

RCF Covenant Classes

Session 5

“The True Gospel”

I. Introduction

- A. The purpose of this session is to define the gospel that the apostles preached. This will help to ensure that we are building on the foundation of spiritual reality instead of religious deception. We believe the great shaking and the great apostasy are sure to come. These pressures will test the genuineness of our conversions and labors. Matt. 24:10, II Thess. 2:3, I Tim. 4:1, Heb. 12:25-28, and Revelation chapter 18.
- B. There are seven essential ingredients that must be present in the true gospel, that which was preached by the New Testament apostles. It is not necessary to present all seven of these ingredients at one time before one can experience new birth. However, they must eventually be presented to the new believer to ensure a proper foundation for their new life in Christ. We must continually be mindful in our presentation of the Gospel of these seven ingredients in order to avoid the traditional heresies so common in the church.
- C. On the Day of Judgment, Jesus will declare to many professing believers that He **never** even knew them – Mt. 7:22-23. He will not accept their false conversions that lacked sincerity. We must take this warning of false conversions very seriously. We must examine the Gospel we present to sinners to ensure that we do not comfort them before they are genuinely converted. Our gospel must be biblical if it is to glorify God and truly lead sinners into the supernatural reality of salvation.
- D. We believe that the “great falling away” is yet to come – Matt. 24:10, II Thes. 2:3, I Tim. 4:1. This prophetic event will partially separate the true and the false believers before the final separation that will come at the judgment – Matt. 13:30. We also believe that God is going to shake all things so that **all** falsehood and insincerity will be purged from His Kingdom – Matt. 7:24-47, Heb. 12:25-29. This coming period of shaking is referred to as the “great shaking.”

- E. We believe that this apostolic Gospel will be confirmed with signs and wonders and the full power of supernatural convictions as it has been in the New Testament times – Mk. 16:17-18, Jn. 16:8, and I Thes. 1:5.

II. The Three Types of Christians

A Barna survey of people in the United States regarding religious beliefs yielded the following results:

- 86% of the population claims to be Christian
- 45% of the population claims to be born-again
- 7% of the population claims to be evangelical

This survey reveals the reality that the label “Christian” does not carry the same meaning for everyone. There must be an understanding of what a “Christian” is from a biblical perspective in order to understand the role of the believer in communicating the true Gospel.

A. Cultural Christians (86%)

These are the people who think they are Christians because they live in a Christian culture and were born Christians. They usually think themselves to be good people and try to carry out the example of Christ to “do unto others as you would have them do unto you.” They are also very strong about “judge not lest ye be judged.” It is rare for these people to accept the authenticity of the Bible and the authority of the Bible. They see no need for a specific regenerative experience since believing in God and Jesus is enough. They are usually enemies of the true Gospel because they see the message of the Gospel as narrow and exclusive. They will say that they appreciate a more open-minded approach to God.

B. Sacramental Christians (45%)

These folks have gone through a ritual that they believe has made them a Christian. They were baptized, or confirmed, or joined the church, or said a prayer and asked Jesus to come into their heart. They may be church attendees, but they do not have the Spirit of God living in them. They are usually wishy-washy about the commands of the Bible. They are generally moral relativists but that is not always the case. Sacramental Christians take great comfort in knowing they are saved because they have gone through the ritual that was the right of passage for them to become Christians.

C. Regenerate Christians (7%)

These are the people who have encountered Christ in their lives and have yielded to Him in their heart. They have been regenerated by the Holy Spirit, desire to follow Christ and live by His Word. They can give a distinct point in their life when they knew that Christ had changed them. They know that they are saved because the Holy Spirit has borne witness with their spirit (Rom. 8:16). They evidence a change in desires and life practices as well as a hunger for God's Word.

