Lawson used the raising of Lazarus as a picture of the necessity of spiritual resurrection that takes place in the work of regeneration. Just as Jesus called Lazarus out of the tomb, so it is with the Holy Spirit’s work of regeneration in the new birth. The Spirit raises spiritually dead men to spiritual life.
5. **A.**
Dr. Lawson heightened the meaning of the verb “to draw” in John 6:44 by showing how it is translated elsewhere in the Bible as the verb “to drag.” By comparing John 21:8 and Acts 16:19, Dr. Lawson further underscored the irresistible nature of grace.
6. **D.**
All of these answers are correct in that they are all true about those who are born again. However, John 6:45 reads, “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.” This was an aspect of saving faith that Dr. Lawson emphasized.

9

The Evangelism of Acts

INTRODUCTION

The book of Acts is the most evangelistic book in the entire Bible. In it, the power of the gospel is on display as the gospel goes forth from Jerusalem to the ends of the earth. In this lecture, Dr. Lawson overviews the doctrines of grace in the history of the first-century church as contained in the Acts of the Apostles.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Name key moments and verses in the book of Acts that teach the doctrines of grace
- Understand the mutual relationship between the sovereignty of God on one hand and evangelism and missions on the other

KEY IDEAS

- The truth of God's sovereignty in salvation inspired the Apostles to preach the gospel with greater boldness in the book of Acts.
- Jesus Christ is both the author and the perfecter of our faith, as He both grants us faith and sustains us in our faith.
- The stubbornness of our hearts before conversion can only be overcome by the power of God in calling us to faith in Jesus Christ.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- What was the early church like?
- What is the most remarkable thing about the book of Acts?
- Is the success of evangelism and missions dependent upon us? Why or why not?

Scripture Reading

Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. And though they found in him no guilt worthy of death, they asked Pilate to have him executed. And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

—Acts 13:26–31

- What is the message of salvation that Paul preached in this passage?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

The Ultimate Source of Salvation

0:00–10:23

- What language does Peter use to proclaim God's sovereignty in his sermon on the day of Pentecost?
- What two components of Acts 3:16 did Dr. Lawson use to show the significance of Jesus Christ for our faith?
- What two things are said to be granted by Christ in Acts 5:31?

Grace for the Heart

10:23–25:15

- What two things were essential for Lydia's conversion?
- Besides the opening of Lydia's heart, how else is the word "opened" used in Acts 16?
- What two things did Dr. Lawson say we were unaware of before our conversion?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What did Dr. Lawson say is required in order for us to be as faithful as the church was in the first century?

If you are in a group, have the members discuss the idea that a church should aspire to be like the first-century church. In what ways can this line of thinking be helpful? In what ways can this line of thinking be harmful?

- Read Acts 13:48. Answer the three questions Dr. Lawson asked about this verse: (1) What comes first, being appointed to eternal life or believing? (2) Do any more believe than were appointed? (3) Do any fewer believe than were appointed?

If you are in a group, have the members discuss the following scenario: Someone hears about the doctrine of election and is offended by the idea that the number of the elect is fixed and will not change. He remarks that this would be unfair to someone who wants to believe. How would you respond?

- Who does Act 20:28 reveal is purchased by Christ's blood? Why is this significant?

If you are in a group, have the members discuss the Christian life. If you have been purchased by the blood of Christ, what should your life look like?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for His sovereign work in the early church.
- Confess your failure to love you neighbor as yourself through evangelism.
- Thank God for opening your heart to be attentive to His Word, both for when you first believed and weekly under the ministry of your local church.
- Ask God to continue to bless you through the faithful proclamation of the gospel in your church.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. "According to the definite plan and foreknowledge of God." In whose sermon can this phrase be found in the book of Acts?
 - a. Paul's
 - b. Peter's
 - c. Luke's
 - d. Stephen's
2. Who does Dr. Lawson say gives us "the prototype for every conversion"?
 - a. The Apostle Paul
 - b. The Philippian jailer
 - c. The Ethiopian eunuch
 - d. The household of Lydia
3. Which of the following is from a verse that had an enormous impact on how Dr. Lawson understands how God works in salvation?
 - a. "According to the definite plan and foreknowledge of God."
 - b. "As many as were appointed to eternal life believed."
 - c. "The Lord opened her heart to pay attention."
 - d. "The faith that is through Jesus."
4. Which church sent Paul on his first missionary journey?
 - a. The church at Jerusalem
 - b. The church at Corinth
 - c. The church at Antioch
 - d. The church at Thessalonica
5. Paul's report about his first missionary journey emphasized his success in bringing the gospel to the gentiles.
 - a. True
 - b. False
6. Why did Paul stay in Corinth in Acts 18?
 - a. Paul saw potential in the people at Corinth.
 - b. Paul saw the need for Christian morality in Corinth.
 - c. Paul was commanded by God to stay in Corinth.
 - d. Paul was unable to leave the port at Corinth.

Answer Key—The Evangelism of Acts

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What is the message of salvation that Paul preached in this passage?

This message of salvation that Paul preached in this passage is nothing short of the gospel of Jesus Christ. Paul's message is about Jesus' spotless life, His sufferings according to the Scriptures, and His burial and resurrection from the dead.

During the Video

The Ultimate Source of Salvation

- What language does Peter use to proclaim God's sovereignty in his sermon on the day of Pentecost?

On the day of Pentecost, the church received power from high in the person of the Holy Spirit. In that power, Peter preached, and three thousand souls were added to the church. In his sermon, Peter openly proclaimed the sovereignty of God when he said that Jesus was "delivered up according to the definite plan and foreknowledge of God" (Acts 2:23).

- What two phrases from Acts 3:16 did Dr. Lawson use to show the significance of Jesus Christ for our faith?

The context of Acts 3:16 is Peter's healing of a lame beggar, whom he called to believe in the name of Jesus Christ. Two phrases in Acts 3:16 show the significance of Jesus Christ for our faith, that this man was healed "by faith in his name" and that this faith was the "faith that is through Jesus." Dr. Lawson used these phrases to show that Jesus is the author and perfecter of our faith. He is both the content of our faith and the One who grants us our faith.

- What two things are said to be granted by Christ in Acts 5:31?

Acts 5:31 not only reveals that Jesus grants us forgiveness of sins but also that Jesus grants us repentance. This demonstrates the doctrine of effectual calling, for through the work of regeneration we are enabled to turn away from our sins in repentance by turning to Christ in faith.

Grace for the Heart

- What two things were essential for Lydia's conversion?

Two things were essential for Lydia's conversion. First, the Word had to be preached. Second, her heart had to be opened by God to receive it. This demonstrates the necessity of preaching the Word of Christ for salvation and man's responsibility alongside God's sovereignty.

- Besides the opening of Lydia's heart, how else is the word "opened" used in Acts 16?

The word "opened" is used in Acts 16 in reference to the prison doors that were opened to Paul and Silas after a great earthquake and before the Philippian jailer was converted. Dr. Lawson highlighted this verse to draw an analogy to the way Lydia's heart was opened by God.

- What two things did Dr. Lawson say we were unaware of before our conversion?

Dr. Lawson stressed that, before our conversion, we had no idea how stubborn our heart was against God and how powerful the call of God was to draw us to faith in Christ. The only way for someone not to be offended by the language of God's "dragging" someone to faith is to understand just how hard our hearts once were and the power of God required to call us to faith because of it.

After the Video

- What did Dr. Lawson say is required in order for us to be as faithful as the church was in the first century?

Dr. Lawson remarked that many people talk about wanting to have a first-century church, and a distinguishing characteristic of such a church in the book of Acts was that it was a gospel-preaching church. The faithful preaching of the gospel is one of the marks of a true church.

- Read Acts 13:48. Answer the three questions Dr. Lawson asked about this verse: (1) What comes first, being appointed to eternal life or believing? (2) Do any more believe than were appointed? (3) Do any fewer believe than were appointed?

In Acts 13:48, it is clear that "as many as were appointed to eternal life" comes before "believed," so it is not on account of their faith that they were appointed to eternal life, but it is on account of having been appointed to eternal life that they believed. The answer to questions 2 and 3, as Dr. Lawson explained, is the same: no, because the phrase "as many as," denotes all—no more, no less.

- Who does Act 20:28 reveal is purchased by Christ's blood? Why is this significant?

Acts 20:28 is not only a clear statement of the divinity of Christ but it also reveals that Christ purchased the church by His blood. This is significant because it demonstrates the doctrine of limited atonement, for it is only the church that is purchased by Christ's blood. If Christ's blood purchased the world, then all the world would be saved.

REVIEW QUIZ

Lesson 9

1. **B.**

“According to the definite plan and foreknowledge of God” is a phrase in reference to the death of Jesus Christ, and it is found in Peter’s sermon on the day of Pentecost. By this phrase, we can see that Peter clearly taught the sovereignty of God in all things.

2. **A.**

All conversions are by God’s gracious gift of faith, and Dr. Lawson said that Paul’s conversion gives us the prototype for every conversion. The reason why is not because of the sudden nature of Paul’s conversion but because of the sovereign work of God in Paul’s conversion, turning the heart of an enemy of Christ to faith in Christ.

3. **B.**

Each of these reveals something about how God works in salvation, but the line “as many as were appointed to eternal life believed” from Acts 13:48 was particularly helpful to Dr. Lawson for his understanding of how God works in salvation.

4. **C.**

The church at Antioch sent Paul on his first missionary journey. In 14:24–28, Paul and Barnabas returned to Antioch (Acts 13:1–3) to give a report of the success of the first missionary journey despite the persecution they faced along the way.

5. **B.**

Paul’s report about his first missionary journey emphasized God’s work, not his own, in bringing the gospel to the gentiles. Paul was not concerned with his own glory, but gave all glory to God, even in the realization that God had used him. “They declared all that God had done with them, and how he had opened a door of faith to the Gentiles” (Acts 14:27).

6. **C.**

Paul could have wanted to leave Corinth, having shaken out his garments against those who were opposing him, but he did not leave Corinth. God had spoken to him in a night vision, commanding him, “Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people” (Acts 18:9–10).

10

Acts & the Apostle Peter

INTRODUCTION

The Apostle Peter plays a significant role in the book of Acts, which should be no surprise considering his prominent role in the Gospels. In this lecture, Dr. Lawson takes a closer look at Peter's sermons on the day of Pentecost and throughout the book of Acts. This narrowed focus on the sermons of the Apostle provides a logical transition into the writings of the Apostle, as Dr. Lawson moves in this lecture into a study of the doctrines of grace in 1 and 2 Peter.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Recognize the emphasis Peter places on the sovereignty of God in various evangelistic settings in the book of Acts
- Identify the doctrines of total depravity and unconditional election in 1 Peter

KEY IDEAS

- The Apostle Peter does not hold back from teaching the doctrines of grace, even when surrounded by opposition and unbelief.
- Repentance and faith are both gifts from the Lord Jesus Christ, such that we cannot exercise one without the other, with both being united in our conversion.
- In the Christian life, we no longer stray from the Lord but evidence our election through the pursuit of holiness and the rejection of our former lives of depravity.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- How do you judge the quality of a sermon?
- What was the most memorable sermon you have ever heard? What was it about?
- In what respects is your life different from the one you lived before knowing Christ?

Scripture Reading

Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

—Acts 3:12–16

- In this sermon by the Apostle Peter, how can a case be made for the doctrine of total depravity?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Peter's Sermons

0:00–10:25

- Why shouldn't we be surprised that Peter preached the doctrines of grace?

- How does Dr. Lawson define the following terms from Peter's sermon on the day of Pentecost?

Predetermined:

Plan:

Foreknowledge:

- What language in Peter's sermon on the day of Pentecost teaches the doctrine of irresistible grace and election?

Peter's Writings

10:25-24:49

- What is the twofold meaning of "darkness" in 1 Peter 2:19?
- What is the reason Dr. Lawson gives for our confidence in the inspiration of the Bible?
- What is one way that we can identify the elect of God?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- Read Peter's sermon at Pentecost in Acts 2:14-36. What do you consider to be the most remarkable element about Peter's sermon?

If you are in a group, have the members discuss what they considered to be the most remarkable element about Peter's sermon at Pentecost. Considering your answer to the question about the most memorable sermon you've ever heard in the "Before the Video" section of this study guide, did it have any of these remarkable elements?

- From what you know about Peter's life from the Gospels, how would you characterize him? Are the accounts of his ministry in Acts in accord with his personality?

If you are in a group, have the members read John 21:15–17. Why is it significant that Jesus addresses Peter with the same question three times? How might this event have influenced Peter's heart for God's people as expressed in 1 Peter 5:1–5?

- How does Peter describe what life without Christ can look like in 1 Peter 4:3–4?

If you are in a group, have the members reflect upon and discuss their experience of when they became Christians, or their continued experience as Christians, and how people react to their commitment to Christ. How did, or do, family, friends, and colleagues react to you as a Christian?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for continuing to save people through the preaching of His Word.
- Confess your lack of diligence when hearing the Word of God preached and your forgetfulness to prepare and examine your heart before it.
- Thank God for calling you out of darkness and giving you true knowledge, a desire to please Him, and a yearning to know Him as He is revealed in Scripture.
- Ask God to strengthen your pastor for faithfulness in his work.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. Which of the following words, used by Peter at Pentecost to express the reality of God's sovereignty, should make you picture a horizon?
 - a. Foreknowledge
 - b. Predetermined
 - c. Foresaw
 - d. Plan
2. How was the relationship between faith and repentance described in this lecture?
 - a. Faith must come before repentance.
 - b. Repentance must come before faith.
 - c. Faith and repentance are simultaneous acts.
 - d. Repentance isn't necessary if one has faith.

3. What doctrine of grace begins the book of 1 Peter?
 - a. Total depravity
 - b. Unconditional election
 - c. Limited atonement
 - d. Irresistible grace
4. What imagery is used in 1 Peter to picture our depravity before Christ?
 - a. We were like evil beasts.
 - b. We were like unclean tombs.
 - c. We were like venomous asps.
 - d. We were like straying sheep.
5. While Peter's sermon at Pentecost expressly teaches the sovereignty of God, it also upholds the responsibility of man.
 - a. True
 - b. False
6. What language is *not* used in 1 Peter to describe the identity of the people of God?
 - a. A holy nation
 - b. A chosen race
 - c. A new creation
 - d. A royal priesthood

Answer Key—Acts & the Apostle Peter

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- In this sermon by the Apostle Peter, how can a case be made for the doctrine of total depravity?

In this sermon, the Apostle Peter clearly preaches about the murder of Jesus Christ, who is described here as the holy and righteous One and the author of life. This is the depth of man's depravity, that the Lord of glory would be killed at the hands of ungodly men. Herein is also the unfathomable nature of God's love for us, that through His death we might be saved.

During the Video

Peter's Sermons

- Why shouldn't we be surprised that Peter preached the doctrines of grace?
We shouldn't be surprised that Peter preached the doctrines of grace because Jesus preached the doctrines of grace. As Jesus said in Luke 6:40, "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher." This proverbial statement is undeniably true when it comes to Peter's faithfulness to the doctrines of God's sovereign grace.
- How does Dr. Lawson define the following terms from Peter's sermon on the day of Pentecost?

Predetermined: The entire phrase "predetermined plan" refers to God's eternal decree. The word "predetermined" itself is from the Greek verb horizō, which means "to decide" or "to determine." Dr. Lawson noted how one can hear the etymologically related English word "horizon" from this verb.

Plan: The word "plan" refers to God's eternal purpose as rooted in His sovereign will. Dr. Lawson also spoke about this word in reference to the Greek word boulē, which means "plan," "purpose," or "decision."

Foreknowledge: The word "foreknowledge" refers to God's foreordination or God's pre-arrangement of the future, which includes His electing love of those He has chosen.

- What language in Peter’s sermon on the day of Pentecost teaches the doctrine of irresistible grace and election?

In Acts 2:39, Peter proclaimed, “For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to Himself.” This language teaches the doctrine of irresistible grace and election, for the promise of redemption is for as many as the Lord calls.

Peter’s Writings

- What is the twofold meaning of “darkness” in 1 Peter 2:19?

The term “darkness” in 1 Peter 2:19 refers both to spiritual ignorance and spiritual depravity. Before being united to Christ by faith, we were all in darkness, without saving knowledge of Christ and living a life of impurity.

- What is the reason Dr. Lawson gives for our confidence in the inspiration of the Bible?

Dr. Lawson remarked that the list of sinful behaviors in 1 Peter 4:3–4 is too honest for it to be merely human. It is not the way that a work created merely by men would speak about man’s condition. If the Bible did not have a divine origin, then its authors would not have presented men as so sinful, nor would they have so severely diagnosed his hopeless, fallen condition.

- How does Peter describe Christians in 1 Peter 2:9? What is one way that we can identify the elect of God?

In 1 Peter 2:9, Christians are described as “a chosen race, a royal priesthood, a holy nation, a people for his own possession.” One way that we can identify the elect of God is by their new lifestyle in keeping with such an illustrious identity.

After the Video

- Read Peter’s sermon at Pentecost in Acts 2:14–36. What do you consider to be the most remarkable element about Peter’s sermon?

The answer to this question should contain your observations about Peter’s sermon on the day of Pentecost concerning the most remarkable element from his sermon. Was it his use of the Old Testament? The sermon’s confrontational nature? Its presentation of the gospel? Its boldness about God’s sovereignty and man’s responsibility?

- From what you know about Peter’s life from the Gospels, how would you characterize him? Are the accounts of his ministry in Acts in accord with his personality?

The answers to these questions should take into consideration what you remember about Peter from the Gospels, whether it be his rash boldness, his allegiance to Jesus, his blessed profession of Jesus’ identity as the Christ, or his fledgling faith and human weakness. Such events in Peter’s life should lead you to reflect on his ministry in Acts.

- How does Peter describe what life without Christ can look like in 1 Peter 4:3–4?

In 1 Peter 4:3–4, Peter describes the customary desires and behaviors of the unbelieving gentiles with vivid language. They desired lives characterized by “sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.” These are some of the basest desires of a life apart from Christ. The lives of Christians should be in stark contrast with these, such that unbelievers are surprised by us as we evidence that we belong to God (1 Peter 4:4, 12–14).

REVIEW QUIZ

Lesson 10

1. **B.**

*In this lecture, Dr. Lawson defined three words that expressed the reality of God’s sovereignty from Peter’s sermon at Pentecost: “predetermined,” “foreknowledge,” and “plan.” “Predetermined” is from the Greek word *horizō*, which sounds and is related to the English word “horizon.” This should help you to picture a horizon to understand the meaning of “predetermined,” as if God looked upon a horizon and set out for a fixed destination upon it.*

2. **C.**

In this lecture, both faith and repentance were shown to be gifts of Christ, as found in Acts 3:16 and 5:31. Repentance and faith were taught to be simultaneous acts, for when one turns to Christ in faith, one simultaneously turns away from sin in repentance. They are two sides of the same coin.

