

The Revelation of God III

John 1:1-4, 14

I. Seven Recurring Themes:

- A. Redemption, Loose, Ransom, Deliverance, Release, Salvation, Saviour.
- B. Used to express liberation from bonds or by payment of a ransom, and other shades of meaning.

II. The Scriptures and Man's Need to be Saved:

- A. Acts 2:21 – “whosoever shall call on the name of the Lord shall be saved”
- B. 2 Thess. 2:10 – “that they might be saved”
- C. Isa. 59:16 – “His own arm brought salvation”
- D. Rev. 19:1 – “Salvation, and glory, and power, belong to our God.”

III. From What Does Man Need to be Saved?

- B. Isa. 59:1-2 – Iniquities and Sins
- C. Rom. 6:6 – No longer in bondage
- D. Old and New Testament Message:
 4. Psa. 14:1-3; Rom. 3:9-18 - None among man that did understand.
 5. Isa. 59:14-16 - No one to stand up for man.
 6. Heb. 2:5 - Angels not superior enough to stand up for man.

4. Heb. 3:3-6 - Moses not superior enough to stand up for man.
5. Rom. 5:6-11 - Christ the only one superior to stand up for man.
6. Acts 4:12 - "in none other is there salvation"



Goodness and Faithfulness

Galatians 5:22

Goodness = agathōsunē, signifies that moral quality which is described by the adjective agathos", i.e., "that which, being good in its character or constitution, is beneficial in its effect" (W. E. Vines).

The fruit of the Spirit, described by Paul, consists of the characteristics developed in the being of one regenerated by the word of God. Those who are thus regenerated (brought back to their original state before God) "Walk by the Spirit" as opposed to walking according to the flesh. The characteristics thus developed are those of the mind. They are characteristics that result from teaching and application rather than some action procured by the emotions. In this sense we can better understand the characteristic of goodness.

In the English language, goodness is defined as "moral excellence; virtue. 2. kindly feeling; kindness: generosity" (American College Dictionary). When considering goodness, or "generosity," one may get the idea of a benevolent act. An act generated by an emotional response of one's love for mankind and expressed by the bestowing of a gift upon another. Although the characteristics are so exhibited, our concept of the term may not fully express its true definition.

"Trench, following Jerome, distinguishes between chrēstotēs (kindness, ret) and agathōsunē (goodness, ret) in that the former describes the kindlier aspects of goodness, the latter includes also the sterner qualities by which doing good to others is not necessarily by gentle means" (W. E. Vines).

“To exemplify the aforementioned application, Trench applies agathōsunē to two events, in the Lord's dealings with the people of His day: 1) When the Lord entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers" (Matt. 21:12,13). 2) When he denounced the scribes and the Pharisees, and said unto them, "But woe unto you, scribes and Pharisees, hypocrites" (Matt. 23:13, 3-29). In both instances what may appear to be harsh was actually "a kindly activity on their behalf" (W.E. Vines)

The term "faith" has led some to the conclusion that it refers to a "belief in the gospel", thus, "there is no reason for interpreting it otherwise than as faith in God and his gospel" (Pulpit Commentary, Galatians 5, pg. 262). It has, on the other hand, been affirmed, "The word here may be used in the sense of fidelity, and may denote that the Christian will be a faithful man, a man faithful to his word and promises; a man who can be trusted or confided in. It is probable that the word is used in this sense because the object of the apostle is not to speak of the feelings which we have towards God so much as to illustrate the influences of the Spirit in directing and controlling our feelings toward men.

True religion makes a man faithful. The Christian is faithful as a man; faithful as a neighbor, friend, father, husband, son. He is faithful to his contracts; faithful to his promises. No man can be a Christian who is not thus faithful, and all pretensions to being under the influence of the Spirit when such fidelity does not exist, are deceitful and vain" (Barnes Notes, Galatians, pg. 388).

Many conclusions and thoughts may arise as one considers these various characteristics. Man knows that God said, "thou shalt not commit adultery" (Exodus 20:14). And, that Paul said, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners" (1 Cor. 6:9-11), and those "who practise such things shall not inherit the kingdom of God" (Galatians 5:21). Now, there are people in the world that do not "walk by the Spirit" yet, they do not practice one or more of the aforementioned works of the flesh. But the Christian, because he "Walks by the Spirit" will not practice them: a person can be an infidel and not practice them but a person cannot be a Christian if he does. In the same sense, a person may be "faithful" as a neighbor, friend, father, husband, and son, faithful to his contracts and his promises and not be Christian. But no man who practices the works of the flesh can be a Christian.

Paul affirms that an individual who is led by the Spirit will develop the fruit which the Spirit produces, and no amount of "lip service" will hide the facts. ret

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R	E	D	E	M	P	T	A	I	O	N	W
W	R	A	T	H	Y	P	E	A	R	T	H
A	E	U	E	V	A	S	A	V	I	O	R
R	V	M	D	N	A	H	T	U	R	T	I
N	O	F	R	E	E	D	O	M	P	J	G
I	C	E	L	I	Q	U	I	A	F	N	H
G	E	E	I	E	I	O	Y	A	I	G	T
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D	E	I	V	A	S	A	I	O	P	C	R
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E	C	A	F	O	L	L	A	C	T	T	C
S	L	E	G	N	A	H	W	T	U	R	T

LOOSE	REDEMPTION	RANSOM
FREEDOM	REVELATION	RELEASE
SAVIOR	SAVE	PAYMENT
CALL	DELIVERANCE	ARM
GLORY	SALVATION	HAND
FACE	ANGELS	GOSPEL
WRATH	POWER	WORK
KNOWLEDGE	TRUTH	REPENT
RECOVER	WARNING	CORRECT
TESTIFYING	FAITH	PROMISE
LIFE	NAME	GRACE
COMMAND	RIGHTEOUS	EARTH

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With Him is

Plenteous Redemption

Psalms 130:7

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Weekly Reading

Isaiah 7:1-25; 9:1-7; 42:1-9

Psalms 16:1-11; 22:1-31; Jeremiah 31:31-40



Luke 16:19-31

Your Choice
Choose Wisely



Revelation 4:4

Redemption, Ransom, Salvation

Full Definition

“What the terms have in common: Whenever men by their own fault or through some superior power have come under the control of someone else, and have lost their freedom to implement their will and decisions, and when their own resources are inadequate to deal with that other power, they can regain their freedom only by the intervention of a third party.

Another term is a deliverer, saviour, and was in general use to denote someone who so acted, and used in the NT as a title of honour for God and Christ, and pre-eminently of the redemptive work of Christ (Dictionary of New Testament Theology).”