

Anthropology

The Doctrine of Man. A study of his essence, lost estate, and eternal purpose.

Has there ever been a more misunderstood creature? False religions promote false gods to be sure, but they also promote a false view of man. It is this aspect of their lies that can be just as deceptive and evil. The Word of God portrays an accurate view of mankind that must be understood by the new believer.

The new believer has a frame of reference to understand that he once was lost, but is found, twas blind, but now he sees. He does not totally understand how lost he truly was or how blind. A Biblical study on anthropology will help him to understand his body, soul, and spirit.

Basic Doctrinal Studies will outline the tripart nature of redeemed man, as body, soul, and (human) spirit (1st Thess. 5:23). Basics will also teach the bipart nature of unredeemed man, being spiritually dead (Eph. 2:1-5). Basics will also cover the current condition of our mortal bodies as dead and dying, even while the human spirit has been made alive (Rom. 8:10-11).

The Tripart Nature of Redeemed Man

Adam was created by God and imparted with “lives” (Gen. 2:7). Adam’s body was formed from the dust of the ground. God breathed into him the breath of lives (נְשַׁמַת חַיִּים nishmath chayyiym), and Adam became a living soul (נֶפֶשׁ חַיָּה nephesh chayyah).

The New Testament provides the clearest testimony to redeemed mankind’s tripart nature: (human) spirit, soul, and body (1st Thess. 5:23). Although sometimes used interchangeably, there is a distinction to be made between spirit and soul (Heb. 4:12). When the visible is contrasted with the invisible, there is no need to be particular on the soul & spirit distinction (Rom. 7:22-23; 2nd Cor. 4:16; Eph. 3:16). The general term “heart” is another term that applies to the invisible, inner man (Matt. 15:18-19; 2nd Cor. 9:7).

The Bipart Nature of Unredeemed Man

Only believers have living human spirits. The unbeliever is spiritually dead (Eph. 2:1-5; Col. 2:13). Salvation is described as a passing from death into life (Jn. 5:24). This life is an eternal life, and is one free from condemnation judgment (Jn. 5:24; Rom. 8:1).

The part of Adam which died “on the day” that he partook of the forbidden tree was his spirit (Gen. 2:17). The wages of sin is spiritual death (Rom. 6:23). The sacrifice of Jesus Christ is the Divine provision for the universal problem of spiritual death (Rom. 5:12-21).

Dead and Alive

Believers continue to function in a dead (dying) body (Rom. 8:10-11). The human spirit is now alive, through the righteousness and presence of Jesus Christ, but the mortal body remains in need of a future promised salvation (Rom. 8:23; 1st Cor. 15:44; Phil. 3:21).

Although our bodies are dead and dying, we are still instructed to present them as living sacrifices (Rom. 12:1), glorify God in them (1st Cor. 6: 20), and use them for His service in sanctification (Rom. 6:19).

Soteriology

The Doctrine of Salvation. A study of the barrier between the holy God and fallen man, and the work of God to remove that barrier. Includes Evangelism and Ambassadorship.

The brand new believer knows that he is saved, but does not have any doctrinal framework to understand all that God did on his behalf in order to save him. He has an experience of salvation, which was easy enough for him to receive, but he now needs doctrinal information to understand the glories of what he has experienced.

The new believer needs to know fully what is meant by “it is finished.” The new believer needs to know fully the duration of eternal life. The new believer needs to know fully the security of his salvation, and that there is nothing he can do, or indeed even that God could do to reverse the Justification he has been given.