**The only group identified that does not need salvation is the regenerate Christian. There must be an effort at bringing people to an awareness of what it means to be a regenerate Christian. It is not biblical to leave people in their deceived state of belief thinking they will make it to heaven because they are a good person and call themselves a Christian.*

III. The Six Conditions of Man

A. The Careless Sinner

1. Characterized by the condition of being in ignorant bliss.
2. The unbeliever is not aware of God in a real and substantive sense.
3. The unbeliever is not aware of his need for redemption from his sentence of death in hell forever. The unbeliever is not aware of his separation from God because of his own actions.
4. The careless sinner does not see why he should be interested in seeking God since his life is pretty good and he is generally happy. *"The God thing may work for you, but I don't need it."*

B. The Awakened Sinner

1. Characterized by having had some form of awakening.
2. Having some awareness of God. This may be a general awareness that there is a God, and I need to check out who he is, or it may be more specific in seeking the one true God.
3. There is also an awareness of the need for God. This awareness may not be an understanding of a lost and sinful condition. Rather, it may be the unbeliever's desire to find God so that he can feel connected.

4. This is a dangerous condition in that the void in the unbeliever has come to his awareness, but there are many things that are willing to fill this void—such as false gods, false belief systems, romantic relationships, material possessions, etc.

C. The Convicted Sinner

1. The weight of sin has come upon the convicted sinner.
2. The person is carrying around a burden that becomes increasingly heavier and more difficult to carry.
3. The person is in the process of trying to identify the reason for the weight of sin and how to relieve himself from this weight.
4. The convicted sinner may express erratic emotions and can appear depressed at times. Bouts of crying or confused searching are some characteristics of the convicted sinner.

D. The Repentant Sinner

1. The weight of sin has taken effect so that the sinner is now interested in making a life change.
2. The repentant sinner makes a conscious choice to turn away from the direction of controlling his own life and instead turns to God to be the Ruler and Redeemer of his life.
3. Remorse and a desire to provide restitution for his sin are common responses of the repentant sinner. Sometimes, this leads the repentant sinner to look for ways he can carry out “penance” or the payback for what he has done.
4. The repentant sinner is ready to “do whatever it takes” to get right with God.

E. The Transformed Sinner

1. This person has recognized that faith in Jesus is the only way of being reconciled to God.
2. He confesses with his mouth that Jesus is Lord (ruler and director of his life), and he believes in his heart that the only way he can be saved from the consequences of his own sin is for the salvation of Jesus to be imputed to him.
3. The transformed sinner has eliminated all other possibilities to remedy his condition except the redeeming work of Jesus on the cross.
4. The transformed sinner has changed from a sense of despair to a sense of hope. That hope must be in Jesus.

F. The Saved Saint

1. The Holy Spirit has entered this person to regenerate and indwell the new believer.
2. The saved saint now shares in the divine nature and can live by the Spirit instead of by the sinful nature (Romans 8:5-9, and II Pet. 1:3-4).
3. The saved saint has his name written in the Lamb's Book of Life and will be granted access to heaven at the time of judgment. Ps. 69:28, Rev. 13:8, 21:27
4. The saved saint pursues a new life that is pleasing to God and has a hunger for the things of God (Romans 8:9-11).

Part II

“The True Gospel”

The Seven Essential Ingredients of the True Gospel

I. God's Character – Sovereign King and Loving Father

- A. Our understanding of the Gospel begins in understanding the truth about **God's glory** and only then do we properly proceed to understand the truth about **man's desperate need**. The two major themes that manifest God's glory are the truths about God as a sovereign King and a loving Father.
- God has always been a sovereign King who has possessed all authority and power over all creation. His absolute sovereign authority has been the foundation of His Kingdom in heaven and on earth.
 - In Genesis 1, God revealed Himself as a loving Father who desired to share His life and His Kingdom with a family that was born of His own seed – I Jn. 3:9. This family would become the co-heirs of His throne, His Kingdom, and the Eternal City – Rom. 8:17, Rev. 3:21, Rev. 5:10, Rev. 21-22.
 - God the Father, the Son, and the Spirit dwell together in perfect holiness. His entire kingdom in heaven is perfect in holiness.

