

WRITINGS OF WINDELL GANN

by Windell Gann

A collection of theological writings, sermons, and essays by Windell Gann, compiled for study and devotional reading.

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00.00. Gann, Windell - Library

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S. APOSTASY

S. ATTENDANCE S. Authority of the Bible S. AUTHORITY OF THE SCRIPTURE

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S. WHY I'M A MEMBER OF THE CHURCH OF CHRIST

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01.00. Fundamental Bible Studies

Fundamental

Bible

Studies Fundamental Bible Studies

Lesson Topics:

1.God 2.Jesus Christ, the Son of God 3.The Work of the Holy Spirit 4.The Word of God 5.Rightly Diving the Word 6.Faith 7.Repentance 8.Confession 9.Baptism 10.Sin 11.The Church 12.The Name 13.Teaching 14.The Lord's Supper 15.Giving 16.Prayer 17.Music in Worship 18.The Purpose and Work of the Church 19.Planting the Church Now 20.Identifying the Church 21.Departures From The Faith 22.The Reformation 23.The Restoration 24.Heaven 25.Hell 26. Review, Questions and Answers

01.01. God

Fundamental Bible Studies

Lesson: 1

Topic: God

There are two classes of people in the world: 1) Those who believe that God is eternal— a Personality who had created and who intelligently directs all things, a Divine Being who is the first cause, the Creator, Guardian and Rewarder of all that is good. The majority of Americans have this belief. 2) Those who think that man and the universe are accidents, that we did not come from anywhere and are not going anywhere, that we are tiny specks on the window-pane of time. The minority of Americans take this view. Not many people will ever be Atheists declaring, “There is no God” (Psalms 14:1). Before one could logically declare, “There is no God,” he should have made extensive explorations in time and eternity, in the material world and the spiritual world else he might have overlooked God. He should be everywhere at the same time or the place he is not might be God’s dwelling place. He should know everything or the one thing he did not know might be God. Something cannot come from nothing. Something is, therefore something always existed. There are but two things in existence— mind (spirit) and matter. Mind is superior to matter. Mind knows, matter is known. Mind moves and modifies matter. The pilot is greater than his plane. The chemist is greater than his chemicals. A watch tells us that there is a watchmaker, a house that there is a house-builder (Hebrews 3:4). The earth and the other planets, the sun, moon and stars prove the existence of God. “The heaven declare the glory of God and the firmament showeth his handiwork” (Psalms 19:1). If the universe exhibits design, there must be a Great Designer; if it operates with mathematical precision, there must be a Great Mathematician. Back of the universe there is a Cause. Christians say, “God exists.”

Questions:

1. There are two classes of people in the world. They are:

1) _____ 2) _____

2. Why cannot Atheism be proved? _____

3. Is mind superior to matter? _____ How? _____

4. The existence of the universe proves what? _____
 _ (Scripture? _____)

5. What does a watch and a house prove? _____
 _____ (Hebrews ____:____) 6. Name three things one must believe to be

an atheist:

1) _____ 2) _____

_____ 3) _____ 7. God is _____

_____ (Deuteronomy 6:4) 8. God is manifested in three persons: 1) The _____

_____ 2) _____ and 3) _____ 9. God is _____

_____ (John 4:24; Luke 24:39) 10. Is God omniscient? _____

What does that mean?

_____ Is God omnipotent? _____

What does that mean?

_____ 11. Is God omnipresent? _____

_____ What does that mean?

_____ Is God omnivisual? _____

What does that mean?

_____ (Can you give scripture to support your answer.) 12. God is _____, _____, and _____

Psalms 89:14.

13. God is _____ 1 Timothy 1:17. He had no beginning and will have no end.

14. God is _____ James 1:17.

15. God is not a _____

Acts 10:34-35.

16. What does 1 Samuel 16:7 say about God? _____

WORDS to Know:

(What is the difference between these?) Atheists Infidel Agnostic Modernists **SOME BASIC ARGUMENTS** (These are just a few of the arguments apologists give for the existence of God.

The Cosmological Argument Cause and effect; God is the first cause The Theological Argument Design in the universe is evidence of a Designer. The Moral Argument Who determines what is right or wrong? All cultures have some moral principles or codes by which they live. The Ontological Argument The ability to conceive of God, for all knowledge consists of sensory images.

01.02. Jesus Christ - The Son of God

Fundamental Bible Studies

Lesson: 2 Jesus Christ, the Son of God

Jesus Christ is the second person of the Godhead. He has existed from all eternity with God. He is one with God in the sense that they work together. All their plans and purposes are the same.

Questions:

1. Give some names that Jesus is called in the Bible:

- 1) Isaiah 9:6 _____ 2) John 1:1 _____
- _____ 3) 1 Timothy 3:16 _____ 4) Revelation 22:16 _____
- _____

2. Who created all things? Colossians 1:16-17 _____

[Looking at Matthew 4:10; Revelation 19:10; Revelation 22:8-9, what would you conclude is one evidence of Jesus' deity? _____

___ See also John 5:18; Matthew 16:16; and John 20:28,] 3. Where was Jesus born? Luke 2:4 ___
_____ 4. Where was Jesus reared? Luke 2:39-40 _____

5. How old was Jesus when He was lost in the temple at Jerusalem? Luke 2:42 _____
_____ 6. How old was Jesus when He was baptized? Luke 3:21-23 _____

_____ 7. What happened to Jesus after His baptism? Matthew
4:1-11 _____ 8. Why did Jesus come into

the world? Luke 19:10 _____ 9. How many
apostles did Jesus select? Matthew 10:1 _____ Luke 6:13 10. Who betrayed Jesus? Matthew
26:47 ff. _____

11. Where was Christ crucified? * Matthew 27:33 _____
_____ Mark 15:22; John 19:17

Luke 23:33

12. On what day did Christ arise from the dead? Luke 24:1, Luke 24:13, Luke 24:20-21 _____

___ 13. Where is Christ now? Hebrews 1:3 (Mark 16:19; Acts 3:21)

14. Christ has not only died for us– what is He doing for us NOW? Hebrews 7:25 _____

15. What will Christ do at the end of the world? Matthew 25:31-46 (Acts 17:31; 2 Corinthians 5:10)

_ * (Be prepared to discuss the crucifixion)

01.03. The Holy Spirit

Fundamental Bible Studies

Lesson: 3 The Work of the Holy Spirit

The Holy Spirit is the third person of the Godhead (Acts 17:29; Romans 1:20; Colossians 2:9. Some translations use "Godhood" or "Divine Being" NASV = "Divine Nature" 2 Peter 1:4). He is a being, a personality. God is the great Architect, Christ is the great Builder, and the Holy Spirit is the great Lawgiver. This was true in the material creation (Genesis 1) and it is true in the spiritual realm. He has existed from all eternity with God (the Father) and Christ. He is one with them in the sense that they work together. All their plans and purposes are the same.

1. Why is the Spirit called "he" in John 16:13? _____
_____ 2. Why does the Spirit know and understand? 1 Corinthians 2:10 _____

3. Why was the Spirit sent to the apostles? John 14:26; John 16:13 _____
_____ 4. When were
the apostles baptized in the Spirit? Acts 2:1-4

5. Why (for what purpose) did the apostles perform miracles? Mark 16:20 _____
_____ (see also Hebrews 2:3-4).

6. How are men NOW made believers? Romans 10:17 _____
_____ 7. Has God's Word been confirmed? Hebrews 2:3-4 _____

8. Does the Holy Spirit work today performing miracles to confirm the Word? _____
_____ (Hebrews 2:3-4; 1 Corinthians 13:9-13; Ephesians 4:11-13) _____

9. Why is the account of the miracles written in the Book? John 20:30-31 _____
_____ 10. Of what
was the Spirit to convict the world? John 16:8 _____

11. There is not anything which God's Word states that the Holy Spirit does for anyone but that it also states that the Word of God does that for us. We must conclude that the Spirit in conviction and sanctification operates through the Word of God.

1) The Spirit quickens (makes alive) John 6:63. What does the Word do? _____
_____ 2) We are sanctified by the Spirit,

but HOW does He sanctify us? 1 Corinthians 6:11; John 17:17 _____

12. Who is a child of God? Romans 8:14 _____
_____ -o- -o- -o- -o- -o- -o- Note: The Work
of the Holy Spirit Today Everything the Bible affirms the Spirit does the Bible affirms He does it
through the Word.

1. He helps one come to faith Romans 10:17
2. He begets 1 Corinthians 4:15, 1 Peter 1:1
3. He quickens Psalms 119:50 4. He causes to be born again 1 Peter 1:23 5. He cleanses John 15:3
6. He purified 1 Peter 1:22
7. He sanctifies John 17:17 8. He leads (shows the way) Psalms 119:105
9. He comforts 1 Thessalonians 4:18
10. He builds us up Acts 20:32 The Spirit does exactly for us what He did in the first century. In the first century he used inspired men – the words of inspiration spoken. Today He uses the writings of inspired men – the word of the inspired Holy Scriptures.

Some Considerations Concerning the Indwelling of the Holy Spirit 1. God dwells in us – 2
Corinthians 6:16; 1 John 4:12, 1 John 4:15
2. Christ dwells in us – Ephesians 3:16-17; Colossians 1:27; Romans 8:10; 1 John 5:12; John
14:23; Galatians 2:20; (Colossians 3:16) 3. The Holy Spirit dwells in us – Romans 8:9; Romans
8:11 The question will be HOW does the Godhead dwell in us?

Note also:
4. Sin is said to dwell in us – Romans 7:17, Romans 7:20 5. Satan in one – John 13:27, Matthew
16:23, (Mark 8:33) HOW does the Godhead dwell in us?

Note: 1 John 2:14; Ephesians 3:17; 2 John 1:9; Colossians 3:16; Php 2:5; Romans 8:14;
Ephesians 6:17; Hebrews 4:12 (Acts 7:51-52)

Note also:
1. We dwell in God – 1 John 4:15-16, 1 Thessalonians 1:1 2. We dwell in Christ – Romans 6:3;
Romans 8:1 ff; Galatians 3:27;

How does Deity dwell in us? Galatians 3:2; [Receive the Spirit by the hearing of faith, meaning the
gospel] Ephesians 3:16 the Holy Spirit to strengthen the inner man. (1 Thessalonians 2:9; 1
Thessalonians 2:13) God and the Holy Spirit dwell in us the same way Christ dwells in us – see
Ephesians 3:16-17.

01.04. The Word of God

Fundamental Bible Studies

Lesson: 4 Topic: The Word of God Suggested Memory Verse: John 20:30-31; Psalms 119:105

1. How were the worlds framed? Hebrews 11:3 _____

2.How were the heavens made? Psalms 33:6 _____

3.The word of God is _____ and _____

Hebrews 4:12.

4. What does God's word give to us?

1) Psalms 119:130 _____ 2) Psalms 119:50 _____

5.How are we cleansed? John 15:3 _____

6.How do we purify our souls? 1 Peter 1:22 _____

7.What does God's word do for us?

1)John 17:17 _____ 2)James 1:18 _____

3)Psalms 19:7 _____ 4)Acts 11:14 _____

5)James 1:21 _____ 6)Php 2:16 _____

8.What is the Word of God?

1)John 6:63 _____ 2)Ephesians 6:17 _____

3)Jeremiah 23:29 _____ 4)Luke 8:11 _____

5)Psalms 119:105 _____ 6)2 Corinthians 5:19 _____

9. What should everyone be according to James 1:22? _____

10.How will we be judged? John 12:48 _____

11.How long will God's word endure? Matthew 24:35 _____

12.What will happen to those who take away from the word of God? Revelation 22:19 _____

13.What is every preacher charged to do? 2 Timothy 4:2 _____

14. Do we know anything about God, Christ, heaven, hell, the church and how to be saved; except what we learn from the Bible? _____

15. What is God's power to save? Romans 1:16 _____

16. How does one come to faith? Romans 10:17 _____

01.05. Rightly Dividing the Word

Fundamental Bible Studies Lesson Topic: 5 Rightly Dividing The Word

Introduction:

The Bible is divided into two great parts— the Old Testament and the New Testament. The Old Testament, commonly called the law, was written to guide and direct the Jewish people before the coming of Christ. When Christ died on the cross, He fulfilled that law. In its place He gave the New Testament, the system of faith, to guide and direct all people until the end of the world when He comes again. There are 39 books in the Old Testament and 27 books in the New Testament, making a total of 66.