The Barrier

Perhaps the best way to examine the work of God in achieving our salvation is to recognize the nature of the barrier between the holy God and fallen man. William Blankenship has developed a clear picture for teaching the Barrier, and his table is reproduced here.³

The Barrier Removed (William Blankenship’s teaching)		
The Problem	The Solution	Comments
The Penalty of Sin	Expiation (Col. 2:14)	Reconciliation (Will of God plus Act of God-Man)
Sin	Redemption (1 Cor. 1:29,30) Unlimited Atonement (1 Jn. 2:2; 2 Pet. 2:1)	
The Character of God	Propitiation (1 Jn. 2:2; Rom. 3:25)	
The Character of Man	Justification (Rom. 3:24; 5:1) Imputation (Rom. 3:22; 2 Cor. 5:2)	Salvation (Act of God plus Will of Man)
Spiritual Death	Regeneration (Jn. 1:11,12; 3:3; Gal. 3:26)	
Physical Death	Positional Truth (1 Jn. 5:11,12) Eternal Life (Jn. 3:15)	

In examining everything God did to remove this barrier stone-by-stone it becomes evident that in order for a believer to lose their salvation, each and every one of these works of God would have to be undone. The evidence for each of these items is that they are once and for all, irreversible events. The overwhelming evidence for all of these items combined is that salvation is a once and for all, irreversible event.

As with all these Basic Doctrinal Studies, the Barrier can be re-examined on an intermediate and advanced basis. The nature of Redemption, Atonement, Propitiation, etc. has been debated by the greatest theologians throughout the history of the Church. This study will not equip anyone to become a leading authority on such subjects, but it will equip all believers to clearly understand the bottom-line principles for these very important soteriological doctrines.

³ The Building in the Soul: A Survey of Basic Bible Doctrine, by William D. Blankenship ©1992. Willow Publications, Grace & Truth Ministries.

Soteriology

The only significant change that Pastor Bolender will make to William Blankenship's table above is that Pastor Bolender moves Eternal Life to being a solution for Spiritual Death (rather than Physical Death) and adds Resurrection to being a solution for Physical Death. Pastor Bolender has also changed some of the Scripture citations in the table.

The Barrier Removed (Pastor Bolender's teaching)		
The Problem	The Solution	Comments
The Penalty of Sin	Expiation (Col. 2:14)	Reconciliation (Will of God plus Act of God-Man)
Sin	Redemption (1 Cor. 1:29,30) Unlimited Atonement (1 Jn. 2:2; 2 Pet. 2:1)	
The Character of God	Propitiation (1 Jn. 2:2; Rom. 3:25)	
The Character of Man	Justification (Rom. 3:24; 5:1) Imputation (Rom. 3:22; 2 Cor. 5:2)	Salvation (Act of God plus Will of Man)
Spiritual Death	Regeneration (Jn. 1:11,12; 3:3; Gal. 3:26) Eternal Life (Jn. 3:15; 6:40; 11:26; 1 st Jn. 5:11-12)	
Physical Death	Positional Truth (1 st Cor. 15:18-22) Resurrection (Jn. 6:40; 11:25)	

The penalty of sin is spiritual death. The full and satisfactory payment must be made in order to remove the Penalty of Sin as a barrier between God and man. Jesus Christ made a full and satisfactory payment in our place, and thus the Penalty of Sin has been executed upon Him. This is the first facet of Reconciliation, and it is called Expiation. By virtue of His full and satisfactory punishment, the penalty has been executed and the decrees against us are taken care of (Col. 2:14).

Although the penalty is paid in a full and satisfactory way, the estate of Sin continues to be an issue that requires God's work. Fallen mankind's position in the slave market of sin requires Redemption (1st Cor. 1:29-30) and Atonement (1st Jn. 2:2; 2nd Pet. 2:1). These are two other facets of the reconciling work of Jesus Christ on the cross.

The fourth facet of Reconciliation is the facet that solves the Character of God as being a barrier between God and man. This is called Propitiation, which means that God's character is totally satisfied by the works of Expiation, Redemption, and Atonement.

The first three stones of the Barrier are removed through the four facets of Reconciliation. The final three stones are removed through the six facets of Salvation. The character of man is a barrier stone because fallen mankind is unrighteous. Justification (Rom. 3:24; 5:1) and Imputation (Rom. 3:22; 2nd Cor. 5:2) are the works of God that remove this barrier stone. Imputation is God's judicial impartation of His own righteousness to our account. Justification is God's judicial declaration of our positional righteousness.