3. **B.**

The book of 1 Peter begins with the doctrine of unconditional election: “Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Peter 1:1).

4. **D.**

In 1 Peter 2:25, Peter describes our relationship with God and our sinful depravity as if we were like straying sheep. The other choices are also biblical similes for depraved sinners, but they were not used by Peter; two are used by Paul (Rom. 3:13; Titus 1:12) and one is used by Jesus (Matt. 23:27).

5. **A.**

The truth of God’s sovereignty and man’s responsibility is taught throughout the Bible, and it was taught by Peter on the day of Pentecost. This can be seen in one verse in particular: “This Jesus, delivered up according to the definite place and foreknowledge of God, you crucified and killed by the hands of lawless men” (Acts 2:23).

6. **C.**

In 1 Peter 2:9, Peter describes believers as “a chosen race, a royal priesthood, a holy nation.” While it is true that Christians are new creations in Christ Jesus, the “new creation” language is Pauline (2 Cor. 5:17; Gal. 6:15).

Gospel Grace in 1 Peter

INTRODUCTION

Gospel grace is found throughout 1 Peter because the letter bears witness to a salvation that is all from God. In this lesson, Dr. Lawson examines 1 Peter to demonstrate the doctrines of limited atonement, irresistible grace, and the perseverance of the saints. From this study, we will see how the doctrines of grace are ultimately doctrines of comfort.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify passages in the book of 1 Peter that teach the doctrines of grace
- Understand the historical context of 1 Peter and the aim of the letter to comfort persecuted Christians suffering for righteousness' sake

KEY IDEAS

- The key to identifying the doctrine of limited atonement in 1 Peter is to understand what pronouns such as “you” or “our” are referring to in passages about the death of Christ.
- The letter of 1 Peter was written to Christians facing persecution; thus, its emphasis on the sovereignty of God is a source of assurance and comfort for God’s people in all ages.
- The Bible speaks about salvation in manifold ways, referring to it as an event in the past, present, and future.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- What type of persecution have you faced as a Christian?
- Are you certain that if you were to die right now that you would be in heaven? Why or why not?

Scripture Reading

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

—Matthew 5:10–11

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

—1 Peter 4:12–16

- What do these passages reveal about an appropriate Christian attitude toward suffering for righteousness' sake? What reasons do these passages give for such an attitude?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Purchased and Called

0:00–13:15

- What word is particularly important to note in 1 Peter 1:18? To whom does it refer?
- What does “all” mean in 1 Peter 3:18? Why is this significant?
- How can the doctrine of effectual calling be demonstrated in 1 Peter 2:9?

An Eternal Inheritance

13:15–24:19

- Who is the immediate audience of 1 Peter?
- What language is used in 1 Peter 1:4 to describe our inheritance?
- What are the “three installments” of salvation?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- Dr. Lawson demonstrated an important way of interpreting Scripture in this lecture. In order to determine to what a pronoun is referring, we must trace it back to its antecedent. Imagine someone were to say that “you” in 1 Peter 1:18 refers to all people and therefore Christ died for all people. Tracing back from 1 Peter 1:18, what are some antecedents to “you” that you find when you look back from that would prove otherwise?

If you are in a group, have the members discuss what they do when they encounter a difficult passage of Scripture. What is the best way to determine the meaning of a difficult passage of Scripture? What resources are helpful?

- What do you consider to be the strongest case for any one of the doctrines of grace in this lecture from 1 Peter? Why?

If you are in a group, have the members name and discuss what they considered to be the strongest argument or verse for any one of the doctrines of grace in this lecture from the letter of 1 Peter and why.

- How is the emphasis on God's sovereignty and the doctrines of grace a comfort to the first-century audience of 1 Peter?

If you are in a group, have the members reflect on the areas of their life that are made difficult on account of the faith. Does anyone suffer persecution and need the comfort offered in 1 Peter? If so, pray together as a group addressing these needs.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for His sovereign control, especially over our trials.
- Confess how you struggle to turn to Him in humility when you suffer.
- Thank God for the perfect example of suffering for righteousness' sake in Christ.
- Ask God to give you courage to endure and not run from suffering for the faith.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What word in 1 Peter 1:18 is key to understanding the extent of the atonement?
 - a. "You"
 - b. "Perishable"
 - c. "Ransomed"
 - d. "Forefathers"
2. What does "all" refer to in 1 Peter 3:18?
 - a. All believers
 - b. All people
 - c. All time
 - d. All sins
3. What did Dr. Lawson call the statement in 1 Peter 1:2?
 - a. True
 - b. Powerful
 - c. Trinitarian
 - d. Undeniable

4. Which of the following phrases from 1 Peter supports the doctrine of irresistible grace?
 - a. "He himself bore our sins."
 - b. "He has caused us to be born again."
 - c. "You, who by God's power are being preserved."
 - d. "Obtaining . . . the salvation of your souls."
5. Scripture only speaks of salvation as a once-for-all, finished act.
 - a. True
 - b. False
6. Which of the following concerns our salvation from the presence of sin?
 - a. Regeneration
 - b. Justification
 - c. Sanctification
 - d. Glorification

Answer Key—Gospel Grace in 1 Peter

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What do these passages reveal about an appropriate Christian attitude toward suffering for righteousness' sake? What reasons do these passages give for such an attitude?

These passages reveal that an appropriate Christian attitude toward persecution is joy. In these passages, we are called to rejoice and be glad. The reason why we are called to have such an attitude is that our persecution bears witness to our blessedness, assuring us of our portion in the Spirit and our rightful name as a Christian.

During the Video

Purchased and Called

- What word is particularly important to note in 1 Peter 1:18? To whom does it refer?

Dr. Lawson stressed that the word “you” is particularly important in 1 Peter 1:18 because it is restrictive and has a limited referent. Dr. Lawson pointed out that 1 Peter 1:15 gives us an indication of the referent of the pronoun “you” in verse 15, revealing that “you” must only be those who are called by God. Therefore, those who are ransomed in verse 18 must be the elect of God.

- What does “all” mean in 1 Peter 3:18? Why is this significant?

The beginning of 1 Peter 3:18 reads, “For Christ also died for sins once for all” (NASB). Here, “all” does not refer to all people but refers to all time. This is significant because it speaks to the nature of Christ’s sacrifice. Unlike the sacrifices of the high priests, who continually offered sacrifices for their own sins and for the sins of the people, Christ made a perfect sacrifice, being without spot or blemish, which was once for all for His people, never to be repeated.

- How can the doctrine of effectual calling be demonstrated in 1 Peter 2:9?

First Peter 2:9 reads, “But you are a chosen race . . . that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” One can demonstrate the doctrine of effectual calling by connecting the phrase “a

chosen race” with the phrase “him who called you.” These two phrases show that those who are chosen are those who are effectually called.

An Eternal Inheritance

- Who is the immediate audience of 1 Peter?

The immediate audience of 1 Peter is Christians in the first century who have been persecuted and dispersed throughout Asia Minor. This can be seen in 1 Peter 1:1, which reads, “To those who are elect exile of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

- What language is used in 1 Peter 1:4 to describe our inheritance?

First Peter 1:4 describes our inheritance with four important qualities that, by themselves, teach the doctrine of the perseverance of the saints: “an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.”

- What are the “three installments” of salvation?

The three installments of salvation are justification, sanctification, and glorification. This is why Scripture can speak of salvation in terms of the past, present, and future. We have been saved from the penalty of sin through our justification, we are being saved from the practice of sin through our sanctification, and we will be saved from the presence of sin through our glorification.

After the Video

- Dr. Lawson demonstrated an important way of interpreting Scripture in this lecture. In order to determine to what a pronoun is referring, we must trace it back to its antecedent. Imagine someone were to say that “you” in 1 Peter 1:18 refers to all people and therefore Christ died for all people. Tracing back from 1 Peter 1:18, what are some antecedents to “you” that you find when you look back from that would prove otherwise?

Dr. Lawson pointed out that 1 Peter 1:15 contains an antecedent that could show that “you” must be those who are called, meaning the elect. To trace the antecedent for “you” to its referent, one can go back to 1 Peter 1:1, to the “elect exiles.”

- What do you consider to be the strongest argument or verse for any one of the doctrines of grace in this lecture from 1 Peter? Why?

The answer to this question should include a thoughtful observation about what you considered to be the strongest argument or verse from 1 Peter demonstrating limited atonement, irresistible grace, or the perseverance of the saints. For instance, the phrase “he has caused us to be born again” supports the doctrine of irresistible grace because it explicitly states that it is God who does the work of regeneration.

- How is the emphasis on God’s sovereignty and the doctrines of grace a comfort to the first-century audience of 1 Peter?

In this lecture, Dr. Lawson touched on many ways that 1 Peter is a comfort to those who are suffering for righteousness' sake. Comfort was a particular need of those to whom Peter was writing, for they were suffering persecution, and the comfort Peter gave to them was rooted in God's sovereignty and the doctrines of grace. They are the "elect exiles" (1:1), called by God to "eternal glory in Christ" (5:10), their inheritance being "kept in heaven" as they are guarded by "God's power" (1:4). The same God who is sovereign and powerful over their salvation is sovereign and powerful over their suffering. That is their great comfort.

REVIEW QUIZ

Lesson 11

1. **A.**
Even though it is only a personal pronoun, "you" is the key word to understand for knowing the extent of the atonement. The reason why is that one must determine to whom "you" refers in order to determine the ones who are ransomed, which directly concerns the question of the extent of the atonement.
2. **C.**
"All" in 1 Peter 3:18 refers to all time: "For Christ also died for sins once for all" (NASB). Here, it does not refer to all people or even all groups of people, but it refers to the perfect nature of Christ's sacrifice, that it was only to be offered once to fully atone for the sins of the elect.
3. **C.**
Dr. Lawson called the statement opening the letter of 1 Peter a Trinitarian statement because of its clear presentation of the whole work of God in salvation: "according to the foreknowledge of God, in the sanctification of the Spirit, for obedience to Jesus Christ."
4. **B.**
Only "he has caused us to be born again" fully demonstrates without a doubt the doctrine of irresistible grace. This part of 1 Peter 1:3 makes it clear that God alone sovereignly works regeneration in our hearts that we might believe. Each of the other answers helps to make a case for the other doctrines of grace explored in this lecture.
5. **B.**
While it is true that our salvation is assured by our justification through faith in Jesus Christ, Scripture also speaks of salvation as occurring in the present and inevitably to occur in the future.
6. **D.**
Only when we are glorified will we be freed from the presence of sin. Glorification is what 1 Peter 1:9 means by "obtaining the outcome of your faith, the salvation of your souls." We are freed from the penalty of sin in our justification, we are freed from the practice of our sin in our sanctification, and we are freed of the presence of sin in our glorification.

12

Gospel Grace in 2 Peter

INTRODUCTION

In his second letter, Peter writes to protect God's people from false teachers, and he sets himself apart from such teachers by heralding the doctrines of grace so that God's people might confirm their calling and election and persevere to the end. In this lesson, Dr. Lawson highlights the key texts of 2 Peter that teach the doctrines of grace, with a particular emphasis on the doctrines of total depravity and irresistible grace.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify verses that teach the doctrines of grace in 2 Peter
- Navigate difficult texts in 2 Peter in defense of the doctrines of grace

KEY IDEAS

- What is true of false teachers is true of the heart of every unconverted person.
- God only calls those who are chosen, and all who are chosen will be called.
- We confirm our calling and election by living a life of faith and obedience.
- If we have entered God's eternal kingdom in this world, we can be certain that we will enter the eternal kingdom of the world to come.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Is false teaching an offense to God? Why or why not?

- Why was it necessary for the Son of God to take upon Himself a human nature?

Scripture Reading

Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

—2 Peter 3:14–18

- From the conclusion of this second letter from Peter, what can you identify as some of the main concerns of the letter?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Our Lord and Master

0:00–11:01

- How does Dr. Lawson interpret the phrase “even denying the Master who bought them” in 2 Peter 2:1?
- What is one of the greatest verses in the New Testament for demonstrating the deity of Christ? Why was it necessary for God to be our Savior?

All That We Need

11:01–24:24

- What does Peter mean by the phrase “the same kind as ours” when referring to faith in 2 Peter 2:1?
- How does Dr. Lawson defend against an interpretation of 2 Peter 3:9 that would suggest that God desires for every person in the world to be saved?

- What does “eternal kingdom” mean in 2 Peter 1:11?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What do you consider to be the more problematic verse for the doctrines of grace presented in this lecture: 2 Peter 2:1 or 2 Peter 3:9? Explain why it is challenging.

If you are in a group, have the members name which of these two verse they consider to be more difficult to interpret and harmonize with the doctrines of grace and why. What are some possible ways of interpreting these verses rightly?

- How does Peter characterize false teachers in his letter? What words does he use to describe them? What definitions did Dr. Lawson provide for some of these words?

If you are in a group, have the members read 2 Peter 2. From this reading, what are some reasons why Peter is concerned with false teachers?

- What two ways did Dr. Lawson give that we may know that we are elect and have been called by God?

If you are in a group, have the members discuss various ways in which someone can determine his faith and obedience. If obedience is something by which we can know that we love God, how should we process the presence of sin in our lives? What do we do when we fail?

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for truth, that there is a standard by which He has made Himself known.
- Confess any proclivity you have to subject yourself to guilt and shame instead of entrusting yourself to the forgiveness that is in Christ.

- Thank God for the faithful teachers who point you to Christ.
- Ask God to give you a yearning for sound doctrine and purity of heart.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. In 2 Peter 2:1, concerning false teachers, what did Dr. Lawson say was the key word for interpreting the text and understanding the heart of every unbeliever?
 - a. Master
 - b. Heresies
 - c. Denying
 - d. Destruction
2. What comparison does Peter make to those who are unrestrained in the flesh?
 - a. To unclean pigs
 - b. To ravenous wolves
 - c. To venomous snakes
 - d. To unreasoning animals
3. What did Dr. Lawson call the “ultimate acid test” for discerning if you are saved?
 - a. If you have been baptized
 - b. If you believe facts about Christ
 - c. If you are a member of a church
 - d. If you do the will of the Father
4. What principle of interpretation did Dr. Lawson use to explain the potentially difficult phrase about God “not wishing that any should perish”?
 - a. Analyzing a book’s literary genre
 - b. Studying an author’s use of a word
 - c. Using Scripture to interpret Scripture
 - d. Researching a word in an original language
5. The phrase “even denying the Master who bought them” in 2 Peter 2:1 indicates that there are some for whom Christ died that will still perish in their sins.
 - a. True
 - b. False
6. What argument did Dr. Lawson make to prove the phrase “eternal kingdom” refers to heaven and not the kingdom of God in a general sense?
 - a. “Eternal kingdom” means “heaven” in Greek.
 - b. Those to whom Peter is writing are called “brothers.”
 - c. Peter is referring to the kingdom as already but not yet.
 - d. Peter was addressing false teaching about heaven on earth.

Answer Key—Gospel Grace in 2 Peter

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- From the conclusion of this second letter from Peter, what can you identify as some of the main concerns of the letter?

As can be gleaned from the conclusion of his letter, Peter's main concerns are for the holiness of God's people, that they be pure and at peace with one another. In order that they may persevere, he expresses his concern about false teaching and is writing so that believers understand the ultimate end of such teachers, which is destruction. Finally, he is writing so that Christ may be glorified as they grow in grace and knowledge of Him.

During the Video

Our Lord and Master

- How does Dr. Lawson interpret the phrase “even denying the Master who bought them” in 2 Peter 2:1?

Second Peter 2:1 is a verse that appears difficult to understand alongside the Bible's overall teaching of the doctrines of grace. Dr. Lawson explained this verse by interpreting the phrase “even denying the Master who bought them” as a form of sarcasm, as if to say that false teachers evidence themselves by denying their supposed “Master” who supposedly “bought them.”

- What is one of the greatest verses in the New Testament for demonstrating the deity of Christ? Why was it necessary for God to be our Savior?

One of the greatest verses in the New Testament for demonstrating the deity of Christ is 2 Peter 1:1, which reads, “To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ.” It was necessary for God Himself to be our Savior because it could only be by His infinite power and abundant grace that we could be saved from His wrath.

All That We Need

- What does Peter mean by the phrase “the same kind as ours” when referring to faith in 2 Peter 2:1?

By using the phrase “the same kind as ours” (NASB), Peter means saving faith, for the Bible can speak of both a saving faith and a nonsaving faith (see John 2:23–24). Unlike a mere factual belief, faith is also something of the heart, involving our trust and surrender.

- How does Dr. Lawson defend against an interpretation of 2 Peter 3:9 that would suggest that God desires for every person in the world to be saved?

Dr. Lawson defends against such an interpretation by demonstrating to whom the phrase “not wishing that any should perish” refers. Those of whom God does not want any to perish are contained within the group designated by the personal pronoun “you,” which can be traced back to 2 Peter 1:1–3 to discover that such a group is the elect.

- What does “eternal kingdom” mean in 2 Peter 1:10?

“Eternal kingdom” does not mean the kingdom of God generally because God’s kingdom has already been inaugurated, and all those who trust Jesus Christ already take part in His kingdom. “Eternal kingdom” must then refer to the eternal phase of the kingdom, known as heaven.

After the Video

- What do you consider to be the more problematic verse for the doctrines of grace presented in this lecture: 2 Peter 2:1 or 2 Peter 3:9? Explain why it is challenging.

The answer to this question should state which of these two verses you considered to be the most problematic or challenging to interpret in light of the doctrines of grace, while explaining why that is the case. Second Peter 2:1, for instance, could call into question the nature the atonement, the efficacy of grace, and the perseverance of the saints.

- How does Peter characterize false teachers in his letter? What words does he use to describe them? What definitions did Dr. Lawson provide for some of these words?

Peter gives an extensive treatment of false teachers in his letter, taking an entire chapter to characterize them in order to protect God’s people. Some of the characteristics that Dr. Lawson pointed out were that false teachers are given to sensuality, which he defined as “habitual unrestrained sexual immorality,” and that they are given to greed, which he defined as “uncontrolled covetous desire for money and possessions.” They also despise authority and are daring in their sin, slaves to their instincts without knowledge of God. See 2 Peter 2 for a full list of these characteristics.

- What two ways did Dr. Lawson give that we may know that we are elect and have been called by God?

The first way that we can know that we are elect and have been called by God is if we have believed on His Son. Faith is a work of God’s grace, so it is evidence of our election and the effectual call of His grace. The second way that we can know that we are elect and have been called is that we do the will of the Father. If we

continue to practice what God requires of us in obedience to Him, then we can be assured of our salvation, as the Apostle Peter tells us, “If you practice these qualities you will never fall” (2 Peter 1:10).