Suggested Memory Verses: Colossians 2:14; 2 Timothy 2:15

1. To whom was the law given? Deuteronomy 5:1-3 _____

2. Where was the law given? Exodus 19:3, Exodus 19:5, Exodus 19:18; Deuteronomy 5:2 _____

3. Why was the law given? Romans 7:13 _____

4. How long was the law to last? Galatians 3:19 _____

5. Who was the “seed”? Galatians 3:16 _____

6. Did Jesus come to: 1) destroy the law; OR 2) to fulfil the law? Matthew 5:17-18 _____

7. What happened to the law? Colossians 2:14; Hebrews 10:9 _____

8. Were the ten commandments also nailed to the cross? Exodus 20:1-17; Exodus 32:15; 2 Corinthians 3:6-11 _____

9. The law was a _____ of _____ between the Jew and the Gentile. Ephesians 2:14-16.
10. The law was given by Moses, but grace and truth came by _____
(John 1:17; Hebrews 1:1-2)
11. The gospel, “grace and truth,” is to be preached unto _____
_____ Matthew 28:19-20; Mark 16:15-16.
12. The New Covenant came into effect on what day? Acts 2:1 _____
_____ In what city? Acts 2:5 _____

13. Is the gospel, the New Covenant, God’s power to save those who believe? Romans 1:16 _____

14. What will happen to those who are not obedient to the New Covenant, the gospel of Christ? 2 Thessalonians 1:7-9 -----

The Books of the Old Testament Are Divided Into Five Parts Law (Pentateuch) Major Prophets

Genesis Isaiah

Exodus Jeremiah

Leviticus Lamentations

Numbers Ezekiel Deuteronomy Daniel

History Minor Prophets

Joshua Hosea

Judges Joel

Ruth Amos 1 & 2 Samuel Obadiah 1 & 2 Kings Jonah 1 & 2 Chronicles Micah

Ezra Nahum

Nehemiah Habakkuk

Esther Zephaniah

Haggai Devotion (Poetry) Zechariah

Job Malachi

Psalms

Proverbs

Ecclesiastes

Song of Solomon The Books of the New Testament Are Divided into Five Parts Biography (Gospels) Special Letters of Paul

Matthew Romans, 1 & 2 Corinthians, Galatians, Ephesians

Mark Philippians, Colossians, 1 & 2 Thessalonians

Luke 1 & 2 Timothy, Titus, Philemon, Hebrews

John

General Letters

History James, 1 & 2 Peter, 1 & 2 & 3 John, Jude

Acts

Prophecy Revelation

01.06. Faith

Fundamental Bible Studies

Lesson 6

Topic: Faith Suggested Memory Verses: Hebrews 11:6; Romans 10:17; 2 Corinthians 5:7

1. What is faith? Hebrews 11:1 _____

2. How do we get faith? Romans 10:17 _____

3. Can we believe without a preacher? Romans 10:13-14 _____

4. How important is faith? Hebrews 11:6 _____

5. Why was the New Testament written? John 20:31 _____
6. What must one believe to be saved? John 14:1; Acts 8:37;
John 8:24 _____
7. Give a one sentence summary of what Christians believe.
Matthew 16:16 _____

8. Will "faith alone" or "faith only" save men? James 2:14-24; Acts 26:27-28 _____
9. Name some who believed but were not saved.
(1) _____ John 12:42-43
(2) _____ James 2:19 10. Is believing a work? John 6:29 _____
_____ In what sense is believing a work of God? _____

11. Is it possible for one who believes to lose his faith? Luke 8:13; 1 Corinthians 15:1-2 _____

12. What kind of faith will save? Galatians 5:6 _____

13. How many faiths should there be? Ephesians 4:5 _____

14. Does belief or baptism come first? Mark 16:16 _____

15. By what do Christians walk? 2 Corinthians 5:7 _____

01.07. Repentance

Fundamental Bible Studies

Lesson 7 Topic: Repentance Suggested Memory Verses: Luke 13:3; Acts 17:30-31

1. When Jesus gave the Great Commission, what did He say would be preached in His name? Luke 24:46-47 _____
2. On the Day of Pentecost, what did Peter tell the believing sinners to do to receive the remission of sins? Acts 2:38 _____
3. All men are commanded to do what? Acts 17:30 _____
4. God would have all men to do what? 2 Peter 3:9 _____
5. We must repent or _____ . Luke 13:3.
6. What happens in heaven when one repents? Luke 15:7 _____
7. Do people in torment want us to repent? Luke 16:27-30 _____
8. Repentance is NOT godly sorrow but what does godly sorrow do? 2 Corinthians 2:7-10 _____
9. What did the prodigal son do when he repented? Luke 15:17-18. _____
10. Jesus said the men of Nineveh repented at the preaching of Jonah. Matthew 12:41. What did these men do? Jonah 3:10 _____
11. What leads men to repent?
(1) 2 Corinthians 7:10 _____ (2) Acts 17:30-31; 2
Corinthians 5:10 _____ (3) Romans 2:4; Romans 14:12 _____
12. What must Christians do when they sin? Acts 8:22; 1 John 1:9.
(1) _____ (2) _____
(3) _____

01.08. Confession

Fundamental Bible Studies

Lesson 8 Topic: Confession Suggested Memory Verses: Romans 10:10; Acts 8:37

1. What is the great confession? Matthew 16:16 _____

2. Before whom did Timothy make the Good Confession?
1 Timothy 6:13 _____
3. Must one make the Good Confession to be saved? Romans 10:9 _____

4. Is it necessary to make the confession publicly? Matthew 10:32 _____

5. What confession did the Ethiopian nobleman make before baptism? Acts 8:37 _____
6. When did God confess Christ?
Matthew 3:17 _____ Matthew 17:5 _____

7. What did Jesus promise to those who confess Him? Matthew 10:32 _____

8. What did Jesus say of those who denied Him? Matthew 10:33

9. Is the confession made before baptism? Acts 8:37-38 _____
10. What prevented some from confessing Christ? John 12:42-43 _____
11. How is the confession made? Romans 10:10; Acts 8:37

12. What if our lives are not in keeping with our confession?
Matthew 7:21-23 _____

13. What did it cost Jesus for saying He was God's Son? _____

14. How is our confession a blessing to others? Matthew 5:14-16 _____

01.09. Baptism

Fundamental Bible Studies

Lesson 9

Topic: Baptism Suggested Memory Verses: Acts 2:38; Romans 6:3-4
1. Who gave the command that men should be baptized?

Matthew 28:19-20 _____

2. Into what three divine names are we baptized? Matthew 28:19-20

3. What is baptism? Romans 6:4; Colossians 2:12 _____

_____ 4. Where was the Ethiopian nobleman baptized? Acts 8:38 _____

_____ 5. How many baptisms do we have now? Ephesians 4:5 _____

_____ 6. Which comes first, belief or baptism? Mark 16:15-16 _____

_____ 7. What three facts concerning Christ do we show in baptism?

Romans 6:2-4 _____

8. What three things come before baptism? Mark 16:16; Acts 2:38; Acts 8:37 _____

_____ 9. For what purpose are we baptized?
Acts 2:38; Acts 22:16

_____ 10. Did Jesus promise to save sinners before or after baptism?

Mark 16:16 _____

_____ 11. What does Peter say baptism does for us? 1 Peter 3:21

_____ 12. What do those do who refuse to be baptized? Luke 7:30

13. How do we get into Christ? Romans 6:3; Galatians 3:27 _____

14. Are we saved in Christ or out of Christ? 2 Corinthians 5:17 _____

_____ 15. Can one be a friend of Christ if he refused to be baptized?

John 15:14 -----

01.10. Sin

Fundamental Bible Studies

Lesson 10

Topic: Sin

Sin is the most terrible fact and the saddest word in the world. All sorrow, trouble and death is a result of sin. Christ came into the world to make it possible for man to have forgiveness of sins.

1. What is sin? 1 John 5:17 _____

_____ 2. Where was sin introduced into the human family? Genesis 3:1-19

3. How many have sinned? Romans 3:23; 1 John 1:8-10 _____

4. Are we sinners when we are born or do we become sinners when we transgress God's law? Genesis 8:21 c; Ezekiel 28:15; 1 John 3:4

_____ 5.

Who knows all of our sins? Luke 16:15 _____

6. What is the final punishment of sinners? Luke 16:23; John 8:21; Matthew 25:41; Revelation 20:10-11 _____

7. What causes men to sin? James 1:14; James 4:1-2 _____

_____ 8. Is it possible to sin by doing nothing? James 4:17

_____ [What is the "good" here?] 9. What caused the one talent man to

be cast into outer darkness?

Matthew 25:24-26 _____

_____ 10. What will resisting temptation do for us? James 1:2-4, James 1:12

1 Peter 1:6-7 _____

_____ 11.

How are we to overcome temptation? James 4:7; Ephesians 6:11-17;

Romans 12:21 _____

12. When a Christian yields to temptation and is led into sin, what should he do? Acts 8:22; Matthew 26:75; 2 Corinthians 7:10; 1 John 1:9

13. When Christ forgives our sins, will they ever be remembered against us? Acts 3:19; Hebrews 8:12

14. What must sinners do to be saved? Hebrews 5:8-9

(a) Of what does obedience consist?

01.11. The Church

Fundamental Bible Studies

Lesson 11 Topic: The Church Suggested Memory Verses: Matthew 16:18; Acts 2:47

1. When did God plan the church? Ephesians 3:10-11 _____

2. According to the prophets, where and when was the church to be established? Isaiah 2:2-3; Micah 4:1-2 _____
3. When were the last days? Hebrews 1:1-2; Acts 2:17 _____

4. What is the church called? Matthew 16:19; Colossians 1:13 _____

5. The church (kingdom) was to come with (Mark 9:1) _____
6. When were the apostles to receive this power? Acts 1:8 _____
7. When did the Spirit, the power, and the kingdom come?
Acts 1:1-4; Acts 17:1-20 _____
8. Upon what did Jesus promise to build His church? Matthew 16:18 _____

9. What did Christ pay for the church ? Acts 20:28 _____
10. How many churches did Christ establish? Matthew 16:18;
Ephesians 1:22-23; Ephesians 4:4; 1 Corinthians 12:20 _____

11. Does Christ want His followers divided? John 17:20-21; 1 Corinthians 1:10 _____

12. Whom does God ADD to the church? Acts 2:47 _____

13. What is the church called in the New Testament? Matthew 16:18; 1 Timothy 3:15; Romans 16:16; 1 Corinthians 1:2 (1) _____ (2) _____ (3) _____
(4) _____
14. Is man reconciled to God in the church or out? Ephesians 2:16 _____

15. How does one get into the church? 1 Corinthians 12:13 _____

01.12. The Name

Fundamental Bible Studies

Lesson 12

Topic: The Name Suggested Memory Verses: Acts 11:26; 1 Peter 4:16 1. In God's sight a name is meaningful because He changed

(a) Abram's name to _____ Genesis 17:1-5 (b) Sarai's name to _____
_____ Genesis 17:15 f (c) Jacob's name to _____ Genesis
32:28 f

2. What were God's people called in the Old Testament? Deuteronomy 14:1 _____
_____ 3. What did Isaiah say God would do for His People? Isaiah 62:2

4. How long was the new name to last? Isaiah 56:5 _____

5. Where was the new name to be given? Isaiah 56:5 _____

6. What is the house of God? 1 Timothy 3:15 _____

7. Were the Gentiles to be converted before the new name was given? Isaiah 62:2 _____

8. When did the Gentiles see the righteousness of the Lord? Acts 11:18 _____

9. What new name did the Lord give His people? Acts 11:26 _____

10. What did Paul try to persuade King Agrippa to be? Acts 26:28 _____

11. In what name are we to glorify God? 1 Peter 4:16 _____
_____ 12. In whose name are we to do everything? Colossians 3:17 _____