Spiritual death is a barrier between fallen man and God. God is Spirit, and must be worshipped in spirit and in truth (Jn. 4:24). Thus, spiritual death is a barrier. Regeneration (Jn. 1:11-12; 3:3; Gal. 3:26) and Eternal Life (Jn. 3:15; 6:40; 11:26) are the works of God that remove this barrier stone.

Soteriology

Physical death is another barrier between fallen man and God. Eternal life for soul and spirit would only be partially beneficial if our bodies were of finite duration. Thus, the final Divine Work for our salvation is the provision of Resurrection in the promise of our eternal resurrection bodies of glory (Jn. 6:40; 11:25; 1st Cor. 15:18-22).

Salvation

Keeping things simple, what is salvation, and how is a person saved? Intermediate and Advanced Doctrinal Studies will take Soteriology to extraordinary depth and development, but Basic Doctrinal Studies will keep it simple.

The Philippian jailer asked Paul and Silas what he must “do” to be saved (Acts 16:30). In terms of deeds in righteousness (meritorious) there is nothing that he could “do” in order to earn his salvation (Eph. 2:9; Tit. 3:5). In terms of human volitional activity (non-meritorious) there is only one thing that he could “do” in order to receive salvation—believe in the Lord Jesus Christ (Acts 16:31; Jn. 3:16,18,36; Eph. 2:8).

The verb “believe” and the noun “faith” (πιστεύω and πίστις) are terms that describe the human volitional activity designed by God as the one and only non-meritorious mechanism by which His grace gift of salvation is accepted and received.

Believing is a human volitional activity, and it is even called a work (Jn. 6:28,29), but salvation by grace through faith is specifically defined as a non-meritorious work (Eph. 2:8,9).

Evangelism

Although there is a spiritual gift of Evangelist (Acts 21:8; Eph. 4:11; 2nd Tim. 4:5), the responsibility to “bring good news” (evangelize) belongs to every believer.

Romans 10:14&15 cites Isaiah 52:7 and describes the believer’s great privilege and responsibility to bring good news. “Christ is the end of the law for righteousness to everyone who believes” (Rom. 10:4). This passage deals with all born-again believers and not simply a small group of which with the gift, ministry, and effect of Evangelist.

The key to understanding the universal evangelism responsibility of the Church is identifying the “preacher” of Rom. 10:14&15. Acts 8 makes it clear that the entire Church is called to be evangelizers (v.4) & preachers (v.5).

The great New Testament passages on preparation & readiness also relate evangelism to all believers, and not simply to those with the spiritual gift (Eph. 6:15; 1st Pet. 3:15).

Ambassadorship

The armor passage of Ephesians 6 (vv. 13-17) leads into a context of ambassadorship (vv. 18-20). Evangelism is not just an individual exercise on the part of one person witnessing to another person. Evangelism is a corporate function of the Church. Paul requests corporate prayer by the local church for his ongoing gospel ministry. The Ephesian believers are just as much a part of the gospel mission to Rome as Paul is. Paul is there in person. Ephesus Bible Church is there in spirit.

Soteriology

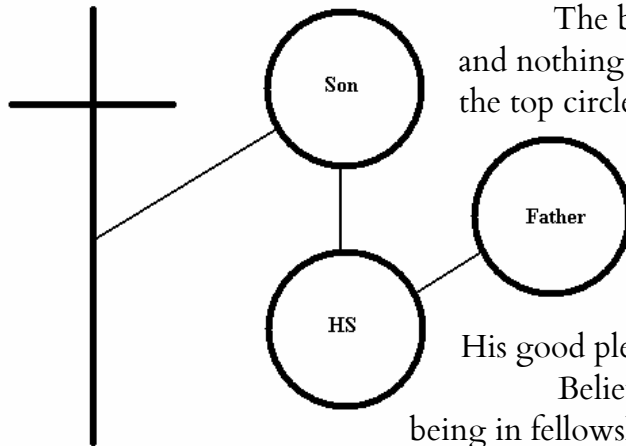
Paul's title "Ambassador in Chains" demonstrates that his gospel ministry is ongoing despite the earthly imprisonment. As he says elsewhere, "the Word of God is not imprisoned" (2nd Tim. 2:9). Circumstances and details of temporal life in no way alter the Ambassadorship function of eternal life.

