

301 – Theology of Exchanged Life

Introduction

Theological Systems have continued to develop since the beginning of the church age. However, most have come into being in more modern times.

A. Modern Theological Systems

1. Catholic
2. Reformed - Includes Presbyterians & Lutherans
3. Dispensational - Includes Baptists
4. Pentecostal/Charismatic
5. Wesleyans/Methodists

B. Systematic Theology includes these subjects¹:

1. Bibliology
2. Theology Proper
3. Christology
4. Pneumatology
5. Anthropology
6. Angelology
7. Hamartiology
8. Soteriology
9. Ecclesiology
10. Eschatology

The Exchanged Life Theology

A. Theological System

1. Stands in the Orthodox Evangelical Tradition
2. Similar to Reformed Theology
3. Concerns itself primarily with:

¹ Paul Enns, *The Moody Handbook of Theology* (Moody Press, Chicago, IL 1989) p. vii.

B. Origins of Exchanged Life Theology

1. Apostolic Fathers
2. Hudson Taylor's _____ *Secret*
3. Keswick Conferences
4. Grace Fellowship International – Dr. Charles Solomon

C. Association of Exchanged Life Ministries [AELM]

A worldwide association of independently operated ministries that have as their purpose the teaching and discipling of believers in the Exchanged Life. While members of the AELM may embrace various beliefs in other Theological subjects, they commonly agree to the following distinctives.

II. Anthropology

A. Man's Identity at _____

B. A _____ Being

1. Body
2. Soul
3. Spirit

C. _____ Identity

1. Flesh as Identity

2. Racial Identity

D. Identity of _____ Mankind

1. God places us into _____
2. We are a _____ in Christ
3. We receive _____
4. Romans 5

E. Comparison of two identities

1. In Adam

2. In Christ

F. Transitioning From Old Identity to New Identity

1. First a _____ occurred
2. We were then _____ with Christ.
3. Next we were _____ to a new life, one that is joined in union with Jesus Christ and placed into the body of Christ.

III. Hamartiology

A. Definition of Sin/ Sins

B. The Battle Inside

IV. Soteriology

A. Soteriology

1. Justification
2. Sanctification
3. Glorification

B. Righteousness

1. Theologians differ on whether the righteousness of the believer described in Scripture is:
 - a Imputed
 - b Imparted
2. The prophets told of the coming new _____.
3. Paul speaks of the believer as _____ righteousness that is in Christ.

Conclusion:

C. Regeneration

Conclusion:

D. Regeneration

Free from:

Conclusion:

E. Regeneration

1. It was never God's intention that the highest of His creation live without _____.

2. By giving mankind a _____ and a _____ he would be empowered with God's power.

Conclusion:

For Additional Reading

Theological/Biblical Insights:

Anderson, Neil T. and Saucy, Robert L. *The Common Made Holy*. Harvest House Publishers: Eugene, Oregon, 1997.

Nee, Watchman. *The Normal Christian Life*. First Published in English by Gospel Literature Service: Bombay, India, 1957.

Identity:

Needham, David, *Birthright*, Multnomah Books, Sisters, Oregon, 1999.

Law & Grace:

George, Bob, "Law & Grace," 4 Audio Tapes, People to People Ministries, Dallas, TX.

Hall, Dudley. *Grace Works*. Servant Publications: Ann Arbor, MI, 1992.

McVey, Steve. *Grace Rules*. Harvest House Publishers: Eugene, OR, 1998.

The Christ Empowered Life:

Huegel, F.J., *The Enthroned Christian*, Christian Literature Crusade, Fort Washington, PA, 1963.

Smith, Hannah Whitehall, *The Christians Secret to a Happy Life*, Whitaker House, New Kensington, PA, 1993.

Standford, Miles, *Principles of Spiritual Growth, Back to the Bible*, Linclon, NE, 1974.

Trumbell, Charles, *Victory in Christ*, Christian Literature Crusade, Fort Washington, PA, 1959.