13. Into whose names are we baptized? Matthew 28:18-19 _____

14. To whom is every Christian married? 2 Corinthians 11:2 _____

15. Why is it sinful to wear names of men in religion?

1 Corinthians 1:10-13 _____

01.13. Teaching

Fundamental Bible Studies

Lesson 13

Topic: Teaching Suggested Memory Verses: Matthew 28:19-20; 2 Timothy 4:2

1. After our Lord arose from the dead, what did He tell the disciples to do? Matthew 28:19-20 _____

2. What must be done before men can be baptized? Mark 16:15-16 _____

----- 3. Are men to be taught after they are baptized? Matthew 28:20

4. Where did the apostles begin their preaching in the name of Jesus? Luke 24:49 _____

5. What institution is the pillar and ground of the truth? 1 Timothy 3:15. _____

6. Is teaching the Word an act of worship when the church is assembled? Acts 2:42 _____

7. What was preached before the death of Christ but not afterwards? Matthew 10:7 _____

----- 8. How are sinners drawn to Christ? John 6:44-45 (1) _____
----- (2) _____ (3) _____
----- 9. What must be done before one can believe? Romans 10:14-17

10. What must be done with false teachers? Titus 1:11 _____

11. What rest upon those who pervert or change the gospel of Christ? Galatians 1:8-9 _____

12. How may we teach others?
____ (1) Acts 8:35; Ephesians 6:19 _____

(2) Galatians 6:1 _____

(3) Colossians 3:16 _____

(4) 1 Peter 2:11-12; 1 Peter 3:16 _____

01.15. Giving

Fundamental Bible Studies

Lesson 15

Topic: Giving Suggested Memory Verse: 1 Corinthians 16:1-2

1. To whom did Abraham pay tithes? Genesis 14:8-20 _____

2. How did Moses get money for building the tabernacle? Exodus 35:4-5 ff. _____

3. What did the wise men bring to Jesus? Matthew 2:11 _____

4. Why was Jesus pleased with the poor widow's contribution?

Mark 12:41-44 _____
_____ 5. How liberal was the Jerusalem church? Acts 2:44-45 _____

6. What must a steward be? Luke 16:1-13 _____

7. What about those who sow sparingly? 2 Corinthians 9:6 _____

8. How should we give? 2 Corinthians 9:7 _____

9. What must there be in giving? 2 Corinthians 8:14 _____

10. 1 Corinthians 16:1-2 (1) When should Christians give? _____

(2) Who should give? _____

(3) How should we give? _____ (4) Why should we give? _____

11. Can one who will not give as he is prospered go to heaven?

12. What should we first give? 2 Corinthians 8:5 _____

13. Is it possible to rob God? _____

IF so HOW? Malachi 3:8-10 _____

14. Is it just as important to give like the New Testament teaches as it is to pray like the New Testament teaches? _____

15. How should the church raise money? _____

16. Name some unscriptural ways to raise money which are used by some religionists. _____

01.16. Prayer

Fundamental Bible Studies

Lesson 16

Topic: Prayer Suggested Memory Verses: John 15:7; 1 John 5:14
1. What must one who comes to God believe? Hebrews 11:6 (1) _____ (2) _____

2. To whom shall we pray? Romans 10:1; Colossians 1:12 _____

3. Through whom do we pray? Romans 1:8; John 14:13 _____

4. For whom should we pray? 1 Timothy 2:1-2 _____

5. Why should Christians pray? Hebrews 4:16 _____

6. What must we do when we pray? Mark 11:25-26 _____

7. What are some conditions of acceptable prayer?

(1) James 1:6-7 _____

(2) 1 John 5:14 _____

(3) 1 John 3:22 _____

(4) John 14:13 _____

(5) Mark 11:25-26 _____

(6) James 4:3 _____

(7) 1 Timothy 2:8 _____ 8. God will not hear:

(1) John 9:31 _____

(2) Proverbs 28:9 _____

(3) Psalms 66:18 _____

(4) 1 Peter 3:12 _____
_____ 9. In the model prayer Matthew 6:9-13 (1) How is God addressed? _____
_____ (2) What things are asked for? _____

(3) Why do we not pray "Thy kingdom come"? See Colossians 1:13 and Hebrews 12:28 _____

10. Should Christians pray for sinners? Romans 10:1 _____

01.17. Music In Worship

Fundamental Bible Studies

Lesson 17 Topic: Music In Worship

1. Following is a list of each time the kind of music authorized by God is found in the N.T. Beside each, place that which God commanded.

- a. Matthew 26:30 _____ b. Mark 14:26 _____
- _____ c. Acts 16:25 _____ d. Romans 15:9 _____
- _____ e. 1 Corinthians 14:15 _____
- _____ f. Ephesians 5:19 _____
- _____ g. Colossians 3:16 _____ h. Hebrews 2:12 _____
- _____ i. James 5:13 _____
- _____ j. Revelation 5:9 _____ k. Revelation 14:3 _____
- _____ l. Revelation 15:3 _____
- _____

2. How many times is the music authorized by God mentioned in the New Testament? _____

3. Name three types of songs to be used and with the help of a Bible dictionary, define each. (Ephesians 1:1) a. _____ b. _____

_____ c. _____

4. Answer these questions from the scripture given.

- a. Why sing? (Colossians 3:16) _____ b. What to sing? (Ephesians 5:19) _____
- c. How to sing? (Hebrews 13:15; Ephesians 5:19) _____ d. When to sing? (Acts 16:25) _____ (1 Corinthians 14:26) _____ (James 5:13) _____
- 5. Does one have to be able to sing beautifully to please God? (Ephesians 5:19) _____

6. Does one have to say the words? (Colossians 3:16) _____

7. Can one teach and admonish others if he is out on the riverbank by himself? _____

8. Give some suggestions what one can do to sing worshipfully. _____

9. Are the harps of Revelation 5:8-9; Revelation 14:3 figurative? _____ a. Are the four beasts (Revelation 5:8-9) figurative? _____ b. Are the bowls of incense figurative? _____

----- c. What does the word "as" mean (Revelation 14:3)? -----
----- d. How many had harps? -----
----- e. Would spiritual bodies be playing material harps? ----- f. Do these
passages refer to things in heaven or things in the church? -----
----- g. Since there is to be no marriage in heaven (Matthew 22:30), should we do
away with it on earth? -----
----- h. Should we have incense in Christian worship? -----
----- 10. Is the instrument in itself wrong? -----
----- a. When is it wrong to wash hands (Matthew 15:1-9)? -----
----- b. When is it wrong to add the instrument? -----

11. Does instrumental music aid as it should in doing God's will? -----
----- a. Is it wrong within itself? ----- b.
Because the beads of a rosary aid some in their devotion, does this mean they are authorized? -----
----- c. Does the organ aid when played along? ----- d.
Is the organ a supplement? ----- When played alone, what does it
supplement? -----

12. Is the instrument an aid or an addition? ----- a. Is it necessary to have
instruments to obey what God has commanded? -----
----- b. You may sing without a song book, but is it necessary to learn the song from some source? -----

13. Are we to live by what the Bible does not say or by what it says? -----
----- a. Did God tell Noah specifically not to use pine wood? -----
----- b. Did God tell the Hebrews specifically not to offer elephants in sacrifice? -----
----- c. Did God specifically say not to sprinkle as baptism? ----- d. Is
there a direct passage which forbids baptism in buttermilk? -----
----- e. Why should we not add chicken to the Lord's Supper? -----

14. Does the Old Testament authorize instrumental music for us today? -----
----- a. Does the Old Testament authorize many wives for us today? -----
----- b. Does the Old Testament authorize
dancing in worship today? ----- c. If
we bring in one command from the law, are we obligated to bring in all (Galatians 5:3)? -----

15. Should we use any God-given ability in worship? -----
----- a. What about calling hogs? -----
----- b. What about bowling? -----

01.18. Work of the Church

Fundamental Bible Studies

Lesson 18

Topic: The Purpose and Work of the Church The church is a divine institution and has a divine mission. It is not a political or social institution. Its purpose is to teach the truth to every person on earth. Men cannot be saved without the gospel, Romans 1:16. It is the responsibility of the church to preach the gospel. Its primary work is evangelism.

Evangelism 1.How are our souls purified? 1 Peter 1:22 _____ 2.What is the pillar and support of the truth? 1 Timothy 3:14-15 _____
_____ 3.What is the sending agency? Acts 13:1-3 _____

4. Local congregations were the only medium for preaching the gospel in the early New Testament days, check some of these references: 2 Corinthians 11:8-9; 1 Thessalonians 1:2-8; Acts 8:1-5

5.Why did Paul thank God for the Philippian church? Php 1:3-5; Php 4:14-16 _____

Personal Evangelism

The entire church may do certain work as a church but the individual members of the church may likewise work. This is especially true of the teaching of the gospel.

1. Teaching may be done publicly and privately. Who was converted by Andrew? John 1:40-42 _____

2. Teaching may be done by example. Christ compared our influence to _____
_and light. Matthew 5:13-16

3.May we teach by supporting preachers and sending them out to teach? Php 1:3-5 _____
_____ 4.What is said of those who win souls? Daniel 12:3; James 5:19-20

_____ 5.Have you ever tried to win anyone to Christ? _____

Edification

1. In what must Christians grow? 2 Peter 3:18 _____

2.Name the Christian graces. 1 Peter 1:4-13 _____

3.Name four things that hinder Christian growth.

(1) 1 Peter 2:1-2 _____ (2) Hebrews 5:11-12 _____
_____ (3) 2 Timothy 2:22 _____

(4) 2 Timothy 2:23 _____ 4. Name some things that help
spiritual growth.

(1) Hebrews 5:13-14 _____ (2) Hebrews 2:1-3 _____
_____ (3) 1 Timothy 4:5 _____
_____ (4) Php 4:5-7 _____ Helping The Needy

The primary purpose of the church is not to help the poor, but to preach the gospel. However, it is the duty of the church to help those in genuine need. Such work is usually on a usually on a temporary and an emergency basis.

1. Who is our neighbor? Luke 10:25-37 _____

2. Should our help be confined to church members only? Galatians 6:10 _____

3. When the congregations send relief, how much did each one give? Acts 11:29-30 _____

4. What plan was used to raise these funds? 1 Corinthians 16:1-2 _____

01.19. Planting the Church Today

Fundamental Bible Studies

Lesson 19 Topic: Planting The Church Now The church of our blessed Lord was set up and established in Jerusalem on Pentecost Day about A.D. 33. The record of it's beginning is found in Acts 2:1 ff. Two ideas of the word "church": The word is sometimes used to include all Christians in the world as when Jesus said, "I will build my church" (Matthew 16:18) or as in Ephesians 5:1-33 where the church is pictured as the bride of Christ. Also, the church is a single, independent unit of the Lord's people. Thus we speak of the church in Jerusalem (Acts 8:1), the church at Antioch (Acts 13:1), or the church where we attend. Christ is the head of the church but there is no organization on earth except the local congregation - - no state, national or worldwide headquarters. Congregations may cooperate with one another but each is an independent unit with the New Testament to govern as law and with its own elders, deacons and evangelists which it selects for itself.

1. In each of the following, tell whether the church universal is meant or a local congregation: (1) Matthew 16:18 _____ (2) Acts 2:47 _____
(3) Acts 8:1 _____ (4) Romans 16:3-5 _____

2. How did God ordain that grass, herbs and fruit trees reproduce themselves? Genesis 1:11 _____
_____ 3. How many kinds of grain will come from one kind of seed?

_____ 4. What is the seed of the kingdom? Luke 8:11 _____
_____ 5. What will this seed produce? Acts 11:26 _____

_____ The Jerusalem Church 1. What three facts were preached?
(1) Acts 2:23 _____ (2) Acts 2:24 _____
_____ (3) Acts 2:36 _____

2. What did the people cry out? Acts 2:37 _____
_____ 3. What did Peter tell these believing sinners to do? Acts 2:38 _____

4. Who were baptized? Acts 2:41 _____
_____ 5. To what were these added? Acts 2:47 _____

The Church in Samaria

1. When persecution scattered them, what did the members of the Jerusalem church do? Acts 8:4 _____
_____ 2. When the people believed, what was done? Acts 8:12 _____
_____ 3. What did these obedient believers constitute? Acts 9:31 _____ The Church in Corinth 1. What did Paul do in Corinth? Acts 18:4-5 _____ 2. What did Paul

preach? 1 Corinthians 15:1-4 _____ 3.What did the Corinthians do? Acts 18:8

4.What did Paul address these people? 1 Corinthians 1:2 _____
_____ Planting the Church Today

1.In the days of the apostles, sinners believed in Christ with all their hearts, repented of their sins, confessed their faith in Christ and were buried with Him in baptism. The Lord added them to the church. If we believe the same truth and obey the same commandments, will not the Lord add us to the same church today? _____ 2.What were the apostles to preach? Matthew 28:19-20;

Mark 16:15-16; Luke 24:46-49 _____
_____ 3.After people are baptized, what are they to do? Matthew 28:19-20 _____
_____ 4.Baptized believers were always added to what? Acts 2:47 _____

5.Nothing is said in the Bible about "joining the church". Who adds people to the church? _____
_____ Who sets the members in the body? 1 Corinthians 12:18 _____
_____ When? 1 Corinthians 12:13 _____

6. After one obeys the gospel and is added to the Lord's church, what if he joins a denomination? Matthew 15:13 _____

01.20. Identifying the Church

Fundamental Bible Studies

Lesson 20 Topic: Identifying The Church

It is necessary to reproduce today exactly the same church which is described in the New Testament. This is done by planting the same seed. The New Testament gives us certain marks of identification which will enable us today to find the New Testament church.