REVIEW QUIZ

Lesson 12

1. **C.**
Dr. Lawson said that “denying” was the key word for interpreting the text and understanding the heart of every unbeliever. These false teachers denied Jesus as their Master, so He cannot possibly be their Master, as if He has purchased their salvation. Like false teachers, unbelievers deny the Lord Jesus Christ in the refusal to submit their lives to Him.
2. **D.**
In 2 Peter 2:12, a comparison is made to the false teachers who are unrestrained in the flesh to “unreasoning animals” (NASB). This not only characterizes their slavery to their passions but also the ignorance of their teaching: “blaspheming about matters of which they are ignorant.”
3. **D.**
We can be assured of our salvation if we trust Christ, and we can be assured that we trust Christ if we do the will of the Father. This is why Dr. Lawson called obedience to the Father’s will the “ultimate acid test” for determining if we are born again. “Not everyone who says to me, ‘Lord, lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven” (Matt. 7:21).
4. **C.**
In order to determine who God does not wish to perish in 2 Peter 3:9, Dr. Lawson used Scripture to interpret Scripture. He did this looking at the verse in its larger context and using syntactical principles to trace back the referent of the personal pronoun “you” to 2 Peter 1:1–3, which can only be about the elect of God.
5. **B.**
While some may challenge the doctrine of limited atonement with such a verse, there are other ways of interpreting it to understand that Peter is sarcastically mocking false teachers, as if they ever had a saving relationship with the Lord in the first place. The testimony of Scripture is plain that Jesus died for the elect only and that His death actually secured salvation for them. Interpreting the verse in a way that challenges the doctrine of limited atonement would undermine the Bible’s clear teaching elsewhere on the extent and efficacy of the atonement.
6. **B.**
Dr. Lawson argued that “eternal kingdom” must refer to heaven because Peter calls those to whom he is writing “brothers.” If Peter can call them “brothers,” then they are already in the kingdom. “Eternal kingdom” therefore speaks more about the eternal phase of the kingdom and not the kingdom as inaugurated by Christ.

Paul's Magnum Opus

INTRODUCTION

The book of Romans is the Apostle Paul's theological magnum opus. It contains a rich presentation of the doctrines of grace, and it is the closest thing we have to a systematic theology of any book of the Bible. In this lesson, Dr. Lawson introduces a three-part study through Paul's letter to the Romans by first examining the doctrine of total depravity, so that God's grace might shine brighter through the darkness of man's sin.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Summarize key features of the life of the Apostle Paul and the book of Romans
- Demonstrate the doctrine total depravity from the book of Romans
- Outline the natural progression of man's depravity in Romans 1

KEY IDEAS

- Paul moved from being a persecutor of the church to becoming a preacher of God's sovereign grace in Jesus Christ.
- The opening chapters of Romans bring charges against the entire human race as guilty before God devoid of righteousness apart from Christ.
- In unrighteousness, man suppresses the truth about God and is given over to idolatry and all manner of sin.
- In Romans 3, Paul demonstrates from Scripture the totalizing nature of depravity and how it affects man in all his faculties.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Have you ever read the book of Romans or heard it preached? What is the book about?
- Are you surprised by what you observe in society at large? Why or why not? Why does it seem that people are generally happy in their sin?

Scripture Reading

For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness." "Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known." "There is no fear of God before their eyes." Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

—Romans 3:9–20

- Who is Paul speaking about in this passage? What does this passage reveal about one of the functions of the law?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

God's Wrath & Man's Idolatry

0:00–11:55

- What is significant about the tense of the verb in Romans 1:18?

- What do “ungodliness” and “unrighteousness” refer to in Romans 1:18? What do they reveal about sin?
- What is the result of man's suppression of the truth about God?

The Result of Man's Idolatry

11:55–24:48

- What phrase is consistently repeated in Romans 1?
- What does Paul mean by “natural relations” in Romans 1:26–27?
- What is the greatest sin mentioned in Romans 1:18–32?
- How does Paul give a complete diagnosis of man's total depravity?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What was Paul like before encountering the resurrected Christ on the road to Damascus? What are some characteristics of the cultural context of the church at Rome?

If you are in a group, have the members discuss biblical figures such as Moses, David, Peter, and Paul. Why are each of these men such an encouragement to you as a Christian?

- What is the difference between general and special revelation?

If you are in a group, have the members discuss the common objection that it would be unjust for God to condemn someone who has never heard the gospel. How do the doctrines of grace help to answer such an objection?

- In what two ways should we understand homosexuality in relation to God's judgment?

If you are in a group, have some members discuss how Romans 1:18–32 presents the sin of homosexuality. What is the most challenging for your understanding of this passage? How does Romans 1:32 help you to understand the LGBT movement or the pro-choice movement?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the clarity of the doctrines of grace in the book of Romans.
- Confess ways in which you entertain sin, as if it were not an offense against God.
- Thank God for His mercy to you, for He did not give you over completely to your sin but rescued you from its power.
- Ask God to pour out His mercy on homosexuals that they may turn to Him and worship Him in repentance and faith.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What source of knowledge about God is spoken of in Romans 1:19–20?
 - a. Moral revelation
 - b. General revelation
 - c. Special revelation
 - d. Spiritual revelation
2. "God is there, and He is not silent." Which of the following theologians was Dr. Lawson quoting?
 - a. C.S. Lewis
 - b. R.C. Sproul
 - c. Francis Schaeffer
 - d. Charles H. Spurgeon
3. What phrase is consistently repeated in Romans 1?
 - a. "Wrath of God"
 - b. "Without excuse"
 - c. "God gave them up"
 - d. "Ungodliness and unrighteousness"
4. What is the greatest sin mentioned in Romans 1:18–32?
 - a. Covetousness
 - b. Inventing evil
 - c. Homosexuality
 - d. Rejecting God

-
5. In Romans 3, Paul demonstrates that man is as depraved as he could possibly be.
 - a. True
 - b. False
 6. Which of the following does *not* accurately portray Paul's teaching in Romans?
 - a. Man, in his natural state, suppresses the truth about God.
 - b. Sin itself is a manifestation of God's judgment on mankind.
 - c. Man is depraved in both his attitude and actions.
 - d. God is not known to man in his natural state.

Answer Key—Paul’s Magnum Opus

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- Whom is Paul speaking about in this passage? What does this passage reveal about one of the functions of the law?

In this passage, Paul is speaking about both Jews and gentiles, two classes of people who make up the entire human race. Here, Paul does not spare anyone, indicting the whole human race for sin, just as he did in Romans 1 and 2 for gentiles and Jews, respectively. This passage reveals that one of the functions of the law is to show us our sin, so that we recognize our own condemnation and dare not open our mouths against God.

During the Video

God’s Wrath & Man’s Idolatry

- What is significant about the tense of the verb in Romans 1:18?
Romans 1:18 begins, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” The tense of the verb “to reveal” is significant because it is in the present tense, meaning that the wrath of God is not some impending threat to be revealed in the future. No, God’s wrath against sin is revealed right now.
- What do “ungodliness” and “unrighteousness” refer to in Romans 1:18? What do they reveal about sin?
“Ungodliness” refers to the attitude of a person, and “unrighteousness” refers to the actions of a person. One refers to an irreverence toward God, while the other refers to the sinful actions that spill out from such an irreverence. This reveals that sin always begins within the heart, pouring forth from our inward being into outward actions.
- What is the result of man’s suppression of the truth about God?
The result of man’s suppression of the truth about God is that people “became foolish in their thinking, and their foolish hearts were darkened” (Rom. 1:18). In their foolishness, man exchanged the glory of the Creator for idols from creation. In their attempt to suppress the truth about God, they created another god in their own likeness.

The Result of Man's Idolatry

- What phrase is consistently repeated in Romans 1?

As a result of man's idolatry, God "gave them over" to their sin. This is the phrase that is consistently repeated throughout Romans 1, as can be seen in verses 24, 26, and 28.

- What does Paul mean by "natural relations" in Romans 1:26–27?

In Romans 1:26–27, Paul uses the phrase "natural relations" to mean the relationship between a man and a woman in marriage by which they fulfill the mandate to be fruitful and multiply, cleaving to one another and raising children together.

- What is the greatest sin mentioned in Romans 1:18–32?

The greatest sin mentioned in Romans 1:18–32 is the fundamental rejection of God. It is not the sin of homosexuality or any other violation of the law of God found in the list of Romans 1:29–30. It was because of a rejection of God that God gives man over to a debased mind that continually revels in committing such sins.

- How does Paul give a complete diagnosis of man's total depravity?

Paul gives a complete diagnosis of man's total depravity by carefully weaving together verses that highlight different parts of our bodies that have been polluted by sin: our throats, tongues, lips, mouths, feet, and eyes (Rom. 3:13–18). There is no dimension of our being that has not been affected by sin.

After the Video

- What was Paul like before encountering the resurrected Christ on the road to Damascus? What are some characteristics of the cultural context of the church at Rome?

Before encountering the resurrected Christ on the road to Damascus, Paul was a persecutor of the church, adamantly opposed to Christians. He approved of Stephen's stoning and attempted to destroy the church until the very moment when Christ appeared to him, radically changing the trajectory of his life. Paul went on to write to the church at Rome, which was at the heart of the Roman Empire. This imperial city was the most powerful city on earth, the hub of the Roman army, and the home of Caesar. It was a city of great immorality, and like Saul, it was also a great persecutor of the church.

- What is the difference between general and special revelation?

General revelation is the knowledge of God that is made known to every man and woman because of creation and their conscience. This is the knowledge of God that is referred to in Romans 1:20. Special revelation, on the other hand, is God's revelation of Himself through His Word, knowledge of which is required in order for man to be saved.

- In what two ways should we understand homosexuality in relation to God's judgment?

Homosexuality should be both understood as a manifestation of God's judgment and as a sin that further leads to God's judgment. Because of idolatry, God has given man over to their sin, which does not give man an excuse but only works to further manifest their rejection of God.

REVIEW QUIZ

Lesson 13

1. **B.**
The source of knowledge about God in Romans 1:19–20 is general revelation. It is the type of revelation that all people have because it is communicated through the things that are made and through the witness of our conscience. Because of general revelation, all people are without excuse, for God's eternal power and divine nature have been revealed to them.
2. **C.**
In this lecture, Dr. Lawson quoted Francis Schaeffer as saying, "God is there, and He is not silent," in order to support the force of God's general revelation in revealing Himself to all people.
3. **C.**
The phrase "God gave them up" is consistently repeated in Romans 1 to show the result of man's suppression of the truth of God and subsequent idolatry. This phrase is found in verses 24, 26, and 28.
4. **D.**
Dr. Lawson stated that the rejection of God is the greatest sin because it is the sin that sets men on a course for other sins, since God hands them over to other sins on account of their rejection of Him. "And since they did not see fit to acknowledge God, God gave them up to debased minds to do what ought not to be done" (Rom. 1:28).
5. **B.**
In Romans 3, Paul does demonstrate that man is totally depraved, but he does this by showing how every part of man is affected by sin. The doctrine of total depravity does not state that man is as depraved as he possibly could be, but that man is affected by sin in all of his being.
6. **D.**
The only one of these statements that do not accurately represent Paul's teaching in Romans is "God is not known to man in his natural state." Part of Paul's argument is that what can be known about God has been made plain to all, yet they suppress the truth about God. While God is not known in a saving way to those still in the estate of sin, God reveals Himself generally to all, such that everyone is without excuse.

Grace in Eternity

INTRODUCTION

There isn't a systematic approach to the doctrines of grace quite like the one found in the book of Romans. It is filled with lofty theology that can only be matched by its soaring doxology for the God from whom, through whom, and to whom are all things. In this lecture, Dr. Lawson traces the Apostle Paul's argument for the doctrine of sovereign election in eternity past throughout Romans, while also demonstrating the particular nature of Christ's death for the elect.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify where the doctrine of unconditional election is taught in Romans
- Identify where the doctrine of limited atonement is taught in Romans
- Understand Paul's line of argument in Romans 9

KEY IDEAS

- Just as Paul narrowed his focus onto the doctrine of total depravity in Romans 1–3, so he narrows his focus onto the doctrine of election in Romans 8, 9, and 11.
- Misinterpretations of divine foreknowledge presented in terms of God's ability to look down the corridors of time and elect those who exercise faith are not scriptural.
- The doctrine of election should first make us question why God has mercy on anyone at all as opposed to asking why not everyone will be saved.
- Those for whom Christ intercedes at the right hand of the Father are those for whom Christ interceded at Calvary.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Why is grace often called “amazing grace”?
- Why do people object to the doctrine of election? What do they not understand about God’s mercy and God’s justice?
- Do you still struggle with the doctrine of election? If so, what is your attitude toward God in these struggles?

Scripture Reading

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

—Romans 5:6–11

- What does this passage reveal to be some of the benefits of Christ’s death?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

God’s Foreknowledge & Election

0:00–9:35

- What is a common misunderstanding of God’s foreknowledge? What did Dr. Lawson say is the source of this misunderstanding?

- What are two arguments against this mistaken view of God’s foreknowledge?
- What is the key phrase in Romans 9:11? What does it indicate?

God’s Free Choice

9:35–22:57

- What fallacy does Paul expose in the logic of anyone who questions whether there is injustice in God because of the doctrine of election?
- What imagery is used in Romans 9:20–21 to depict the sovereignty of God’s choice? From where does Paul get this imagery?
- What is the referent of “us all” in Romans 8:32, according to Dr. Lawson?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How does Paul respond to the objection concerning the injustice of God in election? What does such an objection fundamentally misunderstand about justice?

If you are in a group, have the members discuss the following: Why is the doctrine of election difficult for people to grasp? Despite such difficulties with the doctrine of election, why is it a doctrine of comfort for every Christian?

- How does Paul respond to the objection that God should no longer find fault on account of His sovereignty?

If you are in a group, have the members discuss the logic behind Paul’s hypothetical objections in Romans 9:14 and 9:19. Why is it logical that someone would make such objections?

- In this lecture, what stood out to you as an exceptional argument for the doctrine of election or definite atonement? How does it prove that doctrine without a doubt?

If you are in a group, have the members discuss what they thought was an exceptional argument or passage of Scripture demonstrating the doctrine of election or definite atonement from this lecture.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the righteous life and atoning death of Jesus Christ.
- Confess your tendency to question God about the things you do not understand.
- Thank God for His powerful Spirit and His ability to work all things in accordance with His perfect will.
- Ask God to help you see that the true cost of sin was His own Son.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What chapters in Romans have a particular focus on the doctrine of election?
 - a. Romans 1, 3, 5
 - b. Romans 5, 6, 9
 - c. Romans 8, 9, 11
 - d. Romans 9, 10, 11
2. What chapter of Romans does Dr. Lawson label the Mount Everest of the doctrine of election?
 - a. Romans 1
 - b. Romans 5
 - c. Romans 9
 - d. Romans 12
3. What do we have a rightful claim to from God?
 - a. His love
 - b. His mercy
 - c. His wrath
 - d. His grace
4. Who did Paul *not* use as an example of God's sovereign choice in election in Romans?
 - a. Esau
 - b. Jacob
 - c. Pharaoh
 - d. David
5. In Paul's argument in Romans 9, he raises objections from the Christians at Rome that he received from an earlier letter.
 - a. True
 - b. False

-
6. With whom is Christ compared in Romans 5?
- a. Adam
 - b. David
 - c. Moses
 - d. Abraham

Answer Key—Grace in Eternity

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What does this passage reveal to be some of the benefits of Christ's death?

This passage reveals that some of the benefits of Christ's death include our justification, which is the act by which God declares us righteous, and our reconciliation and peace with God. As justified and reconciled, we have been saved by Christ's death from the wrath of God and can know that we will be saved through Christ's intercession on our behalf.

During the Video

God's Foreknowledge & Election

- What is a common misunderstanding of God's foreknowledge? What did Dr. Lawson say is the source of this misunderstanding?

A common misunderstanding of God's foreknowledge is that He looks down the corridors of time to see what will occur and who will believe, and this serves as the basis of His election. Dr. Lawson asserted that such a view of foreknowledge is rooted in paganism and idolatry.

- What are two arguments against this mistaken view of God's foreknowledge?

The first argument is grounded upon the scriptural witness of God's omniscience, that God knows everything immediately, eternally, and perfectly. As God, He is not dependent upon His creation for anything, let alone His knowledge. The second argument is found in the very objects of God's foreknowledge in Romans 8:29. God foreknows individuals. His foreknowledge is not focused on circumstances or conversions, but on a special people.

- What is the key phrase in Romans 9:11? What does it indicate?

The key phrase in Romans 9:11 is "not yet born." This phrase is important because it demonstrates the unconditional nature of God's election. Though Jacob and Esau had done neither good or bad, God had set His love upon Jacob. Before Jacob was even conceived in the womb, God had made a determinative choice, as Paul

says, “in order that God’s purpose of election might continue, not because of works but because of him who calls” (Rom. 9:11).

God’s Free Choice

- What fallacy does Paul expose in the logic of anyone who questions the fairness of God because of the doctrine of election?

Paul exposes the fallacious assumption that those who are not of the elect do not deserve to perish in their sins. God’s righteous judgment against sin is an expression of His justice. Election is an expression of His mercy.

- What imagery is used in Romans 9:20–21 to depict the sovereignty of God’s choice? From where does Paul get this imagery?

In Romans 9:20–21, Paul depicts God as a potter who has the freedom to make whatever He desires with His clay, whether vessels of wrath or vessels of mercy. Paul is referencing Jeremiah 18:6, particularly in Romans 9:21.

- What is the referent of “us all” in Romans 8:32, according to Dr. Lawson?

Romans 8:32 reads, “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” Dr. Lawson locates the referent for “us all” in Romans 8:33, the very next verse: “Who shall bring a charge against God’s elect?” The ones for whom the Son was given up are none other than God’s elect.

After the Video

- How does Paul respond to the objection concerning the injustice of God in election? What does such an objection fundamentally misunderstand about justice?

Paul responds to the objection against God, as if His unconditional election were unjust, by arguing that God is absolutely free to have mercy on whomever He will (Rom. 9:14–18). An objection that would charge God with an injustice misunderstands the difference between God’s justice and mercy and the fact that all those who perish in their sins have received God’s justice, for no one is righteous.

- How does Paul respond to the objection that God should no longer find fault on account of His sovereignty?

Romans 9:19 reads, “You will say to me then, ‘Why does he still find fault? For who can resist his will?’” To this, Paul replies boldly that man has no right to question God: “Who are you, O man, to answer back to God?” Paul further drives home his point with the illustration of the potter and clay in Romans 9:20–25.

- In this lecture, what stood out to you as an exceptional argument for the doctrine of election or definite atonement? How does it prove that doctrine without a doubt?

The answer to this question is personal and should include what you considered to be an exceptional argument or passage of Scripture proving the doctrine of election or the doctrine of definite atonement.