An Ambassador represents a kingdom or nation. Specifically, the Church operates in the Ambassadorship capacity for the Kingdom of Heaven. 2nd Cor. 5:18-21 describes the Ambassadorship function, and the nature of the ministry of reconciliation. This is a ministry that is entrusted to all reconciled individuals. All the reconciled become Ambassadors to those who remain unreconciled.

Our appeal is God the Father's appeal. The Father who desires for none to perish (2nd Pet. 3:9) makes an urgent appeal, begging the unreconciled to volitionally accept the work of Jesus Christ on their behalf. Begging denotes a sense of urgency (Lk. 5:12; 8:28; 9:40; Acts 8:34; 21:39; 26:3; 2nd Cor. 8:4; Gal. 4:12), and perhaps with a study of Christian Ambassadorship, believers will develop a sense of urgency in their evangelism pursuits.

Peripatology

The Doctrine of the Christian Walk. A study of the cross and three circles for the believer's daily life. Includes Positional Truth, Filling of the Holy Spirit, Priesthood function of Prayer.



The born-again believer is placed “in Christ” (Eph. 1:3), and nothing can separate him from this (Rom. 8:38,39). This is the top circle in the cross and three circles diagram. In the Basic study of Soteriology this has been made clear, but now the believer needs to be grounded in the principles of the Christian Walk. Salvation is not the end of God’s plan for us, but rather the beginning of our walk for His good pleasure and the eternal glory of Jesus Christ.

Believers have the operational volitional choice of being in fellowship or out of fellowship. This is an absolute state, of either/or and not both. The Apostle Paul referred to this as the operational volitional choice of walking by and being led by the Holy Spirit or carrying out the desire of the flesh (Gal. 5:16). The Apostle John referred to this as the operational volitional choice of walking in the light versus walking in darkness (1st Jn. 1:6,7). This is the bottom circle in the cross and three circles diagram.

A believer in Christ, functioning in the power of the Holy Spirit, can then engage in his Priesthood function before God the Father in the Holy of Holies. This is the third (right) circle in the cross and three circles diagram. When a Church Age Believer steps into his priesthood and actively functions before the Father, the Father’s fulness becomes his own (Jn. 16:23-28; Heb. 4:16; 10:19-25).

Walking

The term Peripatology is derived from the Greek verb περιπατέω peripateō. It means “to walk” and is often used of both physical walking, and metaphoric applications. Used metaphorically, a person’s walk describes the manner of life in which they function. The modern English idiom “walks of life” reflects this metaphoric use of walking.

The New Testament describes the believer’s walk with the prepositions “in,” “by,” and “according to.” These three expressions will define the scope of Peripatology on a basic level.

Walking in.

Perhaps the simplest Biblical expression for the believer’s walk is the phrase “walking in the light” (1st Jn. 1:7). The smallest of children comprehend light and darkness. The option of walking in light versus darkness is entirely a volitional one for believers.

1st Jn. 1:6 makes it clear that believers can volitionally walk in darkness, choosing to function in a manner contrary to the Truth of God’s word. Verse 7 is just as clear. Believers can

Peripatology

volitionally choose to walk in the light, choosing to function in a manner consistent with the Word of God. This is the only walk that God will find to be acceptable. The believer-priest so walking is not only ceremonially cleansed, but literally cleansed by the blood of Jesus Christ.