1. How many churches did Christ build? Matthew 16:18; Colossians 1:18; Ephesians 4:4 _ _ _ _

2. What is the foundation of the church? 1 Corinthians 3:11 _ _ _ _ _

3. Where and when was the church established? Acts 2:1 ff _ _ _ _ _

4. What were the conditions of entrance into the Lord's church? Acts 2:37-38 _ _ _ _ _

5. What day was observed by the Lord's church? Acts 20:7;
1 Corinthians 16:1-2; Revelation 1:10 _ _ _ _ _ 6. What the five
"items" of worship? Acts 2:42; Acts 20:7;

1 Corinthians 16:1-2; Ephesians 5:19 _ _ _ _ _
----- 7. Tell of the organization of the church. Php 1:1; 1
Timothy 3:1-13

----- 8. Give some of the names applied to the New Testament Church.
1 Corinthians 1:2; 1 Timothy 3:15; Acts 20:28; Matthew 16:18; Romans 16:16

----- 9. Give some names applied to members of the church. Acts 11:26; Romans 8:17; 1 Corinthians
1:2; Hebrews 13:1; Acts 5:14 _ _ _ _ _

----- 10. Who must have the preeminence in all things? Colossians 1:18 _ _ _ _ _
----- 11. What price was paid for the church? Acts
20:28; Hebrews 9:22 _ _ _ _ _ 12. What is
the only guide book of the church? 2 Timothy 3:16-17 _ _ _ _ _

01.21. Departures From The Faith

Fundamental Bible Studies

Lesson 21 Topic: Departures From The Faith Suggested Memory Verse: 1 Timothy 4:1

God has given the pattern for His church in the New Testament. God declared through Paul that the scriptures make us perfect and thoroughly furnish us unto every good work, 2 Timothy 3:16-17. He pronounces a curse upon those who would add to His word or subtract from it. Revelation 22:18-19; Galatians 1:6-9. God has forbidden us to teach the doctrines and commandments of men, Matthew 15:9. The New Testament is God's pattern - - it tells everything God wants us to know, to believe and to do. The early church was guided by the New Testament as we are now. They received it from the inspired men while we receive it from the inspired Book. While the apostles were living there were men who chose to depart from the faith. "For the mystery of iniquity doth already work". 2 Thessalonians 2:7 Various Inventions of Men 1.About A.D.120 Holy Water was introduced into churches.

- 2. About A.D. 157 the doctrine of penance was introduced. The Bible teaches repentance and prayer for Christians who sin (Acts 8:22) but it does not mention penance.
- 3. About A.D. 593 purgatory was invented. Hell is mentioned in the Bible and people who will go there cannot get out. Purgatory is an invention of men - a money-making scheme as people pay to get their loved ones prayed from purgatory.
- 4. Mechanical instruments of music were first introduced into some churches about A.D. 658 though their use did not become general until about the 14th century. The only kind of music in New Testament churches was singing.

Church Government

The New Testament provides for each congregation of Christians to be independent using the New Testament as their only guide. Each congregation selected its own elders - - faithful Christians meeting certain requirements which are found in 1 Timothy 3:1-16 and Titus 1:1-16. Soon men had ONE elder ruling over one church; later over several churches. This system of government, patterned after the Roman Empire, finally resulted in the selection of a universal one man head, the pope. The first pope claiming world-wide power was in A.D. 606.

- 1.Did Peter allow men to bow down to him? Acts 10:26 _ _ _ _ _
 - 2.What did Paul do to Peter? Galatians 2:11 _ _ _ _ _
 - 3.What is the authority in the N.T. church today? _ _ _ _ _
 - 4.What did Jesus say about titles? Matthew 23:9 _ _ _ _ _
- Sprinkling for Baptism

About A.D. 251 Novation was too ill to be baptized. It was agreed to sprinkle him on condition that if he recovered, he would be immersed. He recovered but refused to be baptized. Pope Stephen II about A.D. 753 agreed that pouring of water on an infant would be counted acceptable baptism. At

the council of Ravenna, Italy, in A.D.1311, a Catholic council voted and decreed that “immersion or sprinkling is indifferent.” There is no higher authority for sprinkling than the Catholic church.

- 1.Where did John baptize? Matthew 3:6 _____ 2.Who was in the water when the eunuch was baptized? Acts 8:38 _____
____ 3.What is baptism declared to be? Romans 6:4; Colossians 2:12 _____ How many are there? Ephesians 4:5 _____ Other Changes That Were Made

The list of departures from the faith could almost become endless. Nearly every generation produces new ones. It is our duty to teach the truth and to fight false doctrine. Jude 1:3 1.The Lord’s Supper was corrupted into the mass, a thing not mentioned in the Bible.

2. Human names were substituted for divine names. The names of men were even applied to churches and thus we hear of Roman Catholic, Greek Catholic, Lutheran, Baptist, Methodist, etc.
3. Man’s authority was substituted for Christ’s authority.

(See Matthew 28:18)

4. Heathen customs and feasts, pageantry and show were substituted for simple New Testament worship.
5. Holy days– Lent, Easter, Christmas, Good Friday, etc., began to be observed instead of a simple meeting of the saints every Lord’s Day.
6. The mourner’s bench, “praying through” and “personal experiences” were substituted for faith, repentance, confession and baptism.

01.22. The Reformation

Fundamental Bible Studies

Lesson 22 Topic: The Reformation

Departures from the truth resulted in the formation of the Catholic Church. Had there been no apostasy there would not have been this denomination. The departures which we studied in our last lesson resulted in this apostate organization and plunged the world into the period commonly called the Dark Ages. The Reformation was an attempt to remove from the Catholic church certain faults and abuses. When Constantine decreed that Christianity would be the official religion (A.D. 313) the union of church and state began. This idea continued until the pope and religious leaders told kings and princes what to do. More Christians were put to death during the Dark Ages by Kings and others at the insistence of Popes and Cardinals than were put to death by heathens before the time of Constantine. By A.D. 1215 nearly all people were Catholics. The Bible was kept from them by order of the Pope. Hugh cathedrals were built by money extracted from ignorant people. Images and relics were worshiped. In A.D. 1229 one-tenth of all England's movables were demanded by the pope to help him carry on a war. Indulgences were freely sold to raise money. It is no wonder thoughtful people rebelled and sought a Reformation.

Some Reformers

John Wycliffe was a highly educated priest and teacher in Oxford University. He saw the people being robbed by the priests and their open immoralities. He preached against these things. He translated the Bible into English so that the people might read it in their own language. Wycliffe was arrested many times and finally died in 1384. So bitterly did the Catholic powers hate him that thirty years later they tried him for heresy, condemned him, dug up his bones and burned them and the ashes were cast into the Severn River. Ulrich Zwingli, born AD 1484, led the Reformation in Switzerland. He successfully defended himself against Catholic charges and secured the independence of the Swiss churches. Switzerland became the headquarters of the Protestant Reformation. Martin Luther was born in 1483. Luther was highly educated as a priest, but he became disgusted with the idolatry and superstition of Catholicism. Finally he completely rebelled against Rome on Oct. 31, 1517, when he nailed ninety-five objections to the Catholic church on the church door in Wittenberg, Germany. Luther endured severe persecution by the Catholic Church. He translated the Bible into the language of the German people. The prelates and princes under orders from the Pope burned his Bibles and forbade their circulation. They could not stop his work however, and Luther's followers became numerous. He said, "Call yourselves Christians, not Lutherans. Luther was not crucified for you nor were you baptized in the name of Luther, but in the name of Christ". (See 1 Corinthians 1:10-13). The followers of Luther formed the Lutheran church, however. John Calvin, a Frenchman, was driven from France to Switzerland. He did much to encourage the Protestants. Protestantism grew but so did persecutions. On August 24, 1572, St. Bartholomew's Day, Catholics at the ringing of the church bells killed more than 20,000 Protestants in France - - men, women and children were murdered. The pope celebrated. Over

100,000 Huguenots were driven from France. John Knox embraced the teaching of Calvin and did much preaching in Scotland. He established Presbyterianism so firmly that in 1560 it was made the established religion of Scotland. Henry VIII in 1527, who had previously been called by the pope, "Defender of the Faith" wanted to secure another divorce so he could marry Catherine of Aragon. The divorce could be granted only by the pope who feared to do so since Henry wanted to divorce a Spanish wife and her brother, the King of Spain, had a sizeable army ready to descend on the pope. Henry disavowed all allegiance to the pope and organized the Church of England or Episcopal church. Some anti-Catholics formed themselves into independent churches known as Baptist churches. The first of these was formed by Mr. John Smythe in Holland in 1608. John and Charles Wesley were devout men who were disturbed at the worldliness in the Church of England. Between the years 1728 and 1791 their followers gradually developed into a separate organization from the Church of England in which John Wesley lived and died a member. They formed themselves into Methodist churches. There were many other reformers. Most of them tried to remedy the evils which had grown up especially in the Catholic hierarchy. We owe them a debt of gratitude. They gave the Bible back to the people. Unfortunately the followers of these people usually formed themselves into denominations wearing names not found in the Bible and teaching doctrines not taught in the Word of God. Most of them also brought with them certain false doctrines and practices from the Catholic church.

1. Who made Christianity the official or state religion? _____
_____ 2. What was the religious condition of most people about 1215?

3. Why did people rebel against Catholicism? _____

4. Why did the Catholic powers hate Wycliffe? _____
_____ 5. Where did Zwingli do his work? _____

6. Name some reforms undertaken by Luther. _____

7. What happened on Aug. 24, 1572? _____

8. What church was founded by Henry VIII? _____
_____ 9. When and where was the first Baptist church formed?

_____ 10. What church grew out of the
work of John and Charles Wesley?

11. What was probably the greatest accomplishment of the reformers? _____
_____ In what way did they fall short? _____

12. What has happened to the followers of the reformers? _____

01.23. The Restoration

Fundamental Bible Studies

Lesson 23 Topic: The Restoration Scriptures to study: Luke 8:11; Ephesians 1:22; Matthew 28:19 f; Romans 16:16

All over the world men saw that it was almost impossible to reform the Catholic church and purge it of its abuses. Protestantism presented little that was better. Men were divided into scores of different denominations each with its own little uninspired creed, human name and teaching doctrines not found in the Bible. In different parts of the world men began to ask: "Why do we have to be either Catholics or Protestants? Why should we be Methodists, Baptists, Presbyterians or any other 'ite' or 'ist'? If we will believe the same things the apostles preached, obey the same commandments and wear the same names why will that not make us the same thing?" Good men knew that religious division is a sin, that Christ wants all His followers to be one. They knew that we can never become one except by uniting on the Bible. Many men who never heard of one another led movements back to the Bible and thus restored in their communities the New Testament church.