REVIEW QUIZ

Lesson 14

1. **C.**
Dr. Lawson underscored the particular focus on the doctrine of election in Romans 8, 9, and 11. He used verses from these chapters to demonstrate the undeniable case for the reality of God's electing grace in the book of Romans.
2. **C.**
Romans 9 is the most undeniable presentation of the doctrine of election in the entire Bible, which is why Dr. Lawson calls it the Mount Everest of the subject. It is important to remember that this whole chapter deals extensively with this doctrine because, whereas people may be able to reinterpret some verses about election, it is nearly impossible to dismiss an entire chapter of the Bible.
3. **C.**
Apart from Christ, all we have a claim on from God is His wrath. This is what we justly deserve on account of our sin. Praise be to God that, instead of receiving His justice, we have received His mercy. God is able to show us mercy because His justice was served when Christ bore the full weight of His wrath for our sins on the cross.
4. **D.**
Paul did not use David as an example of God's sovereign election, but he did use Esau, Jacob, and Pharaoh. God passed over Esau and elected Jacob before they were even born (Rom. 9:11), and it was Pharaoh whom Paul used to contrast God's freedom in having mercy on or hardening whomever He wills.
5. **B.**
Dr. Lawson stated multiple times that Paul was formulating his argument by raising for himself an imaginary objector as a rhetorical device. He did not mention anything about Paul's ever receiving a letter from the Romans or that the Romans had ever made these objections. In fact, Paul had never been to Rome or communicated with the church at Rome before writing his letter.
6. **A.**
Paul uses each of these men to demonstrate various doctrines throughout Romans. In Romans 5, Paul compares Christ with Adam because He is the second Adam. As the second Adam, Jesus serves a representative role and has brought justification to His elect, just as Adam's sin brought condemnation and death to all mankind.

Grace in Providence

INTRODUCTION

God's electing love for us in eternity meets us in the providence of history. For all those whom God elects in eternity, He calls, regenerates, justifies, and sanctifies in real time and space. In the last lecture, we studied the doctrines of sovereign election and definite atonement in Romans. In this lecture, Dr. Lawson surveys the doctrines of irresistible grace and the perseverance of the saints, showing us how God's eternal love extends throughout all of life.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify where the doctrine of irresistible grace is taught in Romans
- Identify where the doctrine of the perseverance of the saints is taught in Romans
- Answer common objections against the doctrine of perseverance using Scripture

KEY IDEAS

- The internal call of God by the Holy Spirit never goes unanswered because God's sovereign choice and His effectual call are inseparably linked together.
- Just as those that God elects are effectually called by His grace, so those who exercise faith by His grace persevere in that faith to glory.
- Nothing can separate a Christian from the love of God in Christ, a glorious truth that should shape the way Christians understand and endure suffering and persecution.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- After studying the doctrines of total depravity, unconditional election, and limited atonement in Romans, what is your impression of the book's treatment of these doctrines? Does it stand out among the other books of the Bible?
- Why do people commonly object to a phrase like "once saved, always saved"? Could any of these objections ever be valid?

Scripture Reading

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

—Romans 8:18–25

- How does this passage teach us to think about suffering? What should be our prevailing attitude when we suffer?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Called to Life

0:00–11:25

- "Including you who are called to belong to Jesus Christ" (Rom. 1:6). What does "called" refer to in this greeting of Paul to the Romans?

- How is the golden chain of salvation in Romans 8:30 categorized in terms of time?
- How does the doctrine of the perseverance of the saints imply more than such phrases as “once saved, always saved”?

Called to Hope

11:25–23:05

- If someone leaves the church or walks away from the faith, what becomes evident regarding his faith?
- How is Christ’s love almost always presented in the Bible?
- What does “hope” mean in Romans 5:2? What is the substance of our hope?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How does the presence of calling in the golden chain of Romans 8:30 evidence that God’s call is effectual?

If you are in a group, have the members recall the first time they heard or understood the gospel, whether through the Word preached or through the illumination of the Spirit in Holy Scripture. What was it like? What made this experience different from any other experience of hearing the Word or reading the Bible?

- What is the tense of the verb “to glorify” in Romans 8:30? Why is this significant?

In this lecture, Dr. Lawson suggested in his treatment of Romans 8:30 that we should have that verse memorized. If you are in a group, have the members break into small groups or pairs to practice memorizing and reciting Romans 8:30 together.

- Two significant passages in this lecture dealt with the proper Christian response to suffering: Romans 5:1–5 and 8:31–37. What are your typical responses to suffering? What do these passages teach you about suffering as a Christian?

If you are in a group, have the members read Romans 5:1–5. Why is it that Christians are to respond to suffering as Scripture prescribes?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for a salvation that truly brings Him all the glory.
- Confess your lack of trust in the face of suffering despite your knowledge of the character of God.
- Thank God for the encouragement of Scripture and the empowerment of the Holy Spirit.
- Ask God to increase your faith, that you would rejoice even in your sufferings.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What does *ekklēsia* (church) literally mean?
 - a. The assembly of saints
 - b. The assembly of God
 - c. The called-out ones
 - d. The set-apart ones
2. Where can we find what is popularly known as the golden chain of salvation?
 - a. Romans 5
 - b. Romans 8
 - c. Romans 9
 - d. Romans 12
3. According to Romans 5:1, what does our justification accomplish?
 - a. Redemption
 - b. Adoption
 - c. Peace
 - d. Hope
4. According to Romans 5:2, what is the substance of our hope?
 - a. The resurrection of our bodies
 - b. Our unity as Christians
 - c. Our adoption as sons
 - d. The glory of God

-
5. We are chosen, called, and justified in eternity past.
 - a. True
 - b. False
 6. “Noah fell down many times in the ark, but he never once fell out of the ark.” Which famous preacher said this to illustrate the perseverance of the saints?
 - a. Charles Wesley
 - b. Jonathan Edwards
 - c. Martyn Lloyd-Jones
 - d. Charles H. Spurgeon

Answer Key—Grace in Providence

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- How does this passage teach us to think about suffering? What should be our prevailing attitude when we suffer?

This passage teaches us to think about suffering in light of glory. As Paul says, suffering is not even worth comparing to glory. Because of the incomparableness of glory, our prevailing attitude when we suffer should be one of hope. We should be full of hope in our sufferings, patiently and eagerly awaiting the reality of the redemption of our bodies and the revelation of our relationship as sons of the Father.

During the Video

Called to Life

- “Including you who are called to belong to Jesus Christ” (Rom. 1:6). What does “called” refer to in this greeting of Paul to the Romans?

Here, the word “called” in Romans 1:6 refers to the internal call of God, to those who have received the irresistible call of God’s grace. The internal call is the powerful call by which God apprehends His elect such that they become trophies of His grace.

- How is the golden chain of salvation in Romans 8:30 categorized in terms of time?

The elements of the golden chain of salvation in Romans 8:30 are predestination, calling, justification, and glorification. These can be categorized in terms of time: predestination takes place in eternity past, calling and justification take place at a point in time in history, and glorification takes place in the future.

- How does the doctrine of the perseverance of the saints imply more than such phrases as “once saved, always saved”?

The doctrine of perseverance of the saints includes the reality that, not only are believers eternally secure in Christ, but they will pursue holiness and bear fruit in keeping with repentance such that they evidence their calling and election, persevering all the way to glory.

Called to Hope

- If someone leaves the church or walks away from the faith, what becomes evident regarding his faith?

If someone leaves the church or walks away from the faith fully and finally, his faith never existed. To reject Christ in this way indicates that one never accepted Him in the first place. This is a logical conclusion of the perseverance of the saints because God will always bring to glory His elect.

- How is Christ's love almost always presented in the Bible?

While Christ certainly loves each and every one of the elect and is currently interceding on their behalf at the right hand of the Father, the Bible speaks of Christ's love for us in the present tense only once. Every other time the Bible speaks of Christ's love for us it is phrased in the past tense, referring back to His great love for us on the cross.

- What does "hope" mean in Romans 5:2? What is the substance of our hope?

In Romans 5:2, "hope" does not refer to a fickle wish that something that might not come to pass will come to pass. No, it means "a certain expectation of the future." It is in no way used in a speculative sense, for the substance of our hope is the glory of God, for which all things have been created.

After the Video

- How does the presence of calling in the golden chain of Romans 8:30 evidence that God's call is effectual?

Romans 8:30 reads, "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified." The presence of calling in the golden chain of salvation proves that God's call is effectual because it is linked with election in eternity past and glorification in eternity future. God's calling must be effectual to secure the salvation of the elect.

- What is the tense of the verb "to glorify" in Romans 8:30? Why is this significant?

The verb "to glorify" in Romans 8:30 is in the past tense. Dr. Lawson noted that this verb is in the aorist tense in the Greek, which is translated as a simple past-tense verb. The Apostle Paul intentionally used the verb "to glorify" in the past tense to communicate a profound theological truth, that the reality of our glorification has already transpired in our lives as if it has already occurred. As Ephesians 2:6 reveals, God has "raised us up with him and has seated us with him in the heavenly places in Christ Jesus."

- Two significant passages in this lecture dealt with the proper Christian response to suffering: Romans 5:1–5 and 8:31–37. What are your typical responses to suffering? What do these passages teach you about suffering as a Christian?

The first of these questions is personal and should include a thoughtful reflection about how you respond to suffering. Romans 5:1–5 and 8:31–37 teach us that we are even to rejoice in suffering, certain of the reality that we will never be separated from the love of God in Christ.

REVIEW QUIZ

Lesson 15

1. **C.**
*Dr. Lawson explained that the Greek word *ekklēsia*, translated as “church” in our English Bibles, means “the called-out ones.” The word is made up of a prefix and a root in the Greek. The prefix is *ek*, meaning “from,” and the root is from the verb *kaleō*, meaning “to call.”*
2. **B.**
In the previous lecture, we learned that Romans 9 is the great chapter of the Bible on the doctrine of election and that Romans 5 teaches us of our righteousness in Christ as the second Adam. In this lecture, we further learned of the emphasis of Romans 5 on justification and our peace with God. It is in Romans 8 where we find what is known as the golden chain of salvation, specifically in verse 30.
3. **C.**
While justification certainly entails all the benefits of Christ such as redemption and adoption, both of which give us great hope, justification accomplishes peace with God according to Romans 5:1: “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”
4. **D.**
All of these answers are exceptional reasons for our hope. Christ prayed that we would be united as Christians (John 17:21). When He returns, we will certainly be resurrected, and all creation will know that we are children of God, as we read in Romans 8:23. In Romans 5:2, however, the substance of our hope is the glory of God.
5. **B.**
We are chosen in eternity past, but we are called and justified in the due time of God’s providence in history. The internal call of God is something we experience and the faith we exercise as the instrument of our justification is real. These are things that happen in history, as Dr. Lawson explained by his categorization of the golden chain of salvation in terms of our concept of time.
6. **D.**
Of these well-known preachers, it was Charles Spurgeon who said, “Noah fell down many times in the ark, but he never once fell out of the ark.” This is a great illustration for the doctrine of perseverance which echoes the scriptural reality that nothing can “separate us from the love of God in Christ Jesus our Lord” (Rom. 8:39).

The Saints in Corinth, Part 1

INTRODUCTION

Paul instructed the church at Corinth in the truth of the doctrines of grace in faithfulness to his calling as an Apostle of Christ. In his first letter to the Corinthians, he did not stray away from proclaiming the fundamental truths of the faith, for this is exactly what the church in Corinth needed. In this lecture, Dr. Lawson surveys the book of 1 Corinthians with a focus on the doctrines of irresistible grace, total depravity, and unconditional election.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Demonstrate the doctrines of irresistible grace, total depravity, and unconditional election using select verses from 1 Corinthians
- Understand the reasons why God uses the weak and foolish things of this world in order to accomplish His mission through the church

KEY IDEAS

- The church at Corinth had significant issues, and the believers there were immature in the faith, yet the Apostle Paul straightforwardly instructs them in the doctrines of grace.
- We are only saved through the irresistible call of God's grace, overcoming everything within ourselves that once worked against our comprehension of the gospel.
- God demonstrates His power through the weak and foolish things of this world—namely, through us.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- What do you know about the church in Corinth? How would you characterize the people there?
- How are the doctrines of grace presented in your church? Are they a regular part of its teaching?
- Why would God use the weak and foolish things of this world to accomplish His purposes?

Scripture Reading

I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge—even as the testimony about Christ was confirmed among you—so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

—1 Corinthians 1:4–9

- What doctrines of grace can you identify here in Paul's opening thanksgiving for the believers at Corinth?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

The Mighty Call of God

0:00–10:18

- What do the two instances of the form of the verb “to call” indicate in 1 Corinthians 1:2?

- What are we called into, according to 1 Corinthians 1:9? Explain what this means.

The Lowly of This World

10:18–25:02

- What does Paul mean by “not many wise,” “not many mighty,” and “not many noble” (NASB) in 1 Corinthians 1:26?
- What did Dr. Lawson note as the great summary statement in 1 Corinthians 1:30 for how we have come to know Christ?
- What does 1 Corinthians 1:30 reveal that Christ Jesus became to us?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- Why does the call of God need to be powerful and effectual? What does this reveal about the relationship between the doctrines of grace?

If you are in a group, have the members discuss the relationship of the doctrines of grace to evangelism. How should we feel when someone to whom we are witnessing rejects the gospel in light of the doctrine of total depravity?

- What were the multiple reasons given in this lecture for why God has determined to use the weak and foolish in the world to accomplish His purposes?

If you are in a group, have the members discuss if they ever have met an unbeliever who they thought would make a great Christian, even a great asset to the church. What was this person like? Were your thoughts in regard to what you understand about God and the gospel of Jesus Christ?

- How does Paul demonstrate the continuity of God’s ways in the Old and New Testaments at the end of 1 Corinthians 1? Of the Old Testament illustrations of this provided by Dr. Lawson, which one was your favorite?

If you are in a group, have the members discuss which of the Old Testament examples of God's mighty strength in weakness was their favorite and why. What other examples can you think of from the Old Testament that demonstrate this principle?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for using His wisdom and strength, not our own.
- Confess prideful thoughts and feelings by which you exalt yourself above others.
- Thank God for breaking through your heart of stone so that you could respond in faith to Jesus Christ.
- Ask God for opportunities to minister to the weak and lowly, that they may behold Christ in you, hear the gospel you share, and be saved for God's glory.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What are we called into, according to 1 Corinthians 1:9?
 - a. The unity of the faith in love
 - b. The hope of the glory of God
 - c. The community of the church
 - d. The fellowship of Jesus Christ
2. Which of the following was not given as a reason for why God chooses the weak and foolish in this world to accomplish His purposes?
 - a. That God may receive all glory
 - b. That the wise may be shamed
 - c. That the strong may be shamed
 - d. That only the lowly may be saved
3. What doctrine of grace stands behind God's choice of the weak and foolish?
 - a. Total depravity
 - b. Unconditional election
 - c. Irresistible grace
 - d. Limited atonement
4. "By His doing you are in Christ Jesus" (1 Cor. 1:30, NASB). What doctrine of grace is seen in the phrase?
 - a. Total depravity
 - b. Unconditional election
 - c. Irresistible grace
 - d. Limited atonement

-
5. The doctrines of grace that Paul presents to the Corinthian church are advanced Christian teachings.
 - a. True
 - b. False
 6. What does the fact that Paul quoted from the Old Testament at the end of 1 Corinthians 1 imply?
 - a. God used strong people for His purposes in the Old Testament.
 - b. God justified Old Testament saints differently in the Old Testament.
 - c. God could call people, yet His call was resistible in the Old Testament.
 - d. God operates in the same way that He did in the Old Testament.

Answer Key—The Saints in Corinth, Part 1

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What doctrines of grace can you identify here in Paul's opening thanksgiving for the believers at Corinth?

In this passage, one doctrine of grace cannot be ignored and possibly two more can be identified. In the opening line, Paul gives thanks to God "because of the grace of God that was given you in Christ Jesus." From this phrase, we can possibly identify two doctrines of grace: irresistible calling and unconditional election. This is an inference based upon the fact the God's grace "was given"; it wasn't earned or accepted. The one doctrine of grace that is certainly taught in this passage is the perseverance of the saints, clearly stated in the phrase that Jesus "will sustain you to the end."

During the Video

The Mighty Call of God

- What do the two instances of the form of the verb "to call" indicate in 1 Corinthians 1:2?

First Corinthians 1:2 reads, "To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ." The first instance of the form of the verb "to call" refers to God's effectual call of grace. The second instance refers to the man's call upon the Lord. The order of these implies that man cannot begin to call upon the Lord without first being called by the Lord.

- What are we called into, according to 1 Corinthians 1:9? Explain what this means.

First Corinthians 1:9 tells us that we are called into fellowship with Jesus Christ. The word "fellowship" speaks of a mutual sharing in an enterprise. We have been called into a relationship where Christ now shares with us out of His abundance and the fullness of His grace, and we share with Him our prayers, service, and loyalty.

The Lowly of This World

- What does Paul mean by “not many wise,” “not many mighty,” and “not many noble” (NASB) in 1 Corinthians 1:26?

By “not many wise,” Paul means God did not call, by and large, those who had been educated in the elite establishments of the world in his day. By “not many mighty,” Paul means those who had power and influence. By “not many noble,” Paul means those who were born into upper-class society.

- What did Dr. Lawson note as the great summary statement in 1 Corinthians 1:30 for the preceding passage about God’s choice of the weak and foolish?

Dr. Lawson noted that “but by His doing you are in Christ Jesus” is a great summary statement of Paul’s theology about God’s wisdom and strength as manifested through man’s foolishness and weakness. In this statement, it becomes clear that it was not anything in ourselves by which we were saved, but it is “by His doing.”

- What does 1 Corinthians 1:30 reveal that Christ Jesus became to us?

First Corinthians 1:30 reveals that Christ Jesus “became to us wisdom from God, righteousness and sanctification and redemption.” This phrase serves as a topic for this section of 1 Corinthians, revealing that God’s wisdom is through Christ and His cross, though the world may see only weakness and foolishness. It also teaches us the direct relationship between justification and sanctification, as one entails the other.

After the Video

- Why does the call of God need to be powerful and effectual? What does this reveal about the relationship between the doctrines of grace?

Dr. Lawson stated that the reason why the call of God needs to be powerful and effectual is because it must overcome man’s total depravity. The person outside of the kingdom has a darkened mind, and without the light of God’s call, the light of the gospel will never be seen. This underscores the logical, unbreakable relationship between the doctrines of grace. If man is totally depraved and God’s call is not effectual, then no one can be saved. If man is not totally depraved, then God’s effectual call is unnecessary. The doctrines of grace stand or fall together.

- What were the multiple reasons given in this lecture for why God has determined to use the weak and foolish in the world to accomplish His purposes?

The first reason given for why God has determined to use the weak and foolish in the world is that, by doing so, He would receive all the glory. He also chose the foolish of this world to shame the wise and the weak of this world to shame the strong (1 Cor. 1:27).