My Position “In Christ”

- A. ‘In Christ’ appears 54 times in the NT
(or its equivalent In Him, In Whom, In the Beloved, In the Son, In Jesus, In Himself, In Life, or In the Lord) describing what the Believer possesses as a result of his/her union with Christ.
- B. More than four times as often as the Scripture refers to Christ being “in us.”

“IN” = (Gk. en) – a denoting of a fixed position in place, time, or state.

Ex. - Mt 2:1 Now after Jesus was born in Bethlehem (position in place) of Judea in the days of Herod (position in time).

1. ‘IN Christ’ is a position in state.
2. IN Adam
 - Death spread to all men (Rom. 5.12; 1 Cor. 15.22)
 - Sin reigned (Rom. 5.14; Rom. 5.17; Rom. 5.21)
 - Condemnation is the sentence (Rom. 5.16; Rom. 5.18)
 - Sinners in Identity (Rom. 5.19)

B. “IN Christ”

1. Ro 3:24 redemption which is in Christ Jesus,
2. Ro 8:1 no condemnation for those who are in Christ Jesus.
3. Ro 8:2 Spirit of life in Christ Jesus has made me free
4. Ro 8:39 the love of God in Christ Jesus
5. Ro 12:5 one body in Christ
6. 1Co 1:2 sanctified in Christ Jesus
7. 1Co 1:30 life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption;
8. 1Co 4:10 wise in Christ

9. 1Co 15:22 in Christ shall all be made alive
10. 2Co 2:14 always leads us in triumph in Christ
11. 2Co 5:17 if any one is in Christ, he is a new creation
12. 2Co 5:19 in Christ God was reconciling the world to himself, not counting their trespasses against them
13. Ga 2:4 freedom which we have in Christ Jesus,
14. Ga 3:26 for in Christ Jesus you are all sons of God,
15. Ga 3:28 for you are all one in Christ Jesus.
16. Eph 1:3 blessed us in Christ with every spiritual blessing in the heavenly places
17. Eph 2:6 made us sit with him in the heavenly places in Christ Jesus,
18. Eph 2:10 created in Christ Jesus for good works
19. Eph 2:13 in Christ Jesus you who once were far off have been brought near in the blood of Christ.
20. Php 2:5 Have this mind among yourselves, which is yours in Christ Jesus,
21. 1Ti 1:14 and the grace was exceedingly abundant with faith and love that are in Christ Jesus.
22. 2Ti 1:1 life which is in Christ Jesus,
23. 2Ti 1:9 who saved us and called us with a holy calling in Christ Jesus
24. 2Ti 1:13 faith and love which are in Christ Jesus;
25. 2Ti 2:1 grace that is in Christ Jesus,
26. 2Ti 2:10 salvation in Christ Jesus
27. 2Ti 3:15 faith in Christ Jesus
28. Phm 1:6 all the good that is ours in Christ.

C. "IN Him"

1. 2Co 1:20 For all the promises of God find their Yes in him
2. 2Co 5:21 in him we might become the righteousness of God.
3. Eph 1:4 even as he chose us in him

4. Eph 1:7 In him we have redemption through his blood, the forgiveness of our trespasses,
5. Eph 1:13 In him were sealed with the promised Holy Spirit,
6. Col 2:10 and you are complete in him

D. “IN Whom”

1. Eph 2:22 in whom you also are built into it for a dwelling place of God in the Spirit.
2. Eph 3:12 in whom we have boldness and confidence of access through our faith in him.
3. Col 1:14 in whom we have redemption, the forgiveness of sins.
4. Col 2:3 in whom are hid all the treasures of wisdom and knowledge

E. “In the Beloved”

1. Eph 1:6 he hath made us accepted in the beloved

F. “In Jesus”

1. Eph 4:21 the truth is in Jesus

G. “In Himself”

1. Eph 2:15 that he might create in himself one new man in place of the two, so making peace,

“IN The Lord”

1. 1Co 7:22 For he who was called in the Lord
2. 1Co 9:1 Are not you my workmanship in the Lord?
3. Eph 2.21 in whom the whole structure is joined together and grows into a holy temple in the Lord
4. Eph 4.8 for once you were in darkness, but now you are light in the Lord

Natures – One or Two

Note: The Word “nature,” when used in reference to the believer, sometimes creates controversy because theologians don’t agree on the use or definition of the term.