The barrier between walking in the light and walking in darkness is the barrier of personal sin. A believer who denies the Sin Nature within him is under a dangerous self-deception (1st Jn. 1:8). Likewise, a believer who lives in denial of the personal sins he has committed makes God a liar, and once again is subject to the sphere of darkness (1st Jn. 1:10).

The answer in every case is the simple process of confession (1st Jn. 1:9). This is the great cleansing process for believers. This is the laver of our tabernacle service, and a brand-new believer **MUST BE TAUGHT** how to confess their sins.

Aaron and his sons were ceremonially cleansed at the beginning of their priestly service. They were consecrated, and set apart to serve as priests to the Lord (Ex. 29:1-8). That cleansing was an entire body cleansing, and was only done once—representative of salvation. Even with the total body cleansing at the beginning of their ministry, Aaron and his sons required subsequent cleansings at the bronze laver (Ex. 30:17-21). The laver cleansing was a hand and foot cleansing, and was done daily—representative of confession.

Jesus Christ taught these principles to his disciples, although Peter was a little slow in picking up the concept (Jn. 13:5-15).

Confession of sin is a vital doctrine taught throughout the Old Testament and the New Testament (Lev. 16:21&22; 2nd Sam. 12:13; Ps. 32:3-5; 51:1-4; 130:1-4; 1st Kgs. 8:46-53; Prov. 28:13; Jer. 3:12-14; Dan. 9:4-20; Ezr. 10:1; Neh. 1:6; Job 33:27,28; Mt. 3:6; Lk. 15:21,22; 18:13,14).

Walking “in” is the sphere in which the believer functions. “In the light” is also called “in fellowship” or “in the bottom circle.” Personal sin moves us from light to darkness, causes us to lose fellowship, and moves us out of the bottom circle. Confession of sin returns us back to the light, restores fellowship, and moves us back into the bottom circle.

Walking by.

Walking “by” speaks of the method, means, or instrument that believers can utilize in order to walk “in” the light. Most of us came to church by car. Those who live close enough may have come by foot. Perhaps someone came by bus. Notice the expression of method, means, or instrument. The same concept is given in the Bible for the Christian Walk. We must walk “by” something. Two somethings actually: the Holy Spirit (Gal. 5:16,25) and faith (2nd Cor. 5:7).

Walking by the Holy Spirit is the key to rejecting the temptations of personal sin, and remaining in the light (Gal. 5:16). Walking by the Holy Spirit is defined as being led by the Holy Spirit (Gal. 5:18). The Holy Spirit dwells within each believer—teaching, empowering, and guiding us for the Christian Way of Life. This is why it is vital that believers do not grieve (Eph. 4:30), quench (1st Thess. 5:19), or resist (Acts 7:51) the Holy Spirit.

Something else also lives within each human being—the flesh (Gal. 5:16,17). The flesh is also referred to as “no good thing” (Rom. 7:18), the old man (Eph. 4:22), sin (singular) (Rom. 7:17), or the Old Sin Nature. Walking by the flesh is defined as being led by the flesh (Gal. 5:16,17,19-21). Notice how the flesh is an active agent living within each human being. It has desires, and it

Peripatology

actively works against the Holy Spirit's teaching, guiding, and empowerment. So, choose you this day whom you will serve (Josh. 24:15; Rom. 6:16)!

Submitting to the Holy Spirit's teaching, empowerment, and guidance is a preventative measure against the influences of personal sin (Gal. 5:16). The fruit that the Holy Spirit supplies is a mental-attitude provision that spiritually inoculates the believer against mental-attitude sin (Gal. 5:22-24). In this way, walking in the light becomes a garment: the armor of light (Rom. 13:12,14). One facet of the Holy Spirit's fruit is highlighted as a particular means of walking: faith (Gal. 5:22; 2nd Cor. 5:7; 4:16-18; Hab. 2:4).

Walking according to.

We've studied the sphere in which, and the means by which believers ought to walk. Now we must consider the absolute standard according to which believers ought to walk.