- How does Paul demonstrate the continuity of God’s ways in the Old and New Testaments at the end of 1 Corinthians 1? Of the Old Testament illustrations of this provided by Dr. Lawson, which one was your favorite?

Paul demonstrated the continuity of God's ways in the Old and New Testaments by quoting from Jeremiah 9:23–24: "Let the one who boasts, boast in the Lord." God sovereign purposes in election and His display of power in our weakness are the same from the Old Testament to the New Testament. Dr. Lawson gave many Old Testament examples to show this, including David, Moses, and Gideon.

REVIEW QUIZ

Lesson 16

1. **D.**
While we are all certainly called into each of these things as believers, 1 Corinthians 1:9 tells us that we are called into the fellowship of Jesus Christ: "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord."
2. **D.**
That only the lowly may be saved was not one of the reasons given for why God chooses the weak and the foolish to accomplish His purposes. While God often saves those who are considered lowly by worldly standards, He saves all types of people. God does all things for His glory, and 1 Corinthians 1:27 clearly states God's purposes to shame those who think they are wise or strong.
3. **B.**
The doctrine of unconditional election stands behind God's choice of the weak and foolish, for He did not condition their election on anything in which they could boast. It is plain that God does not save only those who are weak and foolish by worldly standards, so such qualities are not a condition for salvation, though the message of the cross and faith in Jesus Christ will always be foolish to the world.
4. **C.**
The doctrine of irresistible grace, otherwise known as effectual calling, can be seen in this phrase from 1 Corinthians 1:30. This is because it involves God's sovereign work in regenerating us. It is by His effectual call that we are made to believe. Our salvation is ultimately "by His doing."
5. **B.**
The doctrines of grace that Paul presents to the Corinthian church are the most fundamental of Christian teachings, for they are the teachings of how God saves His people. Dr. Lawson called these doctrines "Christianity 101."
6. **D.**
At the end of 1 Corinthians 1, quoting from Jeremiah 9:23–24, Paul writes, "Let the one who boasts, boast in the Lord." Dr. Lawson made the connection that Paul's quote from the Old Testament should make us understand that God used the weak and foolish of the world to accomplish His purposes in the Old Testament just as He did in the New Testament and continues to do through us, His people.

The Saints in Corinth, Part 2

INTRODUCTION

The gospel is the power of God for salvation for all people, yet it remains veiled for all who are hardened in unbelief. This reality proves that the atonement is not universal, and that salvation must be accomplished through a sovereign act of God. In this lecture, Dr. Lawson teaches the doctrines of grace within the context of 2 Corinthians, explaining why some reject the gospel while others experience God's power.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Locate the doctrines of grace in the book of 2 Corinthians
- Understand passages that may appear to teach a form of universal atonement
- Explain the significance of Paul's language about the power of God

KEY IDEAS

- The devil can blind the minds of unbelievers from seeing the light of the gospel.
- The power of God to shine light into darkness at creation is the same power by which He shines the light of the gospel into darkness in regeneration.
- Those whom the Father chose are those for whom Christ died and those whom the Spirit calls, whom He brings to faith, and whom He empowers in the ministry of reconciliation.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Have you ever shared the gospel with someone only to find it woefully rejected? Why was this the case?
- What are some analogies for regeneration that communicate the fullness of God's power?

Scripture Reading

But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

—2 Corinthians 4:7–11

- According to this passage, for what purposes do Christians endure suffering?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Darkened in Unbelief

0:00–9:45

- How does Dr. Lawson explain the concept of the gospel's being "veiled" to unbelievers?
- What is Satan called in 2 Corinthians 4:4? What type of power does he possess?
- What imagery does Paul use to describe God's power in regeneration?

Living in the Light of the Gospel

9:45–23:36

- What does the "pledge" of the Holy Spirit in 2 Corinthians 5:5 mean?

- “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died” (2 Cor. 5:14). What does “therefore all have died” mean?
- What does God entrust to believers as a result of reconciliation?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What happens to us as Christians when we die?

If you are in a group, have the members discuss the various viewpoints in our culture about death and dying. What are some ways that our culture responds to death? What are some beliefs people hold about the afterlife?

- How does Paul invoke creation as a picture of regeneration in 2 Corinthians? Why does he do this?

If you are in a group, have the members discuss the various implications of Christians’ being new creations. If necessary, revisit 2 Corinthians 5:11–21.

- “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died” (2 Cor. 5:14). What might someone assume after reading this verse?

If you are in a group, have the members discuss the following question: Why is the idea of a universal atonement logically inconsistent from the witness of Scripture?

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for unveiling His glory in the face of Jesus Christ for you.
- Confess your remaining sins of self-ambition and self-fulfillment to the neglect of the glory of God.

- Thank God for the assuring work of the Holy Spirit in your sanctification.
- Ask God to provide you with opportunities to fulfill His work in the ministry of reconciliation that has been given to you in Christ.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What type of power does the devil possess over this world?
 - a. Artificial power
 - b. Absolute power
 - c. Delegated power
 - d. Sovereign power
2. Where does Paul gather imagery for God's regenerating power in 2 Corinthians?
 - a. From the exodus of Israel
 - b. From the resurrection of Jesus
 - c. From the incarnation of the Son
 - d. From the creation of the world
3. What doctrine of grace is directly related to the idea of the Holy Spirit as a pledge?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible grace
 - d. Perseverance of the saints
4. "In Christ God was reconciling the world to himself" (2 Cor. 5:19). What is the meaning of the word "world" in this verse, according to Dr. Lawson?
 - a. The gentiles
 - b. The nonelect
 - c. The entire world
 - d. The world of sinners
5. Second Corinthians 4:4 speaks of Satan's blinding the eyes of unbelievers.
 - a. True
 - b. False
6. What important phrase does Paul use of Christians in 2 Corinthians?
 - a. Elect exiles
 - b. Sons of light
 - c. New creation
 - d. Children of God

Answer Key—The Saints in Corinth, Part 2

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- According to this passage, for what purposes do Christians endure suffering?
This passage reveals that Christians endure suffering as “jars of clay” so that the surpassing power of God might be demonstrated through us. In our bodily suffering, we carry the death of Christ so that His sufferings may also be known through us. When Christians suffer as Christians, they glorify God in their bodies.

During the Video

Darkened in Unbelief

- How does Dr. Lawson explain the concept of the gospel’s being “veiled” to unbelievers?
Dr. Lawson explained the idea that the gospel is “veiled” to unbelievers not in terms of an unbeliever’s inability to hear or read about the truth of the gospel but in terms of an unbeliever’s inability to see their need for the gospel. When they hear the raw facts of the gospel, it remains an enigma, nonsensical, and veiled.
- What is Satan called in 2 Corinthians 4:4? What type of power does he possess?
In 2 Corinthians 4:4, Satan is called “the god of this world.” Some translations use the phrase “the god of this age.” The type of power he exercises is only a delegated power. His power has been given to him by God and it is only exercised under God’s sovereign power.
- What imagery does Paul use to describe God’s power in regeneration?
Paul reminds the Corinthians that it was the God of creation, “who said, ‘Let light shine out of darkness’” (2 Cor. 4:6), who shone the light of the gospel in their hearts. Paul uses the image of God’s powerful creation to illustrate God’s powerful work of regeneration.

Living in the Light of the Gospel

- What does the “pledge” of the Holy Spirit in 2 Corinthians 5:5 mean?

The idea of the “pledge” of the Spirit carries with it the idea of a down payment. When we want to own something, we sometimes place a down payment as a pledge or guarantee for a payment in full, giving us the right to something as a future possession. So it is with the gift of the Holy Spirit as a pledge. By the Spirit, God has guaranteed that we are His current and future possession.

- “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died” (2 Cor. 5:14). What does “therefore all have died” mean?

In 2 Corinthians 5:14, “therefore all have died” refers to dying to self, to a self-denial characterized by being alive to God and dead to fleshly self-interest. In Christ, we no longer live for ourselves and our own ambitions and self-fulfillment in sin but instead for God’s glory.

- What does God entrust to believers as a result of reconciliation?

As a result of reconciliation, God entrusts to us the ministry of reconciliation. This means that we become the agents, the hands and feet, by which the message of the reconciling work of God in Christ goes forth throughout the world.

After the Video

- What happens to us as Christians when we die?

Related to the doctrine of eternal security, Dr. Lawson discussed the reality of death and the hope of the believer in death. The moment we die, Scripture makes certain that we will be absent from the body, and while our body may be placed in the grave, our souls will be present with the Lord. At the end of the age, we will be resurrected, reunited once again with our bodies for life in the new heavens and the new earth.

- How does Paul invoke creation as a picture of regeneration in 2 Corinthians? Why does he do this?

In this lecture, Dr. Lawson noted two places where Paul explicitly points back to creation as a picture of the work of regeneration. First, Paul speaks of God as the One “who said, ‘Let light shine out of darkness,’” in order to compare God’s work in creation to His shining the light of the gospel into the darkness of our hearts (2 Cor. 4:6). Second, Paul speaks of Christians as a “new creation” to communicate the quality of life brought about by the regeneration of our hearts (2 Cor. 5:17). The reason why Paul invokes creation to teach the realities of the new birth is because creation illustrates for us God’s sovereign power and our utter lack of participation in His sovereign work. Just as God created the world out of nothing, so He regenerates us, not through a work of faith, but through His sovereign power.

- “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died” (2 Cor. 5:14). What might someone assume after reading this verse?

From a surface-level reading of this verse, someone might assume that it teaches universal atonement, which is antithetical to the doctrines of grace. We must understand that “all” does not always mean “everyone,” but can mean “a large group” or “all kinds of people.”

REVIEW QUIZ

Lesson 17

1. **C.**
Satan possesses delegated power, in that his power is given to Him, or delegated, by God. Satan’s power in no way extends as far as or can match God’s power. It is not sovereign or absolute, but it is a real power and cannot be described as merely artificial.
2. **D.**
In this lecture, Dr. Lawson noted two places where Paul uses creation imagery in 2 Corinthians to describe God’s power in regeneration: in Paul’s reference to the believer as a new creation and in his direct reference to Genesis 1:3, where God said, “Let there be light.” Just as God acted sovereignly at creation, so He does in our regeneration.
3. **D.**
It is important to remember that the Holy Spirit’s work can particularly be seen in the doctrines of irresistible grace and the perseverance of the saints. While the pledge of the Holy Spirit coincides with regeneration, a pledge denotes a down payment. In this sense, the Holy Spirit is given to us as a guarantee that we are God’s now and forever, a truth that is directly related to the doctrine of perseverance.
4. **D.**
Dr. Lawson asserted that the meaning of the word “world” in this verse cannot be the entire world, for it would then teach universalism. The word here means “the world of sinners” in a general sense, though it should not be understood particularly in terms of every sinner.
5. **B.**
While the imagery of the veil is used in the context of this passage, which makes one naturally think of the eyes, 2 Corinthian 4:4 speaks of Satan’s blinding “the minds of unbelievers.” Satan’s work isn’t a mere blinding of eyes; it is a blinding of minds, which prevents those who are hardened in unbelief from recognizing their spiritual need.
6. **C.**
Second Corinthians 5:17 reads, “Therefore, if anyone is in Christ, he is a new creation.” “New creation” was a key phrase Dr. Lawson emphasized in this lecture. While “sons of light” and “children of God” are phrases that can be found in Paul’s letters, “elect exiles” is unique to Peter and can be found in the opening of his first letter.

Salvation in Galatians & Ephesians

INTRODUCTION

The books of Galatians and Ephesians are full of rich doxology precisely because they are full of rich theology. This is particularly true in Ephesians 1:3–14, a beautiful passage that outlines Paul’s theology of election. In this lecture, Dr. Lawson highlights the truth of election and the nature of the atonement in Galatians and provides a lengthy study of election in Ephesians 1.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify key verses in the book of Galatians that teach the doctrines of unconditional election and limited atonement
- Appreciate the beauty of Ephesians 1 as a robust presentation of the doctrine of election and the straight-forward truth of man’s depravity in Ephesians 2
- Understand the nature of the relationship between theology and worship

KEY IDEAS

- The atonement of Jesus Christ should be understood a victorious work that actually secured salvation for the elect.
- The concept of election involves God’s making a choice out of many possible choices, meaning He selects a smaller group out of a larger group.
- Ephesians describes depravity in the strongest of terms, using the language of spiritual deadness.
- High theology produces a high doxology.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- If Christ's death did not surely accomplish salvation for anyone, what does this imply about His role as a Savior?
- Should a new Christian study the doctrines of grace? Why or why not?

Scripture Reading

O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain—if indeed it was in vain? Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—just as Abraham “believed God, and it was counted to him as righteousness”?

—Galatians 3:1–6

- How would you describe Paul's tone with the Galatians? What does this passage teach us about justification and sanctification?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Salvation in Galatians

0:00–4:40

- From what does Jesus Christ deliver us, according to Galatians 1:4?
- For what two reasons did God set apart the Apostle Paul?

*Salvation in Ephesians**4:40–24:13*

- What is the context of Ephesians 1? What does this teach us?
- “Choose this day whom you will serve” (Josh. 24:15). How can this verse help us think about election?
- What language is used in Ephesians 1:5 that argues against the common misconception that predestination is a harsh doctrine?
- How does Ephesians 2:1 reveal the necessity of God’s election and sovereign regeneration?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What does the theological substance of Ephesians 1 presuppose?

If you are in a group, have the members discuss why it is important for every Christian, regardless of their understanding of the faith or their level of maturity, to study the doctrines of grace.

- What is the highest aim and purpose of the doctrine of election? Explain why salvation can’t be a joint effort.

If you are in a group, have the members discuss the relationship between theology and doxology. How can a case be made that a Calvinist can give praise to God in a way that isn’t possible for an Arminian? Why is it commonly said that a low view of sin will result in a low view of God or salvation?

- Read Ephesians 1:3–14. What phrases stand out to you the most? Is it possible for someone to deny the doctrine of unconditional election after reading this passage? Why or why not?

If you are in a group, have the members discuss what they observed from reading Ephesians 1:3–14. How does Ephesians 2:1–10 help support the argument for the doctrine of election in Ephesians 1:3–14?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the beauty and clarity of Scripture.
- Confess any longings you feel to return to the sins to which you were at one time enslaved.
- Thank God that He has forgiven your trespasses in Christ, according to the riches of His grace and for the praise of His glory.
- Ask God to deepen your appreciation and love for His kindness and mercy to you as a sinner saved by grace.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What doctrine of grace is presented in the opening greeting of the book of Galatians?
 - a. Total depravity
 - b. Unconditional election
 - c. Limited atonement
 - d. Irresistible grace
2. What language does Paul use to speak of his election in Galatians 1?
 - a. That it was before the foundation of the world
 - b. That it was even from his mother's womb
 - c. That it was before he had first believed
 - d. That it was after he had first believed
3. What Old Testament story did Dr. Lawson use as an example to teach us about the doctrine of election?
 - a. Moses and the Red Sea
 - b. David and Goliath
 - c. Noah and the ark
 - d. Jacob and Esau
4. What Hebraism is used in Ephesians 2 to describe our spiritual state before Christ and our relationship to God?
 - a. Dead in sins
 - b. Children of wrath
 - c. Dead in trespasses
 - d. Sons of disobedience

5. Ephesians 2 describes the degree to which we were depraved in terms of deadness in trespasses and sins.
 - a. True
 - b. False
6. By what name does Paul refer to the devil in Ephesians 2?
 - a. The prince of demons
 - b. The god of this world
 - c. The accuser of our brothers
 - d. The prince of the power of the air

Answer Key—

Salvation in Galatians & Ephesians

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- How would you describe Paul's tone with the Galatians? What does this passage teach us about justification and sanctification?

Paul is perplexed by the Galatians, and rightfully so, for they had seemed to embrace a false gospel. This passage teaches us something about the nature of justification, which is an act wherein God declares us righteous in Christ: that justification is through faith and not by works. This passage also teaches us something about the nature of sanctification: that it can only be undertaken in the power of the Spirit and not in the power of the flesh.

During the Video

Salvation in Galatians

- For what two reasons did God set apart the Apostle Paul?

God not only set apart the Apostle Paul for service, but He also set him apart for salvation. In fact, in the natural order of things, salvation must precede service. God first set Paul apart in order to reveal His Son to him, so that Paul could reveal His Son to others, namely, to the gentiles (Gal. 1:16).

- From what does Jesus Christ deliver us, according to Galatians 1:4?

According to Galatians 1:4, Jesus Christ died “for our sins to deliver us from the present evil age.” This is stated in definite terms, such that it is clear that Christ's death does not potentially deliver us from the present evil age but that it actually delivers us from the present evil age.

Salvation in Ephesians

- What is the context of Ephesians 1? What does this teach us?

The context of Ephesians 1 is doxology. It is not set within the framework of a systematic theology. This teaches us that the doctrines of grace are fundamentally intended to give us ample reason to ascribe glory to God.

- “Choose this day whom you will serve” (Josh. 24:15). How can this verse help us think about election?

This verse can help us think about election because it teaches us about choice. In this verse, Joshua asks Israel to choose between the many gods of Canaan and the God of Israel. The fact that Joshua is calling Israel to make a selective choice teaches us about the particular nature of election, as the word translated “choose” in the Septuagint translation of Joshua 24:15 is the same word used in Ephesians 1:4.

- What language is used in Ephesians 1:5 that argues against the common misconception that predestination is a harsh doctrine?

Ephesians 1:5 reads, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will” (NASB). The phrase “the kind intention of His will” shows that the doctrine of election is far being based in a harsh, clinical choice of a stoic God but rather is rooted in the compassion of a loving God. For this reason, the doctrine of election can be called one of the most loving doctrines taught in the entire Bible.

- How does Ephesians 2:1 reveal the necessity of God’s election and sovereign regeneration?

God’s election and sovereign regeneration are necessary because, apart from His will, no one can be saved. Before coming to know His power, “you were dead in the trespasses and sins in which you once walked” (Eph. 2:1). As spiritually dead people, we could not respond to God in faith. He needed to choose to give us spiritual life so that we would believe.

After the Video

- What does the theological substance of Ephesians 1 presuppose?

Because Ephesians 1 is at the very beginning of the book, Dr. Lawson suggested that the theological substance within it—explicitly focusing on election—presupposes that the Christians in Ephesus already understood the truth of this doctrine. Since they had already been taught it, it wasn’t something that Paul had to make an argument for or ease into as their knowledge of theology increased. It was a fundamental Christian teaching.

- What is the highest aim and purpose of the doctrine of election? Explain why salvation can’t be a joint effort.

The highest aim and purpose of election is revealed in Ephesians 1:6, that God has predestined us through Jesus Christ “to the praise of his glorious grace.” The highest aim of election, like the highest aim of all things, is the glory of God. Acknowledging the sovereignty of God in salvation gives Him such glory.