I. Two-Nature View

A. This view is based solely on the fact that a battle still wages inside the believer.

B. Paul’s 7th of Romans describes most graphically the battle, “For what I will to do, that I do not practice; but what I hate, that I do” v.15.

1. Some Bibles even subtitle this paragraph as “The Two Natures.”
2. It is reasonable to conclude that the struggle Paul named in Gal. 5 as the battle between *flesh* and *Spirit* constitutes two natures.
3. Paul said in Romans 7.18, “For I know that in me (that is, in my flesh) nothing good dwells.” So, of course, there is a sound Biblical basis for the Two Nature view.

II. One Nature View

A. While this view acknowledges fully the battle that goes on between *flesh* and *Spirit*, there is a willful resistance to the notion that the *flesh’s* nature *is* the *believer’s* nature.

1. Nowhere does Scripture identify the believer by his/her flesh.
2. By contrast several passages indicate the opposite.
3. 2 Cor. 5.16-17, “Therefore, from now on, we regard no one according to the *flesh*...Therefore, if anyone is in Christ, He is a new creation;”

B. Paul makes it abundantly clear that *flesh* and *identity* are separate in the believer because he/she is the new creation.

1. In 1 Cor. 6.9-10 Paul names 9 different *fleshly* identities and says about them that they will not inherit the kingdom of God.
2. In verse 11 he says, “*And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and by the Spirit of our Lord.*”
3. Verse 11 seems to be an emphatic stressing that our old sinful ways no longer identifying us, but again what does identity us; washed, justified, and sanctified.

C. The word nature, translated from the Greek word *phusis*, is used 11 times in the New Testament.

1. Sometimes the context references something physical. For example, Rom. 1:26, “for even their women did change the natural use into that which is against nature (*phusis*).”
2. Sometimes the context reference is metaphorical. For example, Rom. 11:24, “For if thou wert cut out of the olive tree which is wild by nature (*phusis*), and were grafted contrary to nature (*phusis*) into a good olive tree: how much more shall these, which be the natural (*phusis*) branches, be grafted into their own olive tree?”
3. Sometimes the context is spiritual. The two most clearly describing mankind’s spiritual condition are Eph. 2:3 and 2 Pet. 1:4.
 - a. The former refers to unregenerate man’s condition by describing him as, “...fulfilling the desires of the *flesh* and of the mind and were by nature (*phusis*) the children of wrath.” The nature of the unregenerate is wrath.
 - b. In the latter verse Peter describes the believer as having become a “...a partaker of the divine nature (*phusis*).” The nature of the regenerate is divine.

Note: It seems inappropriate to use the word nature to describe the believer except when referring to what the Scripture says about his/her nature, which is having become partakers of the divine nature.

III. Exchanged Life Concern for the Two-Nature View

A. The danger of the Two-Nature view lies in potential erroneous conclusion that the *flesh* and/or *Spirit* can be strengthened or weakened by what the believer does.

1. A prevalent example that purports this idea is the “black dog/white dog” battle metaphor.
2. Both a black dog and a white dog live within the believer and the one you feed the most will win.
3. The error lies in the assumption that the white dog is left weak and impotent if He is not fed with a steady diet of spiritual disciplines; namely Bible study and prayer.

B. While spiritual disciplines are important for growth in the believer, neither the *Spirit* nor the *flesh* will be weakened or strengthened by the participation in spiritual disciplines or the lack thereof.

1. The Spirit of God joined to the believer provides all the strength he/she will ever need, therefore the Spirit need not be fed to be strong.
2. What needs strengthening is the believer’s *dependence* upon the *Spirit*.
3. What needs weakening is the believer’s *dependence* on the *flesh*.