The baby believer should learn quickly that walking in the light and walking by the Holy Spirit fruit of faith is not a mindless mystical experience. The sphere and the means are achieved in the context of a standard.

That standard is the Word of God, and believers learn that Word through the ministry of the Holy Spirit. Therefore we say, believers are to walk according to the Holy Spirit (Rom. 8:4). Just as the Spirit and the flesh are contrasted when viewed as means for walking, these two competing influence are contrasted when viewed as the standard for walking (Rom. 8:5-8).

One facet of the Holy Spirit's fruit is highlighted as a particular standard for walking: love (Rom. 14:15). The Holy Spirit's standard supplies more than simply doctrinal information which believers can walk according to for a Godly walk. The Holy Spirit also supplies love which believers can walk according to for a Christ-like walk (Eph. 5:2; 2nd John 6).

The Holy Spirit's fruit of Love becomes yet another garment when believers choose to conduct their lives according to that standard (Col. 3:14).

Third Circle

This last aspect of peripatology will be covered on a basic level, but really needs to be studied on an intermediate basis, and restudied under advanced doctrinal studies. The third circle of the believer's daily walk is the prayer circle of God the Father.

The believer's relationship comes in the top circle in Christ. The believer's fellowship comes in the bottom circle through the filling of the Holy Spirit. The believer's leadership comes in the third circle by way of a face-to-face prayer life with God the Father.

Unbelievers do not enjoy access to God the Father in prayer (Jn. 14:6). Carnal believers also have their prayer privileges suspended until such time as they are restored to fellowship (Ps. 66:18; Isa. 1:10-15; 59:1-2; Zech. 7:13).

Believers (top circle) in fellowship (bottom circle) have confident access to the Throne of Grace 24-7-365 (Heb. 4:16). The third circle is the sphere of paterological prayer privilege. The pattern for paterological prayer is given in the Sermon on the Mount (Matt. 6:9-13).

Peripatology

Our Father who is in heaven	Paternity
Hallowed be Your name	Praise
Your kingdom come	Plan
Your will be done	Purpose
On earth as it is in heaven	Province
Give us this day our daily bread	Provision
And forgive us our debts as we also have forgiven our debtors	Pardon
And do not lead us into temptation	Priorities
But deliver us from evil	Protection

Believers operating in the sphere of paterological prayer privilege have the greatest peace imaginable (Phil. 4:6,7). They're not left to fend for themselves. They don't resort to the world, the flesh, or the devil for alternative supply.

Thelematology

The Doctrine of the Will of God. A study on how believers may know and obey the will of God for their life.

The Greek word for “will” or “desire” is θέλημα thelema ^{Strongs #2307}. Thelematology is therefore the study of God’s will. God has a good, acceptable, and perfect will for every area of our lives (Rom. 12:2), and our blessing is to learn that will and submit to it (Rom. 12:1-2).

Basic Doctrinal Studies will keep the Will of God to a simple structure. More advanced studies will include greater developments of the various realms of God’s Will.

In temporal life, God designed volition (individuality), marriage, families, and nations. God has a will for each individual, marriage, family, and nation. In spiritual life for this dispensation God has a good, acceptable, and perfect will for individuals and for local churches.

Most believers place the cart before the horse when it comes to God’s will. We want to know God’s particular will concerning a specific circumstance or event. This study will attempt to restore the horse to its proper position in pulling the cart. Believers ought to learn the general truths of God’s will as a first priority. Once those principles are mastered, then particular and specific aspects of the Will of God will follow right along.

It has already been observed that not knowing the Will of God is foolishness (Eph. 5:17). In the context of that passage, we can conclude that God’s Will is *knowable* and *understandable*. Do not throw your hands up in despair and fall back to “Oh well, the Lord works in mysterious ways” as if He is beyond what we can grasp. His ways are above and beyond our ways (Isa. 55:8-9), but His ways are still knowable and within the limitations of what we can know, we are accountable for how we live.

General truths of the Will of God are like a soldier’s General Orders. Every soldier memorizes these General Orders. They apply all the time, every time. The General Orders for Guard Duty are as follows:

1. I will guard everything within the limits of my post and quit my post only when properly relieved.
2. I will obey my special orders and perform all my duties in a military manner.
3. I will report violations of my special orders, emergencies, and any thing not covered in my instructions to the commander of the relief.

God’s will for believers is not that far off from what these US Army General Orders are communicating. They exist by virtue of the person’s posting [guard duty in the Army, Christian Way of Life for believers]. They incorporate special orders for particular circumstances, and those special orders are communicated clearly [guard duty briefings in the Army, Bible Class for believers]. A chain of command and control is in place for handling all matters that do not have explicit instructions in either the General Orders or Special Orders [radio HQ for the Army, prayer for believers].

In these terms, all born again believers can function under the Bible’s “General Orders.” That is, all believers operate under common principles of God’s will. It is God’s will for each one of us to be saved, for example. By accepting Christ, the brand new believer has already passed beyond the first General Order for the angelic conflict human foot soldier.

Thelematology

The Bible also contains our “Special Orders” for elements that are specific to our gifts, callings, and ministries. Pastors, for example, have Special Orders that pertain to their work-assignments as shepherds of local assemblies. These Special Orders are contained in the Bible, and all Pastors are accountable for them.

The Bible also outlines the procedures by which prayer may be utilized to bring other believers alongside and to request additional guidance from God for all matters not specifically addressed in the General or Special Orders. These procedures include seeking Godly counsel, and enjoining in fervent effectual prayer. These mechanics of Divine Guidance will be seen in this study.

The cross and three circles help us to illustrate our General Orders for the Will of God. Rejoice always, pray without ceasing, in everything give thanks. Those are the top-circle general orders for all believers “in Christ” (1st Thess. 5:16-18). Sanctification is the bottom-circle general order for all believers (1st Thess. 4:3-8). Specific prayer fellowship with the Father is the third-circle general order for all believers (1st Jn. 5:14-15).

The primary means for learning the Will of God is for the believer to abide in the Word of God (Rom. 12:1-2). The renewing of the mind is specifically detailed in Eph. 4:20-25 as learning Christ as a part of His Body. Believers “willing” to do God’s Will can rely upon accurate Biblical teaching (Jn. 7:17).

Staying on a basic level then, God’s will for every believer can be summarized:

1. Accept the offer of Jesus Christ for salvation (1st Tim. 2:4; 2nd Pet. 3:9).
2. Grow in Grace and Knowledge (Eph. 4:15; 1st Pet. 2:2; 2nd Pet. 3:18).
3. Glorify Jesus Christ with every thought, word, and deed (1st Cor. 10:31; Col. 3:17; 2nd Cor. 10:5).
4. Edify fellow believers (Rom. 14:19; 15:2; 1st Cor. 10:23; 14:26; Eph. 4:12,29).
5. Operate within the flock of a local assembly (Heb. 10:25; Eph. 5:19-21; 1st Pet. 4:7-11).
6. “Prove” or “demonstrate” the Will of God as a living sacrifice on a daily basis (Rom. 12:1-2).

Basic Methods for apprehending God’s Will can also be summarized:

1. Study to show yourself approved (2nd Tim. 2:15).
2. Consult the wisdom of elders (Ex. 18:19; Prov. 1:5; Acts 8:34-35; 18:24-26).
3. Ask the Father in prayer (Jms. 1:5; 3:17; Prov. 2:3-7).
4. Consider carefully providential circumstances, and evaluate them according to Biblical understanding of God’s will (Acts 8:36; 11:11; 2nd Kgs. 7:8-9; 1st Sam. 24:4).
5. Examine your heart motivation (1st Cor. 2:16; 1st Jn. 5:15; 2nd Sam. 7:3).