- Read Ephesians 1:3–14. What phrases stand out to you the most? Is it possible for someone to deny the doctrine of unconditional election after reading this passage? Why or why not?

These questions are personal and should reflect your reading of Ephesians 1:3–14 and should include a critical reflection about how someone may nonetheless deny the doctrine of unconditional election despite Paul’s clear teaching.

REVIEW QUIZ

Lesson 18

1. **C.**
The first doctrine of grace taught in the book of Galatians is limited atonement. It can be found in the opening greeting: “Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father” (Gal. 1:3–4).
2. **B.**
Though he does use the language of election as occurring “before the foundation of the world” in Ephesians 1:4, Paul speaks about his election in Galatians 1:15 in terms of his being set apart “even from my mother’s womb” (NASB), which can also be translated as “before I was born” (ESV). The other options work against the idea that election is an unconditional choice made by God in eternity past.
3. **B.**
Though the story of Jacob and Esau is often used to teach the doctrine of election, the story of David and Goliath can also teach us about the nature of God’s choice. said that David’s choosing five particular stones from a larger selection of stones in the riverbed to kill Goliath illustrates. Dr. Lawson used this story to demonstrate that election is particular and not universal.
4. **B.**
All of these options are certainly accurate descriptions of our spiritual state before Christ and our relationship to God, but the phrase “children of wrath” was one that Dr. Lawson described as a Hebraism. He further defined the phrase as meaning “children deserving wrath.”
5. **A.**
Ephesians 2:1 describes total depravity not in terms of sickness, as if we had some spiritual ability, but in terms of deadness, because the fall has made us completely unable to respond to God in faith. This verse also describes us as formerly following the will of the world, our flesh, and the devil—the three great enemies of the Christian life.
6. **D.**
Most of these titles express something of the devil’s power in this world. As we learned in a previous lecture, “the god of this world” is used of Satan in 2 Corinthians in relation to his power to blind minds in unbelief. In Ephesians 2, however, Paul uses the name “the prince of the power of the air” to refer to the devil.

Practical Truth for the Christian Life

INTRODUCTION

The doctrines of grace are not cold, clinical, theological truths. They are not reserved for ivory towers. They are practical and have direct application to our everyday lives, helping us fulfill the great commandments to love God and neighbor. In this lecture, Dr. Lawson constructs a practical theology of the doctrines of grace in Ephesians, Philippians, and Colossians.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Locate the doctrines of grace in Ephesians, Philippians, and Colossians
- Appreciate Paul's understanding of the sovereignty of God
- Apply the doctrines of grace to your life

KEY IDEAS

- The Apostle Paul gloried in God's sovereignty even in the midst of hardship.
- The virtue of humility was nonsensical to the first-century mind, yet this is precisely what Paul calls us to throughout his letters.
- Unconditional election and limited atonement have particular application for how we are to love others in the same way that God first loved us.
- God never abandons the work of salvation that He began in us.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- How might the doctrines of grace be practical for everyday Christian life?
- Do you struggle with assurance of salvation? Why or why not?

Scripture Reading

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

—Philippians 2:5–11

- In what way is this passage an example of the intersection between theology and practical life?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Walking in Truth

0:00–12:34

- What is the relationship between the doctrine of irresistible grace and the Christian life?
- According to Dr. Lawson, what does “futility” mean in Ephesians 4:17?

- How can marriage be a picture of limited atonement?

Confident Hope

12:34–24:35

- Why is Paul confident, despite his circumstances, in the letter to the Philippians?
- What key phrase in Philippians 1:29 reveals the source of saving faith?
- What does Colossians 3:12 say is the basis for our love for others?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- How does Paul personally live out his high view of God's sovereignty?

If you are in a group, have the members read Philippians 1:12–14. For what other reasons does Paul rejoice in his circumstances? Also, have the members discuss how they often respond to God when things don't go the way they had hoped or planned. What is the right way to respond to God in such circumstances?

- How are the doctrines of grace applied to the Christian life in the book of Ephesians?

If you are in a group, have the members discuss why theology ought not to be divorced from life. What would someone's life look like without theology? Is it possible to be a Christian and only be concerned with the ethics of the Christian life?

- In this lecture, Dr. Lawson provided examples of how the doctrines of grace are practical doctrines. What are some ways you can apply each of the doctrines of grace to your own circumstances?

If you are in a group, have the members go through each of the doctrines of grace, and for each one, determine three ways in which that doctrine can shape the way we live.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the intimate relationship between faith and practice.
- Confess how the truths of God do not always carry over into your actions.
- Thank God that He has provided a standard for navigating your various circumstances in Scripture.
- Ask God to help you respond to unhappy providences as did Paul, who did not count his imprisonment as a reason to question God's wisdom.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What virtue was entirely Christian in ancient Roman society?
 - a. Honor
 - b. Justice
 - c. Humility
 - d. Strength
2. What are the books of Ephesians, Philippians, Colossians, and Philemon commonly called?
 - a. The Pauline Epistles
 - b. The Catholic Epistles
 - c. The Pastoral Epistles
 - d. The Prison Epistles
3. What doctrine of grace was marriage used to demonstrate in this lecture?
 - a. Total depravity
 - b. Unconditional election
 - c. Limited atonement
 - d. Irresistible grace
4. "Our citizenship is in heaven" (Phil. 3:20). What doctrine of grace can be deduced from this sentence?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible grace
 - d. Perseverance of the saints

5. Paul wrote his letter to the Ephesians and to the Philippians while he was imprisoned in Philippi.
 - a. True
 - b. False

6. What doctrine is connected to the virtues of compassion, kindness, humility, meekness, and patience in the book of Colossians?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible grace
 - d. Perseverance of the saints

Answer Key—

Practical Truth for the Christian Life

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- In what way is this passage an example of the intersection between theology and practical life?

This passage teaches us that all theology is practical by showing how even such a lofty subject as the incarnation and humiliation of Christ is exceedingly practical, for it models for us how to live in humility and love toward one another. This is precisely the lesson that the Apostle Paul teaches when he exhorts the Philippians to “do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves” (Phil. 2:3).

During the Video

Walking in Truth

- What is the relationship between the doctrine of irresistible grace and the Christian life?

The high call of God that we experience through His irresistible grace directly relates to the Christian life. Because we have received such a high calling, we are called “to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness” (Eph. 4:1–2). Coming to know the grace of God in our calling and reflecting on it should cause us to live in humility and gentleness.

- According to Dr. Lawson, what does “futility” mean in Ephesians 4:17?

In Ephesians 4:17, Paul calls the Christians in Ephesus to “no longer walk as the Gentiles do, in the futility of their minds.” Here, “futility” means the vanity, the emptiness, and the meaninglessness of their minds, which are so darkened in their understanding that they cannot comprehend their need for the gospel.

- How can marriage be a picture of limited atonement?

Ephesians 5:25 teaches husbands to love their wives as Christ loves the church, so just as a husband is married to only one wife, Christ died only for His church. In

this way, the particular nature marriage can serve as a picture of the doctrine of limited atonement.

Confident Hope

- Why is Paul confident, despite his circumstances, in the letter to the Philippians?

The substance of Paul's confidence is what he knows to be true, that even if he were to die, he would be with the Lord because God will always complete His work of salvation. Paul knows that just as God elected us, He regenerates us and carries out His salvation in us all the way to glory.

- What key phrase in Philippians 1:29 reveals the source of saving faith?

Philippians 1:29 reads, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake" (NASB). In this verse, "it" refers to both belief and suffering, and the key phrase that reveals the source of saving faith is "it has been granted," which points to the fact that there is One who has granted faith to us, namely, God.

- What does Colossians 3:12 say is the basis for our loves for others?

Colossians 3:12 reads, "Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience." Here, it is clear that the basis for these qualities by which we express love for others is our identity as those chosen by God. This verse is helpful in teaching the direct relationship between election and holiness.

After the Video

- How does Paul personally live out his high view of God's sovereignty?

In both his letter to the Ephesians and in his letter to the Philippians, Paul views his imprisonment through the lens of God's sovereignty. Instead of pronouncing woe upon himself, he describes himself "as a prisoner for the Lord" (Eph. 4:1), wanting those to whom is writing to know that it is on account of Christ that he suffers, in order to bring God glory.

- How are the doctrines of grace applied to the Christian life in the book of Ephesians?

Dr. Lawson showed how two doctrines in particular directly shape the Christian life: the doctrines of irresistible grace and limited atonement. The doctrine of irresistible grace should promote humility within us (Eph. 4:1–3). The doctrine of limited atonement, as taught in Ephesians, is uniquely helpful for shaping the way we think about marriage, as husbands are called to exemplify Christ's unique love for the church in the way that they love their wives (Eph. 5:25).

- In this lecture, Dr. Lawson provided examples of how the doctrines of grace are practical doctrines. What are some ways you can apply each of the doctrines of grace to your own circumstances?

The answer to this question is personal but should take into consideration each of the doctrines of grace and how they might be applied to the circumstances of your life. Perhaps these questions could be a helpful place to start: How might the doctrine of total depravity inform how you relate to or share the gospel with unbelievers? How does the doctrine of limited atonement help you fight temptations to sin?

REVIEW QUIZ

Lesson 19

1. **C.**

Humility was a virtue esteemed only by Christians in ancient Roman society. By all others, it was not seen as a virtue. Virtues that were esteemed in ancient Rome aligned more with strength and pride than weakness and humility.

2. **D.**

All of Paul's letters are called Pauline Epistles. The letters in the New Testament that are not addressed to a particular church are called the Catholic Epistles. Paul's personal letters to Timothy and Titus are called the Pastoral Epistles. Ephesians, Philippians, Colossians, and Philemon are called the Prison Epistles.

3. **C.**

In this lecture, marriage was used to demonstrate the doctrine of limited atonement. The reason why this argument can be made is that, just as a man is the husband of only one wife, so Christ died only for a select group, which Ephesians 5:25 plainly states is the church.

4. **D.**

From this sentence, "our citizenship is in heaven," the doctrine of perseverance of the saints can be deduced. It is clear that if our citizenship is already in heaven, then it will not be revoked, and our lowly bodies will be transformed upon the return of Christ (Phil. 3:21).

5. **B.**

Paul wrote these letters while he was imprisoned in Rome, chained to Praetorian guards and awaiting his trial before Caesar. Though he was once imprisoned in Philippi, a surface reading of Acts 16 suggests that, on account of their miraculous release, Paul and Silas were not in prison long enough to write numerous letters.

6. **A.**

Each of these virtues can be connected to any one of the doctrines of grace, because it is through the means expressed in these doctrines that Christians live holy lives. In Colossians 3:12, however, these virtues are directly connected with the doctrine of election, as an appeal is made from our identity as God's chosen to love others with such qualities.

Grace to Thessalonica

INTRODUCTION

When Paul preached the gospel in the Macedonian port town of Thessalonica, he preached with such power and clarity that the people rioted in opposition to the truth. It is therefore no surprise that 1 and 2 Thessalonians are rich with the same power and clarity of the gospel that Paul had originally preached. In this lecture, Dr. Lawson showcases the truth of God's grace and power in these letters so that we might recognize the hope of the epistles to the Thessalonians as our own.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify key verses in 1 and 2 Thessalonians that teach the doctrines of grace
- Appreciate the robust system of theology found in 2 Thessalonians 2:13–14

KEY IDEAS

- The doctrine of election enlivened the preaching of the Apostle Paul; far from undermining the necessity of preaching, the doctrine of election promotes it.
- God's calling extends beyond conversion, continuing all the way to glory such that the certainty of our future glory in heaven rests upon His faithfulness.
- Second Thessalonians 2:13–14 contains nearly an entire systematic theology of salvation that underscores the truth of God's sovereign grace.
- In glory, we will no longer sin or desire to sin, because our fallen nature will be destroyed.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Since the doctrine of election is true, why should you continue to pray, evangelize, or participate in missions?
- Why do you long for the return of Christ?

Scripture Reading

We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring. This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering.

—2 Thessalonians 1:3–5

- Why does Paul, Silvanus, and Timothy give thanks for the believers in Thessalonica? Why do they boast about them? What is the reason for their boasting evidence of?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

1 Thessalonians

0:00–10:21

- What is Paul convinced of concerning the Thessalonians?
- In what way are the doctrines of the perseverance of the saints and limited atonement explicitly taught in 1 Thessalonians 1?

- What is significant about the tense of the verb “to call” in 1 Thessalonians 2:12?

2 Thessalonians

10:21–22:49

- What does “sanctification” refer to in 2 Thessalonians 2:13? What are two dimensions of this type of sanctification?
- What is important to remember about our faith from the phrase “faith in the truth” (NASB) in 2 Thessalonians 2:13?
- What does the phrase “obtain the glory of our Lord Jesus Christ” (2 Thess. 2:14) mean?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What two reasons did Dr. Lawson give for why we are to share or preach the gospel?

If you are in a group, have the members discuss how they understand the relationship of God’s sovereignty and man’s freedom and responsibility. How does the Bible present these two? Give examples to support your answer.

- What adjective is used to describe God as “He who calls” at the end of 1 Thessalonians? What doctrine of grace does it support?

If you are in a group, have the members read Psalm 33. What language is used in this psalm to describe the believer’s hope and the certainty that God’s work in us can never be thwarted?

- As presented in this lecture, what argument is used to navigate Scripture’s clear language about election? What is an irrefutable reply to such an argument?

If you are in a group, have the members discuss what they consider to be the strongest arguments against the doctrines of grace. What is commonly behind people's objections to the doctrines of grace? Are they always intellectual objections?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the Spirit's continued, sustaining work of salvation in you.
- Confess any doubts you feel about your salvation, remembering that they are fundamentally doubts about God's faithfulness.
- Thank God for setting you apart in Christ and uniting you to a family of believers—brothers, sisters, fathers, and mothers in the faith.
- Ask God to powerfully work in your sanctification, that you would be quick to repent of sin and quick to act for His glory.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. On what missionary journey did Paul work to establish the faith of the Thessalonians?
 - a. First
 - b. Second
 - c. Third
 - d. Fourth
2. How does 1 Thessalonians 1:5 *not* describe the manner in which the Word of God came to the believers in Thessalonica?
 - a. In power
 - b. In great display
 - c. In full conviction
 - d. In the Holy Spirit
3. What doctrine of grace does the tense of the verb "to call" in 1 Thessalonians 2:12 support?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible calling
 - d. Perseverance of the saints
4. What key word about God's character supports the doctrine of perseverance of the saints in 1 Thessalonians 5:23?
 - a. Holy
 - b. Faithful
 - c. Sovereign
 - d. Righteous

5. Election should be understood as occurring within time.
 - a. True
 - b. False
6. What key word did Dr. Lawson make note of in the greetings of 1 and 2 Thessalonians that supports such doctrines as election and limited atonement?
 - a. Wrath
 - b. Sacrifice
 - c. Brothers
 - d. Beginning

Answer Key—Grace to Thessalonica

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- Why do Paul, Silvanus, and Timothy give thanks for the believers in Thessalonica? Why do they boast about them? What is the reason for their boasting evidence of?

Paul, Silvanus, and Timothy give thanks for the believers in Thessalonica because of their growing faith and love. Because of this growth, they boast of the Thessalonians' faith even in the face of trial and tribulation. The persecution of the believers in Thessalonica is actually evidence of God's righteous judgment, for as 2 Thessalonians 1:6 goes on to say, "God considers it just to repay with affliction those who afflict you."

During the Video

1 Thessalonians

- What is Paul convinced of concerning the Thessalonians?

In the opening verses of 1 Thessalonians 1, Paul says, "For we know, brothers loved by God, that he has chosen you" (v. 4). Paul is fully convinced of the election of the believers in Thessalonica because of the gospel power displayed among them (v. 5).

- In what way are the doctrines of the perseverance of the saints and limited atonement explicitly taught in 1 Thessalonians 1?

In the opening chapter of 1 Thessalonians, Paul addresses the Thessalonian believers as "brothers loved by God" who are "chosen" (v. 4). At the end of the chapter, Paul speaks of them as awaiting the return of God's Son from heaven, which teaches that they will certainly persevere until that day and that He will deliver them from the coming wrath (v. 10). Paul's language indicates that salvation has been and will be certainly accomplished on their behalf.

- What is significant about the tense of the verb "to call" in 1 Thessalonians 2:12?

First Thessalonians 2:12 exhorts the Thessalonians to "walk in the manner worthy of God, who calls you into his own kingdom and glory." Normally, the verb "to call" would be in the past tense, in reference to conversion. However, here it

is in the present tense, which speaks to the fact that God will never let go of those whom He had called. Just as He called the Thessalonians at the moment of their conversion, so He continues to call them all the way to the kingdom of His glory.

2 Thessalonians

- What does “sanctification” refer to in 2 Thessalonians 2:13? What are two dimensions of this type of sanctification?

In 2 Thessalonians 2:13, “sanctification” refers to the moment one is converted and transferred from bondage to sin to the lordship of Christ. This type of sanctification has two dimensions, as previously defined: (1) negatively, separation from the world, and (2) positively, separation to Christ.

- What is important reminder about our faith from the phrase “faith in the truth” (NASB) in 2 Thessalonians 2:13?

The phrase “faith in the truth” (NASB) in 2 Thessalonians 2:13 reminds us that our faith is no better than the object of our faith. We can place our faith in all the wrong places, and it will do us no good. If our faith is in the truth, in Jesus Christ as the truth, we will be saved.

- What does the phrase “obtain the glory of our Lord Jesus Christ” (2 Thess. 2:14) mean?

Dr. Lawson explained that the phrase “obtain the glory of our Lord Jesus Christ” can be understood to mean “to be fully and completely conformed to the image of the Lord Jesus Christ.” This will occur one day when we will behold Him face-to-face and be transformed into His likeness (1 John 3:2).

After the Video

- What two reasons did Dr. Lawson give for why we are to share or preach the gospel?

Dr. Lawson gave two reasons for why Christians are to pray, share the gospel, and take part in the mission of God: (1) God has commanded us to preach the gospel, and (2) we know that God has gone before us. Because of the doctrine of election, we know that God will use the preaching of the gospel to save the elect.

- What adjective is used to describe God as “He who calls” at the end of 1 Thessalonians? What doctrine of grace does it support?

The adjective used to describe God as “He who calls” is “faithful”: “He who calls you is faithful; he will surely do it” (1 Thess. 5:24). This adjective and its immediate context support our belief in the doctrine of the perseverance of the saints, pointing to God’s faithfulness as the ground for the believer’s eternal security.

- As presented in this lecture, what argument is used to navigate Scripture’s clear language about election? What is an irrefutable reply to such an argument?