Some Restorers

In far-off Scotland the Haldane brothers as early as 1775 insisted that men should disregard denominational lines and be Christians together standing on the Word of God. James O'Kelly, a Methodist preacher of North Carolina, led a movement about 1790 which resulted in the establishment of a congregation taking the New Testament as its only guide. Dr. Abner Jones, a Baptist preacher in Vermont, about 1800, established churches in Vermont and New Hampshire with the same aims as James O'Kelly. Barton W. Stone, a young Presbyterian preacher, at Old Cane Ridge meeting houses near Cane Ridge, Kentucky, became confused over the doctrine of foreordination. He could not reconcile it with such Scriptures as 2 Peter 3:9; Acts 17:30 and Revelation 22:17. He began preaching anyone who would obey the gospel could be a Christian, that men did not have to belong to any denomination but could be Christians and use the Bible itself as their guide. His work was successful! A Scotch Presbyterian father and son, Thomas and Alexander Campbell, were led about 1809 to proclaim, "Where the Bible speaks, we speak; where the Bible is silent, we are silent". Alexander Campbell was born in Ireland about 1786. He came to the U.S. in 1809. He preached in Pennsylvania and Virginia (now W. Va.) for the Presbyterians. He was immersed on June 12, 1812, on a simple confession of faith in Christ. Because Matthias Luse who baptized him was a Baptist, it is often said that Campbell was a Baptist. But that is not so, Campbell was never a member of the Baptist Church. He stated he had no more idea of joining the Baptists than of joining the Muhammadans. He made the good confession as did the eunuch in Acts 8 and was baptized. Campbell was just one of many different religious leaders who wanted to restore NT Christianity. He preached far and wide and was well known as a national figure. He struck such blows against human doctrines that though he died in 1866, men who are members of denominational churches slander his memory to this day. He founded no denomination. Churches

of Christ were already in existence. He was simply a prominent figure who called for people to go back to the New Testament as their only guide in religion. He was neither the first nor the last to do this. He was a scholar of the scriptures and influenced many by his debates and publications. It would, however, be a sin to wear his name or to preach any doctrine originated by him. The Restoration Movement Today

We are conscious of our great frontier heritage - - and great preachers of past generations - - but we depend on nothing save the New Testament itself for our faith and practice. If there were not a single Christian nor a single New Testament church on earth today, we might take the New Testament and start one immediately. When one believes and obeys the commands given in the New Testament, he will be a Christian. When a group of these people met to worship that would be a church of Christ. When several of these congregations had been started, they would be churches of Christ (Romans 16:16) Suppose a New Testament were cast upon a deserted island, an island with no contact with the outside world. Suppose these people believed and obeyed the commands of the New Testament. WHAT WOULD THEY BE? The Word of God is the seed of the kingdom (Luke 8:11). When that seed was first planted it produced Christians (Acts 11:26) who formed themselves into "churches of Christ" (Romans 16:16). If we plant the SAME seed today, we will get the same product. If not, why not? We do not determine if a congregation is a church of Christ by attempting to trace its history. That has nothing to do with it. Such is determined by whether or not She is loyal to God's Word. Digression has frequently grown up within the church. Doubtless, it will do so in the future. There will be false teachers and men whose lives are false. Our loyalty is to the New Testament. Each congregation is independent of every other congregation and should see that it follows the New Testament. The number of members, the size of its contributions and the magnificence of its buildings have nothing to do with whether or not a church belongs to the Lord. There is no organization connected with the Lord's church except just the local congregations. We judge the church, therefore, by its loyalty to the New Testament. When we go into any community we should find a congregation exhibiting the marks which we studied in Lesson 8. If we cannot find one, we should start one.

1. What is wrong with Protestantism? _____

- 2.What did the Haldane brothers encourage in Scotland? _____
_____ 3.Who was James O'Kelly? _____
4. With what did Barton W. Stone have difficulty? _____

- 5.What famous motto was used by the Campbells? _____
_____ 6.When was Alexander Campbell baptized? _____
- 7.Was Alexander Campbell ever a Baptist? _____ 8.Did Alexander Campbell establish any denomination? _____ 9.Would it be sinful to wear Campbell's name? _____

10. Do "We" believe or preach any doctrine that originated with Campbell? _____

11.Can one be a Christian exactly like the people in the New Testament? _____ How? _____
_____ 12.What is the seed of the kingdom? _____

13.How may we determine if a church really is the New Testament church? _____
_____ 14.What should we do when we go to any community today?

The Restoration Movement has not ceased. It continues today. EACH ONE OF US has a part in this great work. Let us not shirk our obligations and responsibilities.

01.24. Heaven

Fundamental Bible Studies

Lesson 24

Topic: Heaven

The Bible teaches that heaven is a real place. It is the holy habitation of God. It is the eternal home into which every child of God enters after the Judgement Day. There are many things which we do not know about heaven. Whatever is clearly taught in God's Book, we are entitled to know. We need the comfort, hope and inspiration which comes from a study of the faithful Christian's eternal home.

1. What does Jesus say He will prepare for us? (John 14:1-3) _____

2. John in highly figurative language describes heaven as a great _____

3. What did John see? Revelation 21:1 _____

4. What will happen to the present earth? 2 Peter 3:10 _____

5. How many gates in the city which John saw? Revelation 21:13 _____

6. The street is paved with _____
_____ and the walls are of _____ Revelation 21:18

7. Why will the gates never be closed? Revelation 21:25 _____

8. Where does the river of life flow? Revelation 22:1-2 _____

9. Name some people who will not enter heaven. Revelation 21:8 _____

10. Name some things which will not be in heaven.
Revelation 21:4 _____

11. Where are Christians names written? Revelation 21:27 _____

(One can read all the Bible says about heaven, and whether the language is literal or figurative, it is a wonderful place God has prepared for those who love Him. When the battles have been fought and the victories won, we shall stand at last in the presence of God and rejoice evermore.)

12. Who will enter heaven? Revelation 22:14 _____

(Those who make no effort to obey God's commandments will have a difficult time convincing us that they want to go to heaven.)

01.25. Hell

Fundamental Bible Studies

Lesson 25

Topic: Hell

God has ordained that those who disobey His law shall be punished. He has told us in His Word that his punishment will be beyond death (Luke 16:1-31) and in eternity. The Bible teaches that all will appear before the judgment seat of Christ to give account of the deeds done in the body. It teaches that righteous people will then go into heaven while the wicked will be cast into hell. HELL is a real place.

1.How many will appear in the judgment? 2 Corinthians 5:10 _____
_____ 2.What kind of punishment will wicked people receive?

Matthew 25:46 _____
_____ 3.What kind of life will righteous people receive? Matthew
25:46 _____

_____ 4.What will be done forever and ever to those in hell?
Revelation 20:10 _____

5. What will be in hell? Matthew 25:30 _____

6.What kind of fire will be in hell? Matthew 25:41 _____
_____ 7.Can the fires of hell ever be quenched? Mark 9:45 _____

8.What kind of destruction will wicked people receive? _____ 2 Thessalonians 1:9 _____

9.Why should men fear God? Matthew 10:28 _____
_____ 10.How many times is it appointed unto men to die?

Hebrews 9:27 _____

11.What is the second death? Revelation 21:8 _____

Note: The Bible does not state that any one dies a second time. The lake of fire and brimstone is the second death. The place is called the second death. People go there and live forever. Those going to hell are cast alive into the lake of fire and brimstone. It is not stated that they die again but that the lake is the second death and men are placed there to be punished.

12. For whom was hell prepared? Matthew 25:41 _____

13. Is it not apparent that the wicked will suffer in hell as long as the righteous rejoice in heaven?

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01.26. Review

Fundamental Bible Studies

Lesson 26 Topic: Review, Questions and Answers This last class period will be used to answer Bible questions that members of the class may want answered. Please submit your question in writing to the teacher at the next to last class session.

You may use the space below for taking notes.

02.01. An Introduction to Revelation

REVELATION (Introduction) Revelation 1:1-3 Introduction Four Vital Things to Remember *** 1.It is a Revelation; Revelation 1:1 The Apocalypse (apokalupsis) "The Revelation" = "an uncovering, or unveiling." The word is used about a dozen times in the NT and related words about another 30 times.

a.The Revelation is an uncovering, or unveiling of impending events; b.The book, by the very definition of its title, is something that is being made know. Many people think the book cannot be understood, but if it is a revelation, that means it is something that has been made known.

2.It is a revelation to seven churches in Asia, Revelation 1:11 John was to write what is revealed to these seven churches. Revelation 1:11 3.A revelation in "signs." Revelation 1:1

Revelation 1:1 "signified" thus these things are not "literal" but revealed in symbolic language. (We should not expect the devil to look like a real dragon. Illustration: My wedding ring stands for something else, my marriage.) 4.A revelation of things "which must shortly happen."

Revelation 1:1 "things which must shortly come to pass."

Revelation 1:3 "for the time is at hand." Revelation 22:6 "the things which must shortly be done" Revelation 22:10 "for the time is at hand." (The time element is emphasized at the beginning of the book, and lest the reader has forgotten during the course of the book, it is emphasized again at the end of the book, as well as several reminders along the way, i.e. ,Revelation 6:10-11 "a little season," or "a little while.") *** Any interpretation of Revelation that ignores these vital points is a wrong interpretation.

METHODS OF INTERPRETATION

1. The Futurist View. This method pictures the book as yet unfulfilled. Those holding this view believe all of it is yet future. Some say it deals with the last 7 years before the end. They place a "literal" interpretations upon the language.

This interpretation would have no significance whatsoever for the people of John's day. This views overlooks that the stated purpose of the book was to reveal "things which must shortly come to pass" (Revelation 1:1).

2. The Preterist View. This views holds that the book deals with things that were relevant to the people of John's day, and thus that most of the events prophesied have already come to pass. The events "shortly to come to pass" are described as happening in the immediate future of the people then living, with little left to be fulfilled.

According to the extremists who hold to this method, the book has nothing left to be fulfilled and is worthless to us because it is all past, and has no significance to Christians today.

3. The Continuous Historical View. This method views the book as picturing the history of the church from the first century till the return of the Lord in dramatic historical panels. It pictures the book as a history of rise of the papacy, of Hitler, Mussolini and Stalin, Islam, etc.

Each generation has to redefine the meaning of the symbols so as to stretch the book's contents on down to their day and to their enemies. This was followed by Martin Luther, and many of the older commentaries around today.

4. Cycle of History View. This method is somewhat similar to #3 above but instead of applying the symbols to specific instances it says that they represent the continuous battle of good and evil in every age and generation in cycles.

* The method we will take is sometimes called The Early Historical View. It is a Preterist view in that we believe the book to have been written in a definite historical time frame to specific people and dealing with events fulfilled for the most part in the first two centuries. But we also believe there are appropriate benefits and messages that are applicable for Christians of all times.

To those who object that the book of Revelation would not be of any benefit for us today need to look more closely. For instance, the gospels also deal with past events, but they certainly have a relevance for us. The epistles were written in a definite time frame to specific people facing specific problems, but we believe their message has relevancy for us today as well.

AUTHOR:

The author's name is John (Revelation 1:1, Revelation 1:4. Revelation 1:9; Revelation 21:2; Revelation 22:8). He is a servant of Jesus Christ (1;1), "a brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ (Revelation 1:9). Most of the early church fathers who wrote concerning the book attribute it to the apostle John. Evidence from within the book indicate that it was written by the same author as that of the Gospel and Epistles which bear John's name. From the nature of the book no other John can measure up to what is demanded by the essence of the book.

DATE:

The book of Revelation is unique in that the date of its composition affects the interpretation placed upon its message. There are two general views, called "The Late Date" (c. AD 96) and "The Early Date" (c. AD 68). Some think the book was written about AD 96 during the reign of Domitian (AD 81-96) and that he had banished John to Patmos. The tradition for this however is unreliable and there no internal support. Those who take the Late Date hold to various views. For those who understand the book is dealing with the destruction of the Temple, Jerusalem, and Judaism, a date before AD 70 is essential, and therefore a date from about AD 66 - 68 seems valid. Reasons for Holding to the Early Date: 1. The parallel between passages in the Gospel and in Revelation that deal with the destruction of Jerusalem would call for a date before the destruction of the city which occurred in AD 70. 2. Allusions to other apostles still alive besides John at the time of the writing. This would not be true if written about AD 96. 3. The state of Israel and the temple still existed at the time of the writing. These were destroyed in AD 70 and thus the necessity for a date prior to this event. 4. The use of Hebrew phrases and idioms that would be appropriate before the destruction of the nation, but came into disuse after AD 70. 5. The fact that

a Jewish persecution of Christians in Asian cities existed at the time of the writing give strong evidence that the Revelation was written before AD 70. There was no Jewish persecution of foreign Christians following the destruction of the national order and Jerusalem and the temple. 6. In the most ancient version or translation made of the Bible into another language (The Peshitta in the second century into Aramaic) the superinscription says the letter was written by the Apostle John during the reign of Nero. 7. John expected to leave Patmos (Revelation 1:9 , Revelation 10:11) and go and preach among the churches to whom he addressed this letter. That could be expected of a man who was 60 years old, but it could hardly be expected of a man who was 96 years old. 8. One of the problems that John faced as he wrote these letters to the seven churches of Asia were those Judiazers who were attempting to turn Christians back to the Temple worship at Jerusalem. That would not have been true after the destruction of the Temple which brought an end to institutional Judaism in AD 70. 9. The Temple of Herod was still standing, and John makes reference to the temple, when he writes this book, that would not have been true if this were written at a later date. 10. The twelve tribes still existed as the twelve tribes when John wrote this letter. That was not true after AD 70. 11. John says that the visions occurred in the reign of the sixth Roman Emperor. That within itself nails down the date without any doubt. Julius, Augustus, Tiberius, Caligula, Claudius, and Nero. Nero reigned from AD 54 to 68. 12. The code name in chapter 13, the mystical number of 666 is a clear reference to Nero, the then reigning ruler over the empire.