Therefore, His family must be holy to eternally dwell together with the Godhead.

- The Gospel is God's plan to redeem unholy people that they might become partakers in His holy Kingdom and family. God is perfect in justice and must not violate justice in His plan to redeem a fallen humanity.
- B. **Man rebelled** against a very good Father and holy King and therefore separated himself from God by creating offense with Him. **Man made himself God's enemy** by rebelling with great hostility against His sovereign authority and goodness – Rom. 5:10, 8:7, 11:28, Eph 2:3, Col. 1:21, James 4:4.
- C. The issue of man's enmity against God must be in our Gospel presentation. There is a hidden hostility in every unbeliever against God's authority. This hostility isn't fully revealed until the unbeliever understands that God requires 100% obedience from them because of His sovereign authority as their creator.
- D. The great King of all creation cannot merely overlook this hostility and rebellion. This would violate His holiness and justice. **Man's rebellion is an overt act of criminal treason** against the sovereign authority of God's throne. This is a very serious and terrible offense. God must confront this rebellion with wrath and holy anger, even the wrath of eternal torment in the lake of fire. Unbelievers have made themselves enemies of a good and holy God – James 4:4, I Jn. 2:15. This was our condition before we received the mercy of Jesus.
- E. Man desperately needs to seek the pardon of this great King. A major issue of the Gospel is that of rebellious mankind's offense against a holy King. Man must make peace with God – Rom. 5:1, 6,10.
- F. It is much more than just an issue of poor, sinful man falling short of the blessings made available to him by God. **God has a just case against each individual person** who rebels against His eternal Kingdom. This offense must be settled in a way that He will accept according to divine justice. Otherwise, God's response to each person on the last day will result in a just and reasonable manifestation of eternal wrath and destruction.
- G. Each sinner must be made to realize that he has challenged, resisted and offended a holy King who has the power to save and to destroy –

Matthew 10:28, Rom. 11:22. Only then will an unbeliever be able to understand the danger he is in by resisting the salvation of Jesus.

- H. Often, people are taught to come to Jesus to receive blessings but we must first bring their attention to a much bigger issue – their enmity with God – Rom. 8:7, James 4:4. Only by seeing God’s glory, majesty and holiness will we realize the seriousness of our crime against Him. **Most sinners view themselves as weak instead of criminals** committing high reason against God. We must not teach men they are good and in trouble with an unreasonable God but that they are evil and have offended a good Father and a holy King.
- I. The true Gospel presents the sovereign Judge of all the earth who will only make peace with rebellious people through His Son, Jesus – Rom 5:1. God’s offer of Jesus’ death as the way of peace with His enemies is a great demonstration of His love. To present a gospel that primarily magnifies man’s temporal blessing is to miss the heart of God. This results in many believers who lack a proper foundation. Such believers are more easily tempted to complain to God and to compromise His requirements. They have little gratitude that they escaped the terrors of eternal fire through God’s kindness and compassion in forgiving them.
- J. Many sinners seek only an image of a weak Jesus with a comprising love, having no concept of the reality of the holy Judge who will justly torment them with the fires of eternal hell. It is a terrifying thing for an unrepentant rebel to fall into the hands of the living God (Hebrews 10:31). We rob people and lie to them when we fail to present God as the holy King before whom they will tremble. God has indignation and anger toward the rebellious who refuse to make peace with Him (Psalm 7:11-13).
- K. Practically speaking, we may begin our presentation of the Gospel by first appealing to a person’s need, but we must always bring them to understand that the Gospel begins with the glory of God’s character: His sovereign Kingship, His loving Fatherhood, His holiness, and His justice.

II. The Requirement of God’s Holy Law

- A. After we present God’s character to sinners, we must then present what He justly requires from man as their creator – Rom. 3:20, 7:7-13, I Jn. 3:4. God requires 100% obedience in thought, word and deed 100% of the time in order to adequately honor His authority.

- B. The moral law defines exactly how much each person has rebelled against God's holiness – Rom. 7:12. The Law is an essential tool in presenting the Gospel because it gives definition and understanding to the nature of man's rebellion. Without it, we have no sense of the seriousness of rebellion; therefore, we fail to understand the seriousness of His redeeming love. This process may not **fully** occur until after the conversion. However, all believers must understand the great peril they were in without Jesus' kindness and mercy.
- C. The Use of the Ten Commandments
1. The most familiar portion of the law is the Ten Commandments. People who are not Christians often know these ten reflections of the moral code of God. Most religions recognize the Ten Commandments as being part of the law of God.
 2. The unbeliever should be presented with the Ten Commandments (or other laws of God) and asked if he has ever broken any of those laws. When he answers, "yes," he should be asked if he would be guilty or innocent on the Day of Judgment based on the law. All people will be declared guilty based on their keeping of the law.
 3. Once a person is shown to be a lawbreaker and rightly deserving the just punishment of death in hell forever, he can more clearly see his condition before God and his desperate need for a Savior.
- D. The cross is vain if no law is broken. Jesus' death satisfied the just demands of a holy God against people who broke His laws – Rom. 3:25.
1. The law reveals sin and causes every mouth to be shut. It reveals the impossibility of being saved by good works – Romans 7:8-13. In this way, it leads us to Jesus – Gal. 3:23-25.
 2. We must learn to use the law of God in a skillful way to pierce the dull consciences of unbelievers until they cry out to Jesus for mercy and grace. Jesus did this in Mark 10:17-22.
 3. We may easily persuade people to seek healing of their soul before they ever truly believe that they are spiritually sick due to their sin and rebellion. The proper use of the Law will reveal their true state of utter sinfulness – Rom. 7:13. The law reveals God's holy requirements for man's motives, desires, and

feelings, thus piercing and searching man's conscience until it cries out to be cleansed by the blood of Jesus.

- E. This process of understanding the truth about our great peril without Christ greatly helps in producing love and gratitude in our hearts as we seek to fulfill our commitment to becoming obedient disciples.

III. Insistence Upon Repentance

- A. Repentance is a "change of mind" concerning God and His ways. The unbeliever begins to change his thinking and actions. He defines them as evil instead of neutral or good. **Repentance involves accepting an entirely new perspective** about his thoughts, words, and deeds. He views them as evil; then, he renounces them. We are commanded to repent. It is never given as an option that applies only to more serious believers. There is no salvation without sincere repentance from the heart.
 - 1. We must confront each sinner with the absolute necessity to seek to obey all of God's requirements that are understood by him. A gospel that does not demand repentance as necessary for salvation is a false gospel.
 - 2. Unbelievers must change their attitudes about each area of sin that God reveals to them until they are in agreement with God regardless of what it costs them personally. Repentance doesn't earn us salvation, but gives us a change of attitude that puts us in agreement with God, His authority and the ways of His Kingdom, giving us an ability to receive His love.
- B. New Testament Requirements of Repentance **Before** Salvation
 - 1. Mt. 3:2 – John the Baptist required repentance.
 - 2. Mt. 4:17 – Jesus required repentance.
 - 3. Mk 6:12 – The Apostles preached repentance.
 - 4. Lk. 13:3-5 – Jesus offers only two alternatives: Repent or perish.
 - 5. Acts 2:37-38 – Peter said repentance was required for salvation. Acts 3:19, II Peter 3:9.
 - 6. Acts 17:30, 20:21, 26:20 – Paul's requirement of repentance.
- C. **Sorrow is not enough.** Sorrow must lead us to a change of mind about sin or it is not a godly sorrow that leads to life – II Cor. 7:10-11. God will cause people to feel anguish over their sin – Zech. 12:10, Ez. 36:31.

1. The rich young ruler would have gladly trusted in Jesus if he could have kept his covetous heart. Jesus “lost” a zealous follower because He demanded repentance. The church is filled with people trying to get Jesus as they hold onto the spirit of the world (Matthew 19:16-24).
 2. Repentance is not what changes us because man doesn’t have the power in himself to drive evil desires out of his emotions, Romans 7:14-25. Rather, **repentance is what puts us in touch with the power of the Spirit** who alone can remove the evil desires from our minds and emotions – Rom. 7:25, 8:6.
- D. All true repentance eventually results in the outward fruit of obedience. The attitude of walking humbly and contrite before God and man is the most observable sign of genuine repentance.
1. A contrite believer is one who is pliable, tender, submitted, and teachable before God and man. This is the fruit of repentance that is required by God – Luke 3:8-14.
 2. Salvation experiences that do not break brash, haughty, and rebellious people are questionable because God’s Spirit does not witness to such unbrokenness.
- E. Foundational verses to describe authentic conversions:
1. Ps. 24:18 – God’s presence is near to the broken, and He saves those contrite in spirit.
 2. Ps. 51:17 – God will never reject a sincerely broken and contrite heart of repentance.
 3. Is. 57:15 – God dwells with the humble and contrite heart.
 4. Is. 66:2 – God honors those who are humble and contrite of spirit.
 5. II Cor. 7:11 – Godly sorrow leads to God’s presence and life.
 6. Mt. 21:44 – Whoever falls on Jesus the stone **will** be broken and contrite.
 7. James 4:6 – God resists the proud and unbroken man.
- F. To pray the “sinner’s prayer” without experiencing brokenness is to be deceived about being a child of God. We must be very careful not to glibly and carelessly lead people into some kind of religious deception and unreality by encouraging them to rejoice in a God with Whom they are still at enmity.

IV. Insistence Upon Faith

- A. Faith is an attitude of trust in and dependence upon God for providing our only possible means of salvation – the righteousness of Jesus – Romans 3:21,22.

- B. Some proud and religious people refuse to humble themselves and admit that they are rebels against God who are incapable of saving themselves. Such proud people refuse to seek salvation from Jesus because they insist upon establishing and achieving salvation by their goodness and morality – Rom. 9:30, 10:4.
 - 1. Each person must be made to fully embrace the reality of their rebellion and inability to save themselves. Such a revelation will cause them to seek the righteousness freely and graciously provided by our Lord Jesus – Rom. 3:19-31, II Cor. 5:21, Gal. 3:16-17, Phil. 3:9.
 - 2. Faith becomes the major stumbling block to proud and religious people who live moral lives, whereas repentance is the major stumbling block to immoral people who have no hope of saving themselves. Most people usually struggle with one of these areas and accept the validity of the other one.
 - 3. Faith and repentance are both required. To have a form of one without the other is not enough. They go hand in hand. See Mk. 1:15, Jn. 3:36, Acts 20:21, James 2:20-27.

V. The Revelation of the Spirit – Mt. 16:17, Jn. 6:44

- A. Jesus promised that the manifestation of the Spirit of conviction would be present in the work of God – Jn. 16:8, Eph. 1:17, I Thes. 1:5.
 - 1. The Holy Spirit must reveal the truth of Jesus to our hearts before we can truly know Jesus. This revelation releases saving faith and repentance. It is **a supernatural thing** to be reconciled back to the living God. It doesn't require a dramatic emotional response, but it does require the opening of the eyes of our heart to the truth of Jesus – Luke 24:25, John 3:6, Acts 16:14.
 - 2. This supernatural revelation of sin, righteousness, and judgment is necessary before a person will be secure in grace and strong in the spirit. **Salvation is a revelation of the Spirit and not**

just an intellectual assent to right doctrine – Mt. 16:17, Acts 16:14, II Cor. 4:4, Eph. 1:17.

3. God must draw men's hearts into the desire for Himself and His salvation – Jn. 6:44, 65. God supernaturally initiates the process of salvation that enables man to fully respond back to Him. God grants saving faith as a gift to unbelievers who seek Him for it – Rom. 12:3. God will grant saving grace to all who seek Him for it.
- B. Repentance is also granted to the unbeliever. God requires people to seek Him for repentance and saving faith. A person will not be securely saved until God supernaturally touches that heart and draws it into sincere repentance – this is not necessarily an emotional experience. We should **encourage people to "count the cost"** and to seek God for grace that enables them to repent – Lk. 14:28.
- C. God grants repentance to those who seek Him – Jer. 29:13, Matt. 7:7-11.
1. Acts 5:31 – God will **grant** repentance to unbelievers (in Israel).
 2. Acts 11:18 – God **grants** repentance to unbelieving Gentiles.
 3. II Tim. 2:25 – God **grants** repentance leading to the knowledge of the truth.
 4. Jn. 6:65 – God **grants** that people come to Jesus.
 5. Mt. 13:11 – God **grants** the revelation of His mysteries to His people – Lk. 24:45.
 6. Heb. 12:17 – God **refused** repentance to rebellious Esau.
 7. Heb. 6:6 – It is impossible to **renew** some to repentance.
 8. Rom. 11:36 – Everything spiritual comes from God – James 1:17.
 9. Rom. 12:3 – Faith is granted to all who believe.
 10. Acts 16:14 – God opens people's hearts to respond – Ezekiel 36:26, 27.

VI. The Witness of the Spirit – Romans 8:15-16

- A. Every truly born-again believer has a living testimony in his spirit that he is truly a son of God. Anyone who doubts their salvation may seek God for repentance and the witness of the Spirit that they know they are sons of God.

1. We must never be guilty of giving someone a premature assurance of God living in them. This assurance is given by God directly to those whom He accepts into His Kingdom. We have no right to assure someone of something of which God has not assured them.
 2. A person is **not** saved until he has the witness of the Spirit in him that he is born of God.
 3. God alone can save a man and then put this witness of His life in him – Jn. 1:12-13, I Jn. 5:7-12,20; 3:24.
- B. We must not encourage awakened sinners to take false comfort until God has made Himself known to them. There is too much fleshly pity that prematurely seeks to comfort one under the dealing of the Spirit. Be patient and let God comfort them. **He will surely come to all who truly seek Him** – Jer. 29:13. Man-made assurance is evil because it causes a person to stop short in his seeking for God’s grace.
- C. Paul encouraged the saints to test themselves – II Cor. 13:5. Make sure that you have an abundant entrance into God’s Kingdom instead of being saved by fire – I Cor. 3:15, II Pet. 1:10-11.
- D. Altar calls may hinder God’s work in people if the ministering Christian encourages people to immediately pray a quick prayer of forgiveness when God is dealing with them on seeking for repentance. This seeking may take seconds, hours, days, or longer. Be sensitive not to hinder God’s work by a religious formula. Some salvation experiences are instantaneous and some involve a process – Acts 2:37-41, 8:26-38.

VII. Conversion to God’s Whole Purpose – Acts 20:27

- A. Conversion to God’s Eternal Purpose – Acts 13:36, 20:27, 5:20.
1. It is not enough to only distinguish between heart-reality and religious deception in the initial salvation experience. We must fully embrace our conversion to God’s purpose. We must not allow Satan to emphasize one aspect of our conversion to the neglect of the others. We must fully walk out our conversion in all aspects of it. David fulfilled God’s purpose for his generation, see Acts 13:36.

2. Paul did not shrink from declaring the whole purpose of God. Therefore, we must be careful to preach and fulfill the **whole** purpose of God – Acts 20:27. Peter was told by the angel to speak the **whole** message that is involved in being converted to His Kingdom – Acts 5:20.
3. We are saved from something to be saved to something. Our time, talents, and treasures must be committed to God's purpose as our hearts are touched by Jesus.

B. God's Four Purposes

1. **God's Eternal Purpose:** Summing up all things in Christ, see I Cor. 15:24-28, Eph. 1:10.
 - a. God has revealed a very specific plan that He has held secret in His heart from the foundation of the world. This plan is to cause all life to sum up in Christ. In other words, God the father is committed to bringing all life to a place that glorifies and adores Jesus Christ – Eph. 1:9-10, 20-21.
 - b. Every knee will bow, and every tongue will confess that He is the sovereign Lord of all – Phil. 2:9-11, Rev. 5:13.
 - c. God will work to cause Jesus to have first place in everything. He will totally rule supremely over all. The church must be totally committed to walking in unity in order to secure this great purpose – John 17:26.
 - d. The church exists as a tool under the Father's authority to bring all things under His submission to Jesus – I Cor. 15:24-28.
 - e. When all things are fully manifested as belonging to Jesus then Jesus will give it all back to His Father, that God may be all in all – I Cor. 15:28.
2. We must be converted to God's purpose in the **LOCAL CHURCH.**
 - a. The church is the Father's eternal inheritance, and it is Jesus' Bride – Eph. 1:17-18, 5:22-23. The corporate unified Body is the primary vessel of God to extend the Kingdom in order to sum up all things in Christ, see Ephesians 1:9-10.
 - b. We must be fully committed to the local church. This will require that we be fully converted from an individualistic life of independence. A life that lacks deep concern for the

- corporate body is a life that has not yet been fully converted to God's heart and purpose – I Cor. 1:10, 3:1-4. The local church is central to all of God's purpose – Ephesians 3:9-10.
- c. One of the greatest desires of God is that of the church walking in perfected love, holiness, and unity – Jn. 17:23, II Cor. 7:1, I Jn. 4:18.
3. We must be fully converted to the establishing of **God's Kingdom** by proclaiming His ways into every sphere of life, see Matthew 6:10.
 - a. We must labor to proclaim His Lordship to every institution.
 - b. This is the original mandate that God gave to man – to bring all of life under Jesus' dominion to the glory and pleasure of the Father. God desires to see His will done on earth as it is in Heaven. The church is the primary vehicle to proclaim and demonstrate His Kingdom.
 - c. The Kingdom involves all spheres of life: Spiritual, social, financial, physical, and political.
 - d. We must not limit God's purpose to individual life – it must affect our corporate life as well.
 4. We must be converted to God's purpose for **Ethnic Israel**, see Romans 11.
 - a. God is working in the earth to fulfill His covenant with national Israel. He has called His people to labor with Him in this – Jer. 31:7, 10; Is. 40:1-2, 9-11.
 - b. God will bless those who bless Israel – Gen. 12:3.
 - c. We must be converted to the task of proclaiming this purpose and then backing it up with our lives – Jer. 31:10.
- C. We must be converted to living under God's authority as a means to unity in God's purposes. Everything in life is either under God's authority or it is under Satan's. There is no neutral category that neglects God's authority without coming under Satan's. We must be people under authority because authority is the central issue of conflict between God's Kingdom and Satan's kingdom – I Peter 2:13-17.
- a. God's authority over individuals – Is. 44:3-5.
 - b. God's authority in the home – Eph. 5:23, 6:4.
 - c. God's authority in employment – Eph. 6:5-9, Col. 3:23-25.

- d. God's authority in society through civil government, Rom. 13:1-7, I Peter 2:13-17.
 - e. God's authority in the church – Eph. 5:23, Col. 1:18.
- D. Authority is one of God's means of establishing unity in the church, home, employment, and society. Submission to authority is one of the major building blocks of God's Kingdom on earth and in heaven. The independent believer who doesn't acknowledge and submit to God's authority in the church, home, etc., is influenced by the spirit of lawlessness that Jesus said would increase in the last days – Matthew 24:12, II Thes. 2:3.