In this lecture, Dr. Lawson presented an argument that has been used to navigate the clear teaching of Scripture about the doctrine of election. When the doctrine

of election is encountered in Scripture, some argue that, while God does not elect people to salvation, He elects them to service. An irrefutable reply to such an argument can be found in 2 Thessalonians 2:13, “God has chosen you from the beginning for salvation” (NASB). Here, election and salvation are tied perfectly together.

REVIEW QUIZ

Lesson 20

1. **B.**
Paul undertook four missionary journeys, three of which are recorded in the book of Acts. As Dr. Lawson explained in the introduction to this lecture, it was during Paul’s second missionary journey that he visited Thessalonica, where a mob was stirred up against him on account of the gospel (Acts 17:1–8).
2. **B.**
The gospel did not come to the Thessalonians in a great display of pomp and show, but it came plainly to them “in word, but also in power and in the Holy Spirit and with full conviction” (1 Thess. 1:5). This is how Paul describes the ministry of the Word when it is accompanied by the effectual call of God’s sovereign grace.
3. **D.**
In 1 Thessalonians 2:12, the verb “to call” is in the present tense, which teaches us the rich theological truth that not only did God once call us in the past in our effectual calling by His Spirit, but also that He is presently at work in us in calling us into His kingdom. This supports the doctrine of the perseverance of the saints.
4. **B.**
First Thessalonians 5:24 supports the doctrine of perseverance and reads, “He who calls you is faithful; he will surely do it.” Because God is faithful, we can say with the Apostle Paul that God will surely save us and finish the work He started when He called us in His grace.
5. **B.**
Whereas the doctrines of grace pertaining to the atonement, our calling, and our perseverance must be understood as taking place in time because they are historical, election should be understood as outside of time because it is rooted in eternity past. The certain outworkings of this decree occur in history.
6. **C.**
In both Paul’s greeting to the Thessalonians, he greets them as brothers. This word is key to understanding the identity of the Thessalonians, who are in the family of God. This identifier can be used to support the doctrines of election and limited atonement because it identifies who the elect are and for whom Christ died. For example, the antecedent of the pronoun “us” in 1 Thessalonians 1:10 (the ones delivered “from the wrath to come”) are the “brothers” loved and chosen by God in 1 Thessalonians 1:4.

21

Grace to Timothy & Titus

INTRODUCTION

The Apostle Paul wrote letters to Timothy and Titus in order to give them instruction regarding the church and their roles in the church. He taught them about the importance of godly ministry and about the standards of a godly life. He did this with none other than the doctrines of grace. In this lesson, Dr. Lawson surveys the Paul's letters to Timothy and Titus and the doctrines of grace found in them.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Discuss key texts in 1 and 2 Timothy and Titus that teach the doctrines of grace
- Interpret difficult passages related to the doctrine of limited atonement

KEY IDEAS

- That which is settled in eternity cannot be undone within time.
- We must apply hermeneutical principles to understand difficult passages in the Bible, interpreting Scripture with Scripture.
- Paul's abiding confidence throughout the difficulties of his ministry as an Apostle was rooted in the eternal, sovereign, electing purposes of God.
- The sovereign purposes of God ultimately come to pass because of the unbreakable promise of the Father, Son, and Holy Spirit made in eternity past.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- How would you characterize the life of the Apostle Paul?
- What would be the most important things for Paul to write about in his last letter?

Scripture Reading

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

—Titus 3:4–8

- How is the doctrine of unconditional election taught in this passage? What should characterize the lives of God's elect?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

1 Timothy

0:00–10:20

- How does Dr. Lawson define eternal life?
- How are we to understand the word “all” in 1 Timothy 2:6? What would the Bible be teaching if interpreted otherwise?
- What is another way of understanding the phrase “especially of those who believe” in 1 Timothy 4:10?

2 Timothy and Titus

10:20–24:39

- What has Paul “entrusted” to God in 2 Timothy 1:12?

- Why does Paul “endure everything” according to 2 Timothy 2:9?
- What does “promised long ages ago” (NASB) mean in Titus 1:2?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What should be our chief consideration when we encounter passages in the Bible that are difficult to interpret? How did Dr. Lawson do this when explaining 1 Timothy 2:6?

If you are in a group, have the members read 1 Timothy 2:1–6. The word “all” is found four times within these verses in reference to people. How do you categorize each of these instances? Why? Which do you think is the most challenging instance of “all”?

- Why does Paul tell Timothy to pray for all people in positions of authority in 1 Timothy 2:1–2?

If you are in a group, have the members consider the list in 1 Timothy 2:1. Is it at times difficult to pray for your political leaders in this way? Why or why not? What is the ultimate end of such prayers in 1 Timothy 2:1–6? Does that make it easier?

- How can we be certain of our salvation according to Titus 1:2?

If you are in a group, have the members read John 17:1–5 and Philippians 2:5–11. How is what is commonly referred to as the covenant of redemption seen in these verses? Why is it such a comfort for believers?

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for His perfect character and the trustworthiness of His promises.

- Confess any lack of motivation you feel to tell others of God's promises despite your knowledge of the truth that He will certainly save His elect.
- Thank God for His loving desire to save His people, His sovereign election not being dependent on anything except His merciful will.
- Ask God to work in the hearts of our political leaders for the sake of the gospel, that your pastor may continue to preach the gospel unhindered.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What are the books of 1 and 2 Timothy and Titus commonly called?
 - a. The Pauline Epistles
 - b. The Catholic Epistles
 - c. The Pastoral Epistles
 - d. The Prison Epistles
2. What was Paul's final letter?
 - a. Hebrews
 - b. Revelation
 - c. 2 Timothy
 - d. Titus
3. What does Paul anticipate after his death in 2 Timothy 4:8?
 - a. Presence with Christ
 - b. Eternal life in heaven
 - c. The crown of righteousness
 - d. The resurrection of the dead
4. What does Paul contrast the Word of God with in 2 Timothy?
 - a. Milk
 - b. Solid food
 - c. A two-edged sword
 - d. His own imprisonment
5. Eternal life is something that is given to us in heaven.
 - a. True
 - b. False
6. What doctrine of grace is introduced in the greeting of Paul's letter to Titus?
 - a. Total depravity
 - b. Unconditional election
 - c. Limited atonement
 - d. Irresistible grace

Answer Key—

Grace to Timothy & Titus

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- How is the doctrine of unconditional election taught in this passage? What should characterize the lives of God's elect?

The doctrine of unconditional election is taught in the phrase “not because of works done by us in righteousness.” God’s mercy on us in His decree of election was not conditioned on anything is us but was based solely on His own merciful will. This passage further teaches that the elect, being those who believed, should have lives characterized by good works, even lives devoted to them.

During the Video

1 Timothy

- How does Dr. Lawson define eternal life?

Dr. Lawson asserted that the concept of eternal life speaks of both the duration and the quality of life. The quality of eternal life refers to the life of the ages to come that is already within us the moment we believe in Jesus Christ. Understood this way, eternal life is not something given to us when we die or when Christ returns; it is something we already possess by God’s grace.

- How are we to understand the word “all” in 1 Timothy 2:6? What would the Bible be teaching if interpreted otherwise?

First Timothy 2:5–6 reads, “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all.” Here, we should understand the word “all” to mean “all people without distinction” or “all kinds of people.” If “all” meant “every person” here, then the Bible would be teaching universalism.

- What is another way of understanding the phrase “especially of those who believe” in 1 Timothy 4:10?

First Timothy 4:10 is another text that refers to “all men” in close relation to the concept of salvation and appears to teach universalism on its surface. It reads,

“For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.” Dr. Lawson provided another way of translating the last phrase as “that is, specifically believers.”

2 Timothy and Titus

- What has Paul “entrusted” to God in 2 Timothy 1:12?

Second Timothy 1:12 reads, “For I know whom I have believed and I am convinced that He is able to guard when I have entrusted to Him until that day” (NASB). This verse speaks of Paul as entrusting his own soul to the Lord. This is what every Christian does when they exercise saving faith in Jesus Christ.

- Why does Paul “endure everything” according to 2 Timothy 2:9?

According to 2 Timothy 2:9, Paul endured everything, which refers to his imprisonment and sufferings, “for the sake of the elect, that they may obtain the salvation that is in Christ Jesus with eternal glory.”

- What does “promised long ages ago” (NASB) mean in Titus 1:2?

Dr. Lawson explained that the phrase in Titus 1:2, “promised long ages ago,” literally means “before times eternal.” This points to the reality that our hope of eternal life rests upon God’s promise to Himself in eternity past. The ESV translates this phrase “before the ages began.”

After the Video

- What should be our chief consideration when we encounter passages in the Bible that are difficult to interpret? How did Dr. Lawson do this when explaining 1 Timothy 2:6?

Context should be our chief consideration when we encounter interpretive difficulties when studying the Bible. In this way, we allow Scripture to interpret Scripture. Dr. Lawson did this by showing how it is possible for “all” in 1 Timothy 2:6 to mean “all people without distinction,” because it has the same meaning in 1 Timothy 2:1–2 in reference to all who are in positions of authority. Paul also goes on to mention his purpose as an Apostle to the gentiles in 1 Timothy 2:7.

- Why does Paul tell Timothy to pray for all people in positions of authority in 1 Timothy 2:1–2?

Paul tells Timothy to pray for all people in positions of authority so that believers may “lead a peaceful and quiet life, godly and dignified in every way.” By praying for our political leaders, Christians are really praying for conditions in which the gospel may flourish.

- How can we be certain of our salvation, according to Titus 1:2?

According to Titus 1:2, we can be certain of our salvation because God has promised us eternal life before time even began. Furthermore, His promise is based on

His character, which is trustworthy and true, for He “never lies.” Hebrews 6:18 even reveals that “it is impossible for God to lie.”

REVIEW QUIZ

Lesson 21

1. **C.**

While all of Paul’s letters are called Pauline Epistles, Paul’s letters to Timothy and Titus are called the Pastoral Epistles. This is because Paul is writing to Timothy and Titus about matters directly pertaining to the church and their roles in the church.

2. **C.**

Paul’s second letter to Timothy was his final letter. It is believed that he wrote it while in solitary confinement during his second Roman imprisonment. That this is his last letter is important because it contains what Paul considered to be the most important truths to communicate to Timothy for the sake of the gospel and the sake of the church. Paul, of course, did not write the last letter of the Bible, Revelation, and the author of Hebrews is unknown.

3. **C.**

Certainly, Paul anticipated all of these things after his death, but in 2 Timothy 4:8, he specifically anticipated receiving the crown of righteousness because he “fought the good fight,” “finished the race,” and “kept the faith” (v. 7). Like Paul, all the elect will receive a crown from the Lord only to cast it down at His feet, because all glory ultimately belongs to Him.

4. **D.**

In 2 Timothy 2:8–9, Paul contrasts the Word of God with his own imprisonment: “Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound!” All of the other options are things that are used to compare to dimensions of the Word of God in other New Testament letters.

5. **B.**

Dr. Lawson explained that “eternal” refers both to the quality and to the duration of life in Christ. It is not something that is to be one day received in heaven, but it is something that those who have placed their faith in Christ already possess. It is the life of the kingdom already present within us.

6. **B.**

Paul’s letter to Titus immediately begins with the doctrine of unconditional election. The beginning of the first verse reads, “Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect.”

A Sermon of Grace

INTRODUCTION

The letter to the Hebrews can be viewed as a sermon in terms of both its length and content. It outlines the supremacy of Christ over all things, demonstrating His supremacy over the prophets, the angels, Moses, and the priesthood. In this lecture, Dr. Lawson surveys the doctrines of grace in the letter to the Hebrews with a special focus on the doctrines of limited atonement and the perseverance of the saints.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Identify the doctrines of grace in the letter to the Hebrews
- Interpret Hebrews 2:9 in its greater context to support of the doctrine of limited atonement
- Trace the theme of perseverance through the letter to the Hebrews

KEY IDEAS

- The letter to the Hebrews was written to convince Jews of the supremacy of Christ.
- Hebrews 2:9 may appear to teach something to the contrary of the doctrine of limited atonement, yet it supports this doctrine when understood in context.
- Endurance is the mark of the elect, so when some fully and finally deny the faith, it only serves as evidence that they had never believed in the first place.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Why might Jews have found life difficult in the first-century church?
- Have you ever known someone who walked away from the church? How did you process your experience?

Scripture Reading

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

—Hebrews 10:19–25

- What is the reason for our confidence to draw near to God? What should such a confidence promote in us?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Hebrews and Christ

0:00–10:13

- What is one of the primary reasons the letter to the Hebrews was written?
- Why is Hebrews 2:9 difficult to interpret?
- What does the larger context of Hebrews 2:9 reveal about the identity of “everyone”?

The Call to Persevere

10:13–23:56

- How are the elect identified in this world, according to Hebrews 3:6?

- How do we know that our salvation is secure, according to Hebrews 6:20?
- How does the author of Hebrews describe Jesus in a way that teaches that faith is ultimately a gift that He gives us?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What is the purpose of the cross in terms of God's purpose of election?

If you are in a group, have the members read Psalm 22. On the cross, Jesus quoted the first line of Psalm 22: "My God, my God, why have you forsaken me?" How does the full context of this psalm and its use in Hebrews inform your understanding of these words on the cross?

- When someone walks away from the church, do they lose their salvation? Why or why not?

If you are in a group, have the members discuss the importance of attending church. Why is church attendance so vital for your perseverance in the faith? What could happen if your church attendance becomes inconsistent or even infrequent?

- The book of Hebrews contains many "warning passages" that on the surface appear to challenge the doctrine of perseverance. Now that Dr. Lawson has demonstrated this doctrine from Hebrews, how should you approach such passages?

If you are in a group, have the members read Hebrews 3:7-14. To whom is the author referring in this passage? What does this suggest about the Christian life? What does this passage reveal to be a great danger of the Christian life?

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the supremacy of Jesus Christ, our one and only Savior.
- Confess any sin that you have excused on the basis of your assurance of salvation.
- Thank God for the certainty that Jesus Christ will perfect and sustain your faith.
- Ask God to work repentance and faith in the hearts of those you love who are far off from Christ.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. What reason did Dr. Lawson give for the purpose of the book of Hebrews?
 - a. To encourage unity between Jews and gentiles
 - b. To teach how to interpret the Old Testament
 - c. To urge Jewish Christians to remain faithful
 - d. To magnify the work of the Holy Spirit
2. What well-known messianic psalm is quoted in Hebrews 2?
 - a. Psalm 2
 - b. Psalm 22
 - c. Psalm 45
 - d. Psalm 110
3. What is our hope likened to in Hebrews 6:19?
 - a. An arrow
 - b. An anchor
 - c. A sword
 - d. A shield
4. What book did Dr. Lawson recommend for further study?
 - a. Louis Berkhof's *Systematic Theology*
 - b. B.B. Warfield's *The Person and Work of Christ*
 - c. John Murray's *Redemption Accomplished and Applied*
 - d. John Owen's *The Death of Death in the Death of Christ*
5. The book of Hebrews teaches that the Son of God needed to take upon Himself a human nature in order to be our High Priest and redeem us from our sins.
 - a. True
 - b. False
6. What is the covenant called in Hebrews 13:20?
 - a. The temporary covenant
 - b. The unconditional covenant
 - c. The hypothetical covenant
 - d. The eternal covenant

Answer Key—A Sermon of Grace

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What is the reason for our confidence in drawing near to God? What should such a confidence promote in us?

The reason for our confidence in drawing near to a holy God is Jesus Christ, for we are made able to draw near because of His blood and His intercession on our behalf as our Great High Priest. For this reason, we are called to hold fast to our faith, stir up our brothers and sisters in Christ to love and good works, which necessarily entails coming together weekly in worship.

During the Video

Hebrews and Christ

- What is one of the primary reasons the letter to the Hebrews was written?

One of the primary reasons the letter to the Hebrews was written is to urge Jewish Christians to hold fast to the faith in full commitment to Jesus Christ. Hebrews address a particular need for Jews to know the supremacy of Christ over all things, such that they might persevere in the faith.

- Why is Hebrews 2:9 difficult to interpret?

Hebrews 2:9 is difficult to interpret because it says that Jesus tasted death for everyone: “But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.”

- What does the larger context of Hebrews 2:9 reveal about the identity of “everyone”?

The larger context of Hebrews 2:9, quoting from the Psalms and Isaiah, reveals that the identity of “everyone” consist of all those whom Christ calls “brothers” (Heb. 2:11–12; see Ps. 22:22) and even “the children God has given me” (Heb. 2:13; see Isa. 8:18). This teaches that “everyone” in Hebrews 2:9 must only be those for whom Christ tasted death, namely, the elect.

The Call to Persevere

- How are the elect identified in this world, according to Hebrews 3:6?
Hebrews 3:6 reads: “But Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in hope.” The elect are identified in this world by their perseverance in the faith.
- How do we know that our salvation is secure, according to Hebrews 6:20?
According to Hebrews 6:20, we are able to know that our salvation is secure because Jesus is presently interceding for us at the right hand of the Father as our Great High Priest: “We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek” (vv. 19–20).
- How does the author of Hebrews describe Jesus in a way that teaches that faith is ultimately a gift that He gives us?
In Hebrews 12:2, Jesus is called “the author and perfecter of faith” (NASB), and this shows that even though faith is something we exercise, it is ultimately from Christ. He created our faith, and He is the One who sustains it.

After the Video

- What is the purpose of the cross in terms of God’s purpose of election?
Dr. Lawson explained the purpose of the cross is directly related to God’s purpose of election in that the cross is how the redemption of the elect is accomplished. Election is God’s decree in eternity to save some fallen sinners and give them to His Son as a holy and set-apart people. Christ came to atone for the sins of those whom God gave Him, and this is exactly what He accomplished.
- When someone walks away from the church, do they lose their salvation? Why or why not?
In this lecture, Dr. Lawson made a strong point that it is impossible for someone to lose his salvation. The plain answer is that those who fully and finally walk away from the church were never a true believer to begin with. Whereas they may have joined a church or even appeared to be a true disciple of Christ, they may not have been a member of the kingdom or have truly known Christ.
- The book of Hebrews contains many “warning passages” that on the surface appear to challenge the doctrine of perseverance. Now that Dr. Lawson has demonstrated this doctrine from Hebrews, how should you approach such passages?
This question requires you to think critically from what you learned in this lesson about how you would approach the “warning passages” in the book of Hebrews (2:1–4; 3:7–4:13; 5:11–6:12; 10:19–39; 12:14–29).

REVIEW QUIZ

Lesson 22

1. **B.**

In this lecture, Dr. Lawson provided one of the reasons that the letter to the Hebrews was written. The letter was written to urge Jewish Christians to be fully committed to Christ and to remain faithful to their new life. This is why the letter of Hebrews emphasizes the supremacy of Christ over such things as Moses and the priesthood.

2. **B.**

While all of these are messianic psalms, Hebrews 2:12 quotes from Psalm 22. Psalm 22, as Dr. Lawson remarked, is a well-known messianic psalm, the first line of which is known for being some of Jesus' final words on the cross: "My God, my God, why have you forsaken me?" (Matt. 27:46).

3. **B.**

Hebrews 6:19 likens our hope to an anchor: "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain." In Ephesians 6, faith is likened to a shield and the Word of God to a sword.

4. **C.**

Dr. Lawson recommended John Murray's Redemption Accomplished and Applied for further study about the atonement. This classic work, originally published in 1955, gives the Reformed perspective on the necessity, nature, perfection, and extent of the atonement and the Holy Spirit's application of the work of Christ to individuals.

5. **A.**

Hebrews 2:17 gives us a wonderful answer as to why it was necessary for the Son of God to take upon Himself a human nature: "Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people."

6. **D.**

Hebrews 13:20–21 contains the great benediction of the letter to the Hebrews, which makes reference to a covenant far from temporary or hypothetical but one eternal and conditioned on Christ's own blood: "Now the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

23

Grace in James, John, & Jude

INTRODUCTION

The letters of James, 1–3 John, and Jude are part of the Catholic Epistles. They are “catholic” because they are universal, not being addressed to a particular church. In this lesson, Dr. Lawson searches these letters for the doctrines of grace so that we can see the overall unity of the Bible in proclaiming God’s sovereign mercies.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Locate the doctrines of grace in James, 1 John, and Jude
- Explain how to interpret difficult passages using Scripture alone

KEY IDEAS

- Regeneration is a monergistic work of the Holy Spirit through the Word of God.
- God’s sovereign choice in election is not based on worldly standards.
- Regeneration occurs in an instant and precedes a faith that never ends.
- Difficult passages of Scripture must be interpreted through Scripture.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Why is the Word of God a central feature of our worship?

- How should Christians treat each other? How would you treat someone you knew was visiting your church for the first time?
- Is it possible for someone to be regenerate but not exercise faith?

Scripture Reading

I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

—1 John 5:13–15

- What does John say is the reason for his letter? What doctrine of grace is implied in his reason?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

James

0:00–9:10

- What is the difference between monergism and synergism?
- What line in James 1:18 explicitly teaches the doctrine of irresistible grace? What else does it teach?
- What sin is James eager to confront in James 2:1–13? What doctrine of grace does this sin seemingly contradict?

1 John and Jude

9:10–24:48

- What are the tenses of the verbs “to believe” and “to be born” in 1 John 5:1?
- What short phrase does Dr. Lawson use to summarize the Reformed view about the relationship of faith and regeneration?

- What is the name of the method by which Dr. Lawson determined the meaning of “whole world” in 1 John 2:2?
- “To those who are called, beloved in God the Father and kept for Jesus Christ” (Jude 1). What connection does this greeting make?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- In James 2:1–13, James addresses the sin of partiality in the church, particularly about the church’s treatment of the rich. What are some other implications of James 2:1–13 for how various groups of people are to relate to one another?

If you are in a group, have the members read James 2:1–13 and discuss their answers to the above question.

- What is significant about the tenses of the verbs “to believe” and “to be born” in 1 John 5:1?

If you are in a group, have the members discuss what are the ongoing realities of the new birth in the Christian life.

- The beginning of Jude’s doxology reads, “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy” (v. 24). What does this reveal about our daily walk with the Lord and about how we will feel in His presence? What are some implications of this in your struggle against sin?

If you are in a group, have the members read Jude 24–25 in addition to the doxologies found in Romans 16:25–27, Ephesians 3:2–21, and Hebrews 12:20–21. What do each of these have in common?

PRAYER

Commit what you have learned from God’s Word in this lesson to prayer.

- Praise God for the range of diversity within His church.
- Confess your tendency to prioritize the things of this world over the things of God.
- Thank God for His promise to preserve all those He has called in Christ in the power of the Holy Spirit.
- Ask God to develop your ability to study the Bible so that you may know Him and walk in accordance with His will.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. Which of the following led the Jerusalem Council?
 - a. James
 - b. Peter
 - c. John
 - d. Jude
2. Which of the following tenses indicates an action that occurs in past time but has continuing results or implications?
 - a. Past
 - b. Aorist
 - c. Future
 - d. Perfect
3. “He is the propitiation for our sins, and not for ours only but also for the sins of the whole world” (1 John 2:2). What does “whole world” mean here?
 - a. Every person
 - b. The nonelect
 - c. Jews and gentiles
 - d. The world system
4. What does *propitiate* mean?
 - a. To forensically declare righteous
 - b. To appease God’s wrath against sin
 - c. To remove the guilt of our sins
 - d. To renew man after God’s image
5. Everyone who will be born of God believes in Jesus Christ.
 - a. True
 - b. False
6. Which of the following doctrines of grace ends the book of Jude?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible grace
 - d. Perseverance of the saints

Answer Key—Grace in James, John, & Jude

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What does John say is the reason for his letter? What doctrine of grace is implied in his reason?

In 1 John 5:13, John provides the ultimate reason for his letter, that those who believe in Jesus Christ may know that they have eternal life. The fact that believers already have eternal life implies the doctrine of the perseverance of the saints. The life we've been given is eternal. It isn't temporary or provisional; it's everlasting.

During the Video

James

- What is the difference between monergism and synergism?

Monergism and synergism can both be used in reference to regeneration. Monergism means "one working" and refers to God's being the one active agent in regeneration. Synergism refers to the cooperative work of God and man in regeneration.

- What line in James 1:18 explicitly teaches the doctrine of irresistible grace? What else does it teach?

The line in James 1:18 that explicitly teaches the doctrine of irresistible grace is "of his own will he brought us forth by the word of truth." This line also teaches just how indispensable the Word of God is for salvation. The Word of God always has to be sown into someone's heart by the Spirit if he is to experience new life.

- What sin is James eager to confront in James 2:1–13? What doctrine of grace does this sin seemingly contradict?

In James 2:1–13, James confronts the sin of partiality, a sin that was even taking place during the gathering of the saints for worship, where the rich would be lavished with attention and given seats of honor. James confronts this sin by reminding his readers that God chose "those who are poor in the world to be rich in faith and heirs of the kingdom" (v. 5). The sin of partiality contradicts the

doctrine of unconditional election, for God did not choose any man for what he could offer Him; the basis of His election is unconditional.

1 John and Jude

- What are the tenses of the verbs “to believe” and “to be born” in 1 John 5:1?
In 1 John 5:1, the verb “to believe” is in the present tense (“everyone who believes”), and the verb “to be born” is in the perfect tense (“has been born of God”).
- What short phrase does Dr. Lawson use to summarize the Reformed view about the relationship of faith and regeneration?
Dr. Lawson summarized the Reformed view about the relationship of faith and regeneration with the short phrase “the new birth precedes faith,” which is also commonly formulated as “regeneration precedes faith.”
- What is the name of the method by which Dr. Lawson determined the meaning of “whole world” in 1 John 2:2?
Dr. Lawson used the method known as the analogy of faith to determine the meaning of “whole world” in 1 John 2:2. This method takes the whole of Scripture into account in order to interpret a passage, allowing Scripture to interpret Scripture.
- “To those who are called, beloved in God the Father and kept for Jesus Christ” (Jude 1). What connection does this greeting make?
This greeting directly connects calling with the doctrine of the perseverance of the saints. Those who are called will never fall away. Everyone who is called is kept for Jesus Christ.

After the Video

- In James 2:1–13, James addresses the sin of partiality in the church, particularly about the church’s treatment of the rich. What are some other implications of James 2:1–13 for how various groups of people are to relate to one another?
James 2:1–13 deals with the inordinate favorable treatment of the rich in the church. Your answer to this question should reflect on how this passage may also speak to the way other groups within the church should relate to one another.
- What is significant about the tenses of the verbs “to believe” and “to be born” in 1 John 5:1?
In 1 John 5:1, the verb “to believe” is in the present tense (“everyone who believes”), and the verb “to be born” is in the perfect tense (“has been born of God”). This is significant because the present tense of the verb “to believe” indicates that believing is a habitual or continual action, which means one who believes will always believe. The perfect tense of the verb “to be born” indicates

that the new birth is something that takes place in our past but also has continual implications in our present.

- The beginning of Jude’s doxology reads, “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy” (v. 24). What does this reveal about our daily walk with the Lord and about how we will feel in His presence? What are some implications of this in your struggle against sin?

This verse reveals that it is God who is able to keep us from stumbling, so our daily walk is ultimately dependent on Him, and through Him, we will one day be in His presence with joy. The final part of this question should include a reflection about how this truth might impact your struggle against sin.

REVIEW QUIZ

Lesson 23

1. **A.**
James was a substantial figure at the Jerusalem Council, being the leader of the church at Jerusalem. His leadership at the council can be seen in the decision he delivered in Acts 15:13–21. Dr. Lawson remarked about James’ leadership and theological abilities when introducing the book of James.
2. **D.**
Dr. Lawson drew out the significance of the verb tenses in 1 John 5:1. The verb “to be born” occurs in the perfect tense, which is significant because it indicates that the new birth is something that definitively occurs in our past but also has continual implications in our present.
3. **C.**
In 1 John 2:2, the “whole world” cannot refer to the nonelect or to everyone because it is only for the elect that Christ died and if His death were effectual for everyone, then all people would be saved. Here, “whole world” refers to every type of person, Jew or gentile.
4. **B.**
Propitiate means “to appease the God’s wrath against sin.” First John 2:2 reveals that this is what Christ did for us on the cross. He also expiated our sins, which means He removed the guilt of our sins from us, so that we might be declared righteous in our justification and continue to walk in newness of life in our sanctification.
5. **B.**
First John 5:1 states, “Everyone who believes that Jesus is the Christ has been born of God” or “Whoever believes that Jesus is the Christ is born of God” (NASB). This verse reveals the important connection between regeneration and faith.

Regeneration, or the new birth, is not something that someone receives in the future upon believing in Christ, but it is something he has already received in order to be able to believe in Christ.

6. **D.**

The book of Jude ends in a beautiful doxology: “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen” (vv. 24–25). The emphasis on the doctrine of perseverance in this doxology is unmistakable.

The Marvel of Revelation

INTRODUCTION

The Apostle John was exiled on the island of Patmos when he received a revelation in the Spirit on the Lord's Day (Rev. 1:9–10). John recorded multiple visions full of symbolism pointing to the ultimate triumph of God and His church. In this lesson, Dr. Lawson teaches the doctrines of grace from the book of Revelation that we might be confident in Christ and certain that God will receive all the glory in our salvation.

LEARNING GOALS

When you have finished this lesson, you should be able to:

- Locate the doctrines of grace in the book of Revelation
- Defend the doctrines of limited atonement and the perseverance of the saints using passages from Revelation

KEY IDEAS

- Revelation contains the same doctrines of grace taught throughout the Bible.
- Jesus Christ has purchased for Himself by His blood a people from among every tribe, tongue, people, and nation.
- Trials and tribulation reveal a distinguishing mark of the Christian: perseverance in obedience and faith.
- All those whose names are written in the Lamb's Book of Life will be called, believe, and be sustained in the faith.

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

Take a moment to answer the following questions. They will prepare you for the lecture.

- Is the book of Revelation hard to understand? Why or why not?
- What doctrine of grace do you expect to be most prominent in the book of Revelation?

Scripture Reading

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

—Revelation 1:4–8

- What is God called twice in this passage? Why might this be?

During the Video

Answer the following questions while you watch the video. They will guide you through the lecture.

Letters to the Churches

0:00–8:43

- With what does Jesus conclude each of the seven letters to the churches in Revelation?
- How does Dr. Lawson define an “overcomer”?

Our Certain Salvation

8:43–24:03

- What is the key word that supports the doctrine of limited atonement in Revelation 5:9?
- When is the believer's name written into the Lamb's Book of Life?
- Why is the sovereign call of God called the "effectual call"?

After the Video

Answer the following questions after you have finished the lecture. They will help you identify and summarize the major points.

- What are the promises that Jesus gives to those who overcome from the seven churches in Revelation 2–3?

To the church in Ephesus:

To the church in Smyrna:

To the church in Pergamum:

To the church in Thyatira:

To the church in Sardis:

To the church in Philadelphia:

To the church in Laodicea:

If you are in a group, have the members discuss whether they interpret the language of being an overcomer or a conqueror as a challenge or as a promise.

- In what context did John receive the visions of the book of Revelation? What was the cultural context of the church at the time?

If you are in a group, have the members discuss to what degree Christians suffer persecution today. What do you fear about the future? What are you hopeful for?

- In this series on the New Testament, what have been the most convincing passages of Scripture about a particular doctrine of grace? Is there a particular book of the Bible that you would point someone to in order to help him learn about God's ways in salvation?

If you are in a group, have the members discuss their answer to the above question and what questions they still have about the doctrines of grace.

PRAYER

Commit what you have learned from God's Word in this lesson to prayer.

- Praise God for the comprehensive witness to the truth of the doctrines of grace throughout the New Testament.
- Confess to the Lord your lack of hope and trust in Him for the future.
- Thank God for the saints who have gone before you and their willingness to even suffer and die for the sake of the faith.
- Ask God to give you a steadfast heart whenever you face persecution.

REVIEW QUIZ

Use these multiple-choice questions to measure what you learned from this lesson.

1. On what island is John in exile when he received his apocalyptic visions?
 - a. Crete
 - b. Cyprus
 - c. Patmos
 - d. Rhodes
2. Which doctrine of grace ends each of the seven letters to the churches?
 - a. Unconditional election
 - b. Limited atonement
 - c. Irresistible grace
 - d. Perseverance of the saints

3. What is the key word that supports the doctrine of limited atonement in Revelation 5:9?
 - a. Ransomed
 - b. From
 - c. Every
 - d. People
4. What is one way those who in allegiance with the King of kings and Lord of lords in Revelation 17:14 are *not* described?
 - a. Called
 - b. Chosen
 - c. Faithful
 - d. Fearless
5. Our names were written in the Lamb's Book of Life the moment we believed.
 - a. True
 - b. False
6. Which of the following is *not* a promise for those who overcome in the seven letters to the churches?
 - a. They will eat of the Tree of Life.
 - b. They will be given hidden manna.
 - c. They will not be persecuted in the world.
 - d. They will not be hurt by the second death.

Answer Key—The Marvel of Revelation

REFLECTION & DISCUSSION QUESTIONS

Before the Video

What Do You Think?

These are personal questions. The answers should be based on your own knowledge and experience.

Scripture Reading

- What is God called twice in this passage? Why might this be?

In this passage, God is called twice Him “who is and who was and who is to come.” This might be to stress particular characteristics of God, that He is unchanging and all-powerful, in order that we might be confident in Him. This can be seen in the other titles given to Him in this passage such as “Alpha and Omega” and “the Almighty.”

During the Video

Letters to the Churches

- With what does Jesus conclude each of the seven letters to the churches in Revelation?

Jesus concludes each of the seven letters to the church in Revelation with the promise of the eternal security of the believer, that the one who puts his faith and trust in Christ will be preserved all the way to glory.

- How does Dr. Lawson define an “overcomer”?

Dr. Lawson defines an “overcomer” as anyone who shares in the victory of Jesus Christ at the cross and at the empty tomb, anyone who is a genuine believer in Christ. Being an overcomer is a quality shared by all Christians.

Our Certain Salvation

- What is the key word that supports the doctrine of limited atonement in Revelation 5:9?

Revelation 5:9 reads, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood ransomed people for God from every tribe and language and people and nation.” The key word that supports the doctrine of limited atonement is the preposition “from.” As Dr. Lawson explained, the preposition “from” means “out of,” so this shows that Christ ransomed a select number “out of” every tribe and language and people and nation.

- When is the believer's name written into the Lamb's Book of Life?

The believer's name is written into the Lamb's Book of Life in eternity past. It is not written in upon faith but is determined upon God's sovereign choice in election "before the foundation of the world" (see Rev. 13:8).

- Why is the sovereign call of God called the "effectual call"?

The sovereign call of God is called the "effectual call" because it reflects a cause-and-effect relationship. The effectual call is always effective; it is never ineffective. Because God is the cause, this call will always have its intended effect.

After the Video

- What are the promises that Jesus gives to those who overcome from the seven churches in Revelation 2–3?

To the church in Ephesus: "To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God" (2:7).

To the church in Smyrna: "The one who conquers will not be hurt by the second death" (2:11).

To the church in Pergamum: "To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it" (2:17).

To the church in Thyatira: "The one who conquers . . . to him I will give authority over the nations, and he will rule them with a rod of iron" (2:26–27).

To the church in Sardis: "The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels" (3:5).

To the church in Philadelphia: "The one who conquers, I will make him a pillar in the temple of my God" (3:12).

To the church in Laodicea: "The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne" (3:21).

- In what context did John receive the visions of the book of Revelation? What was the cultural context of the church at the time?

John received the visions of the book of Revelation in exile on the island of Patmos "on account of the word of God and the testimony of Jesus" (Rev. 1:9). The church during this time was facing harsh persecution from the Roman Empire. The book of Revelation is intended to be an encouragement to the church and provide hope of believers' certain victory in Christ.

- In this series on the New Testament, what have been the most convincing arguments for the doctrines of grace, or a particular doctrine of grace, from Scripture? Is there any one book of the Bible to which you would point someone

to study the doctrines of grace? Why?

These questions are personal. Your answer should reflect on the arguments made for the doctrines of grace in this series and include an argument for why a particular book of the Bible would be well suited to teach someone about the doctrines of grace.

REVIEW QUIZ

Lesson 24

1. **C.**

In the introduction of this lecture, Dr. Lawson mentioned that John was in exile on the island of Patmos when he received his visions of the book of Revelation. He was in exile “on account of the word of God and the testimony of Jesus” (Rev. 1:9). All of the other islands that were potential answers are mentioned in the book of Acts.

2. **D.**

In every one of the seven letters to the churches in Revelation 2–3, the doctrine of the perseverance of the saints stands out as the most prominent of the doctrines of grace. Each of these letters ends with a promise of future glory for those who overcome.

3. **B.**

While the word “ransomed” speaks to what the atonement actually accomplished, it does not answer anything about to whom the atonement is applied. The key word in this verse that tells us this is actually the preposition “from,” which means “out of.” Christ’s atonement is applied to some out of every tribe and language and people and nation.

4. **D.**

Revelation 17:14 reads, “They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.” Here, the saints are not called fearless, though we have every reason to rest confident and unafraid in our conquering Lord and King.

5. **B.**

Revelation 13:8 and 17:8 speaks of those whose names are not written in the Lamb’s Book of Life from before the foundation of the world. This implies the opposite is true for believers, whose names are written in the Lamb’s Book of Life before the foundation of the world and not at the moment they exercise faith.

6. **C.**

Freedom from persecution in this world is not a promise given to those who overcome in the seven letters to the churches in Revelation 2–3. Persecution is a reality of the Christian life, and in many cases, is precisely what needs to be overcome.