02.02. Four Things To Remember

Four Things to Remember About Revelation 1. It is a Revelation -- Revelation 1:1 2. It is a Revelation to the Seven Churches of Asia -- Revelation 1:11 3. It is a Revelation in Signs -- Revelation 1:1 4. It is a Revelation of Things which must shortly happen.

He tells us at the beginning of the book Revelation 1:1; Revelation 1:3, He reaffirms it at the end of the book Revelation 22:6; Revelation 22:10

02.03. Revelation Notes

Revelation Notes Four Key Facts Seven Churches of Asia 1. It is a Revelation E-S-P-T-S-P-L 2. In Signs 1. Ephesus--Loyal but Lacking (ch. 2)

3. To Seven Church of Asia 2. Smyrna--Suffering Saints
4. To Shortly Come to Pass 3. Pergamos--Hell's Headquarters

(1:1, 1:13, 22:6, 22:10) 4. Thyatira--Last More than First 5. Sardis--Dead or Alive (ch. 3) Chapter Headings 6. Philadephia--Church with Open Door 7. Laodicea--Church with Closed Door 1. Introduction - Vision of the Son of Man

2. Seven Churches E-S-P-T Seven Seals (ch. 6) 3. In Asia S-P-L

4. The Eternal Throne 1. White Horse
5. The Slain Lamb & Book 2. Red Horse
6. Six Seals Opened 3. Black Horse
7. Who Shall Be Able To Stand 4. Pales Horse
8. 7th Seal & Four Trumpets 5. Souls Under the Altar
9. 5th and 6th Trumpets 6. Great Earthquake

10. Mighty Angel with Little Book 7. Silence 30 min. (ch. 8) 11. Temple Measured; 2 Witnesses 12. Woman on the Moon 13. Sea & Land Beasts (Beast & False Prophet)

14. 144,000 Seven Trumpets 15. Song of Moses

16. Seven Vials of Wrath 1. Judgment - Land (ch. 8)
17. The Harlot Babylon 2. Judgment - Sea
18. God's Judgment Against Babylon 3. Judgment - Waters
19. Hallelujah Chorus; Judgment 4. Judgment - Heavenly Bodies

Against Two Beasts 5. Bottomless Pit (ch. 9)

20. Judgment Against the Dragon 6. River Euphrates

21-22. The New Jerusalem 7. Heavenly Activities (ch. 11) Four Enemies of the Saints Seven Bowls of Wrath (ch. 16)

Intro. Name Judged 1. Poured out on Earth ch. 12 Dragon ch. 20 2. Poured out on Sea ch. 13 Beast ch. 19 3. Poured out on Rivers & Waters ch. 13 False Prophet ch. 19 4. Poured out on Sun ch. 17 Harlot ch. 18 5. Seat of the Beast

6.River Euphrates 7. Into Air -- "It is Done"

02.04. Time Element - "Shortly"

The Time Element-- "Things which must shortly come to pass." Revelation 1:1, Revelation 22:6
The phrase ἐν ταχείᾳ (en tachei) occurs eight times in the N.T.

Note the following occurrences of the Greek work for "shortly"

Acts 12:7 "And, behold, the angel of the Lord came upon [him], and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands."

Acts 22:18 "And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."

Acts 25:4 "But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither."

Romans 16:20 "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen."

1 Corinthians 4:19 "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power."

Php 2:19 "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state."

Php 2:24 "But I trust in the Lord that I also myself shall come shortly."

2 Timothy 4:9 "Do thy diligence to come shortly unto me:"

1 Timothy 3:14 "These things write I unto thee, hoping to come unto thee shortly:"

Revelation 1:1 "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:"

Revelation 22:6 "And he said unto me, These sayings [are] faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." The noun is translated: shortly, speedily, quickly, The adverb is translated: briefly, speedily, shortly, soon (Nothing about the word permits an interval of thousands of years!!!)

02.07. 7 Churches- 3- Pergamos

PERGAMOS Revelation 2:12-17

Introduction:

1. Pergamos (Pergamum ASV), the northern most of the seven churches in Asia Minor that received a letter from Jesus, was noted for its vast library of 200,000 volumes. It rivaled that of Alexander. The art of preparing animal skins for writing manuscripts was perfected at Pergamos, and "parchment" came into use from the name of the city.

2. The seven letters all follow a similar pattern.

a.In each church Jesus found something to commend with the exception of the church at Laodicea. b.In all but Smyrna and Philadelphia Jesus found things to condemn. c.All that had anything wrong in them were told to repent.

1. ADDRESS Revelation 2:12

1. The letter is addressed to the "messenger" of the church at Pergamos. It was then his duty to announce (read) it to the congregation (Revelation 1:3).

2.DESCRPTION OF THE SPEAKER -- Revelation 2:12 "These things saith He which hath the sharp sword with two edges."

1. This is a reference so some attribute of Jesus which was seen in the opening vision of John. Revelation 1:6 states "out of his mouth went a sharp two-edged sword."

a.The image is a reference to the teaching of Christ by which we will be judged (John 12:48).

2."The sharp sword with two edges" is a symbol of the word of the Lord by which His conquests are won. a.We who are Christians are instructed to equip ourselves with "the sword of the Spirit, which is the word of God." (Ephesians 6:17) b.Hebrews 4:12 declares "For the word of God is quick (living, ASV), and powerful, and sharper than any two-edged sword."

2. The sword (the word) pricks and cuts to the heart. Lydia heard Paul preach and the Lord opened her heart with that WORD (Acts 16:14; Acts 2:37, Acts 7:54)

3. How appropriate then is this salutation! Owing to the fact that conditions were to be found in this church which called for refutation by the Word of God it was altogether fitting that the two-edge sword should be the symbol under which Christ presented Himself to the church.

a.The significance of this is seen in Revelation 2:16, where speaking of those whom He had just reproved, the Lord says, "repent or else I will come quickly, and will fight against them with the sword of my mouth." b.This implies that he had the authority to punish.

3.WHAT IS RIGHT WITH THE CHURCH -- Revelation 2:13 1."I know thy works..." Revelation 2:13.

a. This statement indicates that Jesus is thoroughly acquainted with the conditions which exist. He observes all our difficulties and knows the good points to commend and all the bad that needs to be reformed. b. Hebrews 4:12-13 c. They remained faithful to his name under the pressures of an environment that was evil.

2. "And where thou dwellest, even where Satan's throne is."

a. Satan's "seat" (throne, ASV) and "where Satan dwelleth" refers to the general environment in Pergamos and the persecution they endured. At Pergamos there was idolatry and pagan worship in many forms. b. In addition to several heathen temples to worship various man-made gods, there was a temple for emperor worship where the followers offered incense to the image of the emperors and proclaimed "Caesar is Lord." c. Satan's influence here produced the persecution resulting in the death of Antipas. d. "Throne" signifies power. Christ views Satan as a real personality who is fighting a spiritual warfare against man. Pergamos was one of his positions of strength. BACKGROUND INFORMATION !"Satan's throne"-- Pergamos it was internationally famous as a center of Asclepias worship. Asclepias was the god of healing. People would come thousands of miles to Pergamos to be healed. Asclepias' symbol was that of a serpent intertwined around a pole. The same symbol the medical profession uses today. Asclepias' chief descriptive title was "Soter" or Savior. !Expensive and splendid temples were erected to Zeus, king of the gods among the Greeks; to Athena, goddess of wisdom; Apollo, the sun god; and to Aesculapius, the god of healing. Particularly the first two had very sensuous and lascivious type of worship and orgies. They promoted sensuality, fornication, and immorality in the city. Overall, Pergamum was a perfect pantheon of the pagan deities. !But further, Pergamos was a center of the Caesar cult, the worship of the Emperor as god. In BC 29 a temple was built to Augustus and emperor worship became a prevalent practice. But the church at Pergamos remained faithful to the name of Christ, they acknowledged only one Savior (not asclepias) and one God (not Caesar) but rather the Lord Jesus Christ.

3. "And thou holdest fast my name--" In the semitic background, a name stands for the person it represents. The name of Christ is important Acts 4:12; His name "is above every name" Php 2:5-11.

a. In all things Jesus was the "preeminent." Colossians 1:17-18. b. "By inheritance" Jesus "obtained a more excellent name" Hebrews 1:1-5.

4. "And hast not denied my faith" The Christians at Pergamos would not compromise under persecution, even under martyrdom. There is one faith (Ephesians 4:5) we should contend for it (Jude 1:3)

5. "Even in those days wherein Antipas was my faithful martyr, who was slain among you," Revelation 2:13. The persecution and imprisonment, and martyrdom mentioned as being eminent at Smyrna is already being felt at Pergamos. Nothing more is known of this Antipas than is given here. But the example of Antipas, though dead, yet speaks a great lesson for us (Hebrews 11:4). Rather than worship idols "where Satan dwelleth" he was "faithful unto death" and therefore, Jesus will give him "a crown of life."

6. "Where Satan dwelleth" Again this idea is presented. The word dwell shows that Satan was a permanent resident, and not a sojourner or stranger. Satan did not drop in and out of the city, it

was his constant home base, so to speak.

4. WHAT IS WRONG WITH THE CHURCH -- Revelation 2:14 1. "But I have a few things against thee."

a. It is significant that first the Lord commended them before expressing reproof for their sins. We note that Paul also did this in writing to the Corinthians.

2. "Thou hast there them that hold the doctrine of Balaam."

a. The Lord specified the sins they were guilty of. Apparently the congregation as a whole had not participated in nor encouraged the evil-doing, but had tolerated some members. To tolerate any serious error is to kill the influence of the church. b. This is ample warning that the Lord is not merely concerned with the church as a whole, but for every individual claiming membership in it. Many congregations today look on the surface to be progressing and successful; but what of the belief and behavior of "every" member? It is not a simple matter of how many are faithful, but a matter of how much evil is tolerated? So the gage for measuring strong congregations is not how many good members you have, but how much sin and evil you let continue.

3. What was the doctrine of Balaam? Numbers 22:1-41, Numbers 23:1-30, Numbers 24:1-25; Numbers 31:16; Jude 1:11; 2 Peter 2:15

a. Balaam taught Balak, the King of the Moabites, to cast a stumbling block before the children of Israel. Balak wanted the children of God cursed, but God would not permit Balaam to curse them as long as Israel was faithful to God's commandments. So Balaam then taught Balak to induce the children of Israel to indulge in heathen worship and orgies, and then, of course, they would fall under the curse of God. This was accomplished through the women of Moab, by whom the Israelites were seduced into taking part in idolatrous practices and to commit fornication (Numbers 25:1-18). [Commentaries generally agree that "the doctrine of the Nicolaitans" is in essence the same (Revelation 2:6).] b. Apparently the church at Pergamos had members who had been enticed and were enticing others to commit spiritual fornication by participating in the ceremonies, and rituals, feasts, and revelry of the pagan deities. c. This was a doctrine of indifference toward the Word of God. They were a "stumbling block" to others. A "stumbling block" is something which one would fall over, something which leads into sin. As Balak and Moab led Israel into idol worship and fornication, somehow some of the members at Pergamos were teaching the same thing for Christians, and the worse part is that the church tolerated such. d. Idolatrous festivals were characterized by immoralities. (See 1 Peter 2:11; 1 Thessalonians 4:3-7) (1) It was wrong because of its immorality. (2) Honoring pagan gods was also spiritual fornication. (3) It was fellowshiping error. (Refusal to join in the heathen feasts often meant that a man would lose his job, and be ostracized from a great part of the social life of that time.) (4) Some were weak in opposing erroneous doctrine and thus were supporting false teachers. (5) Most false teachers cannot merely hold their doctrine as a personal opinion, but they begin to teach it; if not publicly, privately. Then trouble and division results.

4. The Ephesus church had hated the deeds of the Nicolaitans but this church tolerated them. By tolerating it, they were bidding it god-speed (2 John 1:9-11).

5. THREAT -- the exhortation to make CORRECTION. Revelation 2:16.

1. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Revelation 2:16 The church was given a choice of two courses.

a."Repent" This exhortation for correction was not, strange to say, only against those holding the doctrine of Balaam and the Nicolaitans, but also against the church for tolerating such to exist. b.If the church did not repent and bring about disciplinary action against those with the wrong doctrine, Christ says, "I will come unto thee, and will fight against them with the sword of my mouth." c."For the weapons of our warfare are not carnal.." 2 Corinthians 10:4-5

2. The Word of God will prevail. When laxity is tolerated, the end will be far worse. When we face God's word in the judgment we will find no toleration for evil or false doctrine.

3. In the story of Balaam, Numbers 22:21-34, we see an angel with a drawn sword who stands in the path of the false teacher.

a. The one who does not heed the warning at Pergamos (or anywhere) will be slain by the sword (Cf Numbers 31:8; Ephesians 6:17; Revelation 2:16).

6.PROMISED REWARD -- (An Encouragement) Revelation 2:17 1."He that hath an ear, let him hear what the Spirit saith unto the churches"

a.The lesson for Pergamos is a lesson for all who will hear. This makes an application of these letters to us today. b.It is imperative that we hear and obey the teaching of the Holy Spirit. (Romans 8:14, Galatians 5:25) 2."To him that overcometh ..."

a."will I give to eat of the hidden manna" b."and will I give him a white stone." c."and in the stone a new name written, which no man knoweth saving he that receiveth it."

3. Jesus is the true manna himself (John 6:32-33, John 6:48-49). He is the unseen influence which sustains the overcoming one. He is unseen, but he is walking among the churches. Perhaps this appears in contrast to eating things sacrificed to idols.

4. "White stone" -- Among the Greeks a white stone was a symbol of acquittal, as a black stone was one of guilt. This white stone speaks of victory, and the admission symbol into the glorious house of blessing for the victorious.

3. "In the stone a new name.." From the O.T. we see that a new name indicates advancement in one's life, in his blessings, and in a new relationship to God (Cf. Abram --> Abraham; Jacob --> Israel; etc.)

a.As God's children we have received one new name already (Christian, Acts 11:26; Isaiah 62:2).

b.No need to speculate on this new one, no one knows. "It is our business to overcome: the white stone and the new name we can leave to God to make plain in his own time."

CONCLUSION:

1. "Blessed is he..."

a."that readeth, b."and that hear the words of this prophecy, c."and keep (obey) those things which are written therein: for the time is at hand." Revelation 1:3

02.07. 7 Churches- 1- Ephesus

EPHESUS (Text: Revelation 2:1-7) The Seven Churches of Asia

Introduction:

1. The composition of the letters to the 7 churches have the same literary arrangements. There are seven points:

1)A salutation to the church addressed; 2)A description of the speaker [Christ] with emphasis on an attribute described in Revelation 1:1-20 which had direct relation to the spiritual condition of that church; 3)What is right with the church, a message of praise; 4)What is wrong with the church, a message of reproof; 5)Exhortation to make correction; 6)Admonition and a threat; 7)A promise of reward to him that overcomes.

2.Note the chart with all seven churches depicted. The large circle represents the fellowship of the churches in Christ. One church Laodicea has nothing to commend, and two, Smyrna and Philadelphia have nothing to condemn. The seven churches of Asia also describe the conditions that congregations may be found in at any period of time. Some are strong, some are weak, some are dead. Every church can see itself somewhere in these letters and they serve as an opportunity for a church to make a self-evaluation.

3. EPHESUS - BACKGROUND

1)A great seaport and commercial center, located on the trade routes to the west, north and south. The most important city of Asia. 2)A religious center where the Temple of Diana was located. 3)Aquila, Priscilla, and Apollos at Ephesus and a brief visit by Paul at the end of the second journey (Acts 18:18-28). 4)Paul returns on third journey, stays three years (Acts 19:1-41, Acts 20:1-38) 5)Paul met elders at Miletus (Acts 20:17-20 ff) on way to Jerusalem. 6)Timothy at Ephesus (1 Timothy 1:3. 7)The Ephesian epistle (one of the prison epistles). 8)Later tradition: John's preaching in Ephesus and Asia 9)Letter of Revelation 2:1-7

1. ADDRESS Revelation 2:1
1.It is addressed to the "angel" or messenger of the church. 2.It is to be communicated by him to the congregation. a.This is probably the "reader" of Revelation 1:3, the "messenger" or minister of the church.

2. DESCRIPTION OF THE SPEAKER Revelation 2:1-2

Though written by the hand of John, the letter was dictated by the Lord Jesus. A two-fold description is given of him here.

1."Holdeth the seven stars in his right hand." He is the possessor and upholder of his ministers. 2."Walketh in the midst of the seven golden candlesticks" The candlesticks (lampstands) are the churches (Revelation 1:20). God is present with them. Where two are three are gathered in his name, Jesus is there (Matthew 18:20). 3."I know" Another attribute of the Lord, he "knows" their condition (See John 2:24-25; Hebrews 4:13)

3. WHAT IS RIGHT WITH THE CHURCH Revelation

2:2-3 First he always points out the good. He seems more intent on finding good than evil.

1. "I know thy works and thy labor" Nothing good or bad escapes his notice. a. Their life and work was commendable. We all must work. Php 2:12 and James 2:14, James 2:26. "Keeping house" is not enough. 2. "Thy patience" or steadfastness. They did not grow weary in well-doing. Acts 2:42; 1 Corinthians 15:58; 1 Corinthians 16:13. 3. "Thou canst not bear them which are evil" They were right in their practice of church discipline. a. It is right to bear with a weak brother (Romans 15:1) but not with a false one (2 John 1:10 f; 2 Thessalonians 3:6). b. Note play on word "bear." They couldn't bear evil men (Revelation 2:2), but they had borne a heavy load for the sake of Christ (Revelation 2:3). 4. "Tried them which say they are apostles" a. Another indication of the early date for Revelation. An indication that "apostles" (plural) may still be alive would be an argument for the early date for Revelation. b. It is interesting to note that Paul's prophecy of Acts 20:28-30 when he met with the Ephesian elders was fulfilled. These false apostles were rejected. c. Thus, "doctrine" is important. 1 Timothy 4:16; Matthew 15:9. 5. "Thou hastest the deeds of the Nicolaitans." a. These deeds of the N. involved a compromise with paganism, participation in idolatrous feasts and fornication. The teaching of Nicolaitans was like the teaching of Balaam. [In fact, some scholars point out the possibility that the name Nicolaitans ("conqueror of the people) may be a Greek equivalent of the Hebrew name Balaam (possibly derived from a word meaning destroyer of the people.) Thus, Nicolaitans would be a symbolic name given to them rather than an actual name borne by them, cf "Jezebel" in v.20.] They taught that these things were indifferent, that God's grace licensed them to sin (Jude 1:4 b; Romans 6:1 and also Romans 2:14-15, Romans 2:20?). b. Notice he said they hated the deeds, and not the people. The church at Ephesus was active, they had persevered, and were doctrinally correct and morally pure. What possible could be wrong with a congregation that worked so diligently to protect the purity of the Lord's name?

4. WHAT IS WRONG WITH THE CHURCH Revelation 2:4

1. There was just one ailment, but that was a serious one. They had left their first love. They had failed to retain that ardent and strong affection for God and spiritual things, which they had when they first received the truth. (Ephesians 1:15) 2. Their love had waned. They were still obeying God, but mechanically. The motive and spirit of love and reverence toward God had disappeared. ("The honeymoon was over.") 3. Perhaps like Ephesus many churches in their zeal to be right, lose sight of the reason for being right, to be pleasing to God and acceptable in his sight. The purpose for being doctrinally correct is to win souls for Christ, not to grow self-righteous and bitter. 4. To hate error and evil is not the same as to love Christ. See Acts 19:18-20 for the first love at Ephesus.

5. EXHORTATION AND ADMONITION Revelation 2:5 a In order to revive fading love, he summoned three things into play: 1. Memory "Remember" the way it was in the beginning. (See Psalms 137:1-9; Luke 15:17 f) 2. Will "Repent" Change your way of thinking that led to this present state (Acts 8:22). This is in the tense and voice indicating that each member was to repent of his absence of love toward God and Christ. 3. Activity "do the first works" must have love and fervency. They had once had love (Ephesians 1:15) and had showed that love for the saints in some manner.

6. THREAT (Or a Warning) Revelation 2:5 b

1."Will remove thy candlestick" Their extinction in God's sight was threatened. No church can be a light for Christ without love. 2.There is no church in Ephesus today, perhaps a testimony to the fact they didn't repent, or if they did, some later sin caused their disappearance.

7. PROMISED REWARD -- (An Encouragement) Revelation 2:7

1.Their encouragement was to hear the words of the spirit. The heart that opens to God's words shall be filled with blessings. 2.The reward is promised to the overcomer. 3.The reward will be opportunity to "eat of the tree of life." a.This is the first mention of the tree since Genesis 3:24. b.It was forfeited in Eden when man became disobedient. c.Man was separated from it lest he should eat and live forever in sin. d.But now the one victorious over sin with Christ's help can partake of the true of life in the new paradise and live forever with Christ and the Father.

02.07. 7 Churches- 2- Smyrna

SMYRNA (Suffering Saints: Revelation 2:8-11) Seven Churches of Asia

Introduction:

1.Review Chart of the Seven Churches of Asia 2.We do not know when and by whom the church was planted in Smyrna.

3. Smyrna's loyalty to Rome led her to be the first city to erect a temple to the goddess Roma in 195 BC. The Caesar-cult was strong here.

4. It lay 42 miles north of Ephesus and was built at the end of a large arm of the sea possessing a most unique double harbor. It is estimated to have been a city of 200,000 in John's day.

5. Polycarp, one of the early church fathers, was an elder in the church at Smyrna and had studied at the feet of the Apostle John. He was burned at the stake when he was 86 years old.

1. ADDRESS Revelation 2:8

1.The letter was addressed "to the angel" (messenger) of the church and was to be read by him to the congregation. 2.The writer was John, but the words he wrote were the words of Christ.

2. DESCRIPTION OF THE SPEAKER Revelation 2:8-9

1."The first and the last" The description of the speaker is always emphasizing some attribute which has a direct association to the church he is addressing and his spiritual relationship to them. a.Revelation 1:11 "Alpha and Omega, first...last" The first and last letters of the Greek alphabet. This expresses the omnipotence of Christ, that he is ever-existing, and is eternal. b."first"... John 1:1; John 8:58; Colossians 1:15-17. He should be first with man (Matthew 6:33). c."last"... Revelation 22:13. When others are gone he will still be there. The author and finisher of our faith (Hebrews 12:2). 2."Who was dead and liveth again." We are reminded of His power over the grave. Wicked men also killed Him, but the grave could not contain Him. His death burial, and resurrection are the fundamental facts of the gospel (1 Corinthians 15:1-4). a.Died for our sins (Romans 5:8) and arose for our justification (Romans 4:25). b.With His credential of the fact of the resurrection He addresses this persecuted church. c.This is especially relevant because the Smyrna church is the suffering and persecuted church. He comforts with assurances of his victory over death. d.This fact would be of special encouragement to Smyrna inasmuch as they were in danger of death at the hands of the wicked. But they were serving a Master who had conquered death (1 Corinthians 15:23-26, 1 Corinthians 15:55-58). 3."I know"... Proverbs 15:3 "The eyes of the Lord are in every place, beholding the evil and the good."

3. WHAT IS RIGHT WITH THE CHURCH -- (Commendation)

1."Thy works" Revelation 2:9. Will be judged according to works (Revelation 20:12). a.The Lord also "knows" what we are doing! 2."Thy tribulation" Revelation 2:9. (2 Timothy 3:12; Matthew

5:11-12) a.The word "tribulation" originally meant to be "pressed under a bolder." b.Persecution from Jewish elements is named. This indicates also that the time frame is before AD 70 because after that date the Jews lost status, and political and economic power throughout the empire. The persecutors claimed to be Jews, (but they are not, says the Lord) for the real Jews today are Christians (see Romans 2:28-29; Romans 4:12-14; Romans 9:4-8) Lesson: Sometimes people are not always what they say.

c.The persecuting Jews were said to be really of the synagogue of Satan. d.The church is exhorted to "fear none of those things" that was to come upon them. Often, great men in the Bible were told not to be afraid. Christians have no reason to fear what men can inflict. 3."Thy poverty" Revelation 2:9. Here begins the big difference from all other churches addresses. a.Evidently this church was extremely poor in this world's material goods. Ephesus was rich and apparently the congregation there was well to do. The Ladiocian members were extremely wealthy in this world's goods. Not so for Smyrna. b.The city of Smyrna was rich. It was a very prosperous city, but not so for the church of Christ there. c.The poverty may have resulted from oppression and robbery on the part of her enemies, from the last part of Revelation 2:9. (See also Hebrews 10:34.) d.Christians (and churches) can be poor but rich! Earthly poverty is no hindrance to spiritual riches. 4."Some in prison" Revelation 2:10. a.Satan, through people in the world, may persecute us to death but it is not over yet. 5."Ten days" The number "ten" in Biblical symbolism indicates a complete testing, or trial to the limit of human endurance. a.Thus Jacob complained that Laban had changed his wages "ten times" (Genesis 31:7, Genesis 31:41). b.The plagues of Egypt were "ten" in number (Exodus 7:1-25, Exodus 8:1-32, Exodus 9:1-35, Exodus 10:1-29, Exodus 11:1-10, Exodus 12:1-51). c.Israel was tested with "ten" commandments (Exodus 20:1-26) d.God's patience had been tried to the limit. He said, they had tempted him now these "ten" times (Numbers 14:22). e.Daniel requested that he and his companions be tested "ten" days (Daniel 1:12-15). So the church at Smyrna was to be fully tested, as the persecuted church.

5."Be thou faithful unto death..." If necessary, be faithful even if it means your martyrdom.

6.THREATS-- (None) 7.PROMISED REWARDS Daniel 2:10-11

1."Crown of life" Daniel 2:10. Smyrna wore the title "The Crown of Asia" and to the faithful Christians there, the Lord said "I will give thee a crown of life." To Ephesus the promise was the "tree of life;" to Sardis, it was having their "name in the book of life," but to Smyrna it is a "crown of life."

a.There were in essence two kinds of crowns. 1) The victory crown, as given in athletic games, etc., and 2) the crown of royalty. b.The crown here promised is the garland crown of victory--victory over death (1 Corinthians 9:24-25; 2 Timothy 4:8.) c.While these promises were intended for individuals who "overcame" in another sense, Smyrna, as a city, has been given a Crown of Life, it has survived through all the centuries and is now a large city with a population of 2 million, its modern name is Iz-mir. It has the largest "Christian" population of this strong Islamic area. 2."He that hath an ear..." An exhortation for them to listen to the words of the spirit. This indicates this letter and this particular admonition is for others as well as for Smyrna. 3."He that overcometh shall not be hurt of the second death." a.The second death is explained in Revelation 20:14-15. b.Physical death is the separation of the body from the spirit. The second death is the separation of the spirit from God and from all that it has been created for. (1)A separation that results in its

everlasting abode in the lake of fire (Revelation 20:10, Revelation 20:14-15). c.Christ is saying, "They may take your goods, imprison you, burn you, feed you to the lions, but they can't inflict the second death." The condition: "he that overcometh" "Keep yourselves true until death, and I will keep you after death."

CONCLUSION:

1. Thus the Bible reveals two deaths. And there are two births as well as two deaths. Have you been born the second time that the second death will not have power over you?

02.07. 7 Churches- 4- Thyatira

THYATIRA -- Jezebel Junction -- (Text: Revelation 2:18-29)

Background

1. Thyatira was famous for its purple dye, and the home of Lydia (Acts 16:14) who was Paul's first convert in Europe (Philippi).

a. Lydia was in Philippi on business and was one of the first to hear the gospel when preached on European soil. b. Nothing is known concerning the church at Thyatira apart from what is recorded in this epistles. Some have supposed that Lydia returned to Thyatira after her conversion and started the church, but there is no evidence to support this.

2. Thyatira was located about 35 to 40 miles east, southeast of Pergamos. It was the smallest of the cities noted thus far and of less importance politically. It was most noted for as a commercial town.

a. Here were to be found weavers, tanners, dyers, potters, clothiers, cobblers, bakers, bronze-workers and many more. b. Thyatira boasted more trade guilds than any other town its size. Each having their own guardian god. These gods were worshipped by the membership of each guild by the offering of sacrifices to their honor. Huge festivals were conducted at which the sacrificial meats were eaten. Immoral practices accompanied these festivities. (1) To refuse to belong to a guild in that day would be like a coal miner refusing to belong to his union today. Commercial existence was dependent upon one's belonging to a guild. (2) The problem at Thyatira was members of the church urging their fellow Christians to compromise with the world and the ring leader was a woman dubbed "Jezebel."

3. Thyatira, an unimportant little town that may fittingly be dubbed "JEZEBEL JUNCTION"

I. ADDRESS Revelation 2:18 1. Addressed to the Angel ("messenger") at Thyatira.

2. The longest of the seven letters is addressed to the most insignificant town of the seven, however the problems facing the church were far from being insignificant.

a. While Smyrna and Pergamos were threatened by sword and fire from without, Thyatira's primary danger was from within.

II. DESCRIPTION OF THE SPEAKER Revelation 2:18

1. The Lord identifies Himself to the church at Thyatira as "the Son of God". This is the first time in the letters that he makes the claim. This expresses authority. a. Expresses Himself as God's gift, John 3:16. b. Expresses Himself as God's spokesman, Hebrews 1:1-2. c. The way to the Father, John 14:6.

2. "Eyes like a flame of fire". Eyes that can penetrate and see everything. Hebrews 4:13.

3. "Feet like fine brass." Indicates His strength to trample underfoot. Beautiful to the obedience, but a formidable threat to all opposition. a. The combination of these two symbols is very significant. They strikingly represent the Lord as the One whose eyes search out every evil deed, and those feet trample in judgment upon the wicked deeds of men.

III. WHAT IS RIGHT WITH THE CHURCH (Commendation) Revelation 2:19.

1. "I know thy works" ..whether good or bad He says this of all the churches and then suggests whether the works of that particular church are pleasing to Him. [Matthew 10:29-30, John 2:24-25.]
a. For this church it is good and evidence of a spiritual life.

2. "And thy Love" They loved the Lord and one another. Loving the Lord we will lend ourselves to obedience, 1 John 5:3; Galatians 5:6; 1 Corinthians 13:13.

3. "Faith" The golden chain that connects man with his Maker. Hebrews 11:1-6. Without "faith" our worship is ritualistic and our works are merely a social service. James 2:14-26.

4. "Ministry" or Service. This service flowed from their love and faith. a. It included both religious and moral duties. b. It probably indicates, with the next commendation, that they were active in evangelism. c. "Patience-endurance" steadfastness, (1 Corinthians 15:58) 5. "Last to be more than the first." a. Very unlike Ephesus (Revelation 2:4). Between the first and last works were love and faith, which explain their growth. b. Thyatira was growing in works, but we will see that we must also grow in spirituality. 1 Peter 2:2, 2 Corinthians 4:16 c. Growth is the object of life. 2 Peter 3:18. Where growth ends, decay begins. (Poem) IV. WHAT IS WRONG WITH THE CHURCH (Condemnation) Revelation 2:20

1. "But I have somewhat against thee" -- a message of reproof. The world was in the church and they tolerated it there--"thou sufferest." They possessed several graces, but not all--they lacked courage. (see 1 Corinthians 5:1, Revelation 2:14. a. We can't please God merely by leaving evil alone--we must actively oppose it. Note here: (1) The sinner tolerated: (2) The sin she committed: (3) The threatened punishment: and (4) the purpose of the punishment.

2. The sinner tolerated: She is symbolically called Jezebel. a. She must have been something like the character of Jezebel in the O.T. (1 Kings 16:1-34, 1 Kings 17:1-24, 1 Kings 18:1-46 & 2 Kings 9:1-37) b. She was a self-styled prophetess "callest herself." Self-styled prophets are usually false ones. She was a teacher in the church.

c. (If literally she was a woman she may have been violating 1 Timothy 2:12 and 1 Corinthians 14:35.) d. She was some influential person who was to the church what Jezebel of old was to Ahab and Israel. (See 1 Kings 16:31; 1 Kings 21:25) e. The church tolerated her when it should have withdrawn from her. 1 Corinthians 5:12-13; 2 Thessalonians 3:6.

3. The sin she committed. "fornication" Revelation 2:20 v.20b. Either real or spiritual. a. She refused to separate herself from "fornication" and idolatry and she led others astray--she continued "to teach and to seduce my servants." Jeremiah 3:6-11; Ezekiel 16:23-42. b. She was obstinate--Revelation 2:21 -- and sinned against God's long suffering (2 Peter 3:9).

V. ADMONITION AND ENCOURAGEMENT Revelation 2:24-25.

1.The threatened punishment- Revelation 2:22-23 a. a.The leader and the follower alike were to suffer Revelation 2:22. They were to be cast into a bed of affliction, if they did not repent. b.The symbol of their sin becomes the symbol of their punishment. Even today we have a saying, "He maded his own bed, let him lie in it." c.This seems to indicate the fornication was immorality and not spiritual. (Jeremiah 6:1-11) But not necessarily.

2.Purpose of the punishment; an object lesson to churches, Revelation 2:23 b. a. A lesson for all the churches, not just the seven. b.He searches the reigns and heart, literally the kidneys. The organs of the body have often been referred to as the seat or place of thoughts and feelings. (Illustration: "I love you with all my liver".) The Lord knows our innermost secret thoughts and motives. c.Judgement will be individually, according to a man's works. Revelation 2:23 b.

3. As the trial was great, so was the encouragement. (See 2 Corinthians 1:7 b)

4. Revelation 2:24 Many had conformed to Jezebel's teaching, but many had not. "None other burden" than the one of getting rid of the Jezebelites was placed upon them. Otherwise, they were a faithful, dedicated church that was growing and whose last works was greater than the first.

5."Hold fast till I come" Revelation 2:25, Revelation 2:29. "You are sentries on duty, I will come soon and relieve you." a.Hold fast to your faith, love, service, and opposition to error. b."Till I come" till they were relieved of their duty by victory and/or by death.

VI. THREAT-- (A warning) Revelation 2:21-23

1. "I gave her time to repent" Christ had been long-suffering. Her need for repentance is emphasized.

2. He said He would bring affliction or punishment upon Jezebel and her followers if they did not repent.

3. "Will kill her children with death." Her followers or adherents would also suffer her punishment with her.

4. Will give unto every one of you according to your works." 2 Corinthians 5:10.

VII. PROMISED REWARD (An Encouragement) Revelation 2:26-29.

1. Those who kept His word until the end will be triumphant.

2. Authority over the nations (forces of evil) The overcomer shall triumph over all evil.

3. Revelation 2:27 He shall shepherd them with a staff of iron. His rule and triumph will be strong. As the vessels of the potter are broken into pieces. (Daniel 2:44). As I also received from my Father (the authority over nations) Luke 22:29 Psalms 2:6.

4. I will give Him the morning star. Revelation 22:16 refers to Christ. Therefore He promises to give himself to the one that overcomes. The morning star is proverbial for brightness and beauty. It is the harbinger of the day, is the bringer of light, life, and joy.

Conclusion:

1. This lessons is for us today: It is not enough for a Christian to refrain from false teaching and immorality, he must aggressively oppose both.

02.07. 7 Churches- 5- Sardis

SARDIS

Revelation 3:1-6 Introduction: Review I.ADDRESS: Revelation 3:1 1.To the angel (messenger) of the church at Sardis.

II. DESCRIPTION OF SPEAKER - Revelation 3:1

1."Hath the seven spirits of God" seven is repeated throughout the Revelation. a.Seven represents fullness, 7 churches, 7 seals, 7 thunders, 7 vials, 7 plagues, 7 trumpets (There are seven sevens) b.John 3:34 - Jesus had the spirit without measure. Perhaps here the picture is not of him who received, but him who is able to give the spirit. c.With this fullness of spirit, he looks at a spiritless church. 2."Seven Stars" Revelation 1:20 messengers; he supports them.

III. WHAT IS WRONG WITH THE CHURCH "I KNOW"

(Here is a departure from the usual order--because so few are faithful) 1."Thou hast a name that thou livest" a.A reputable church. It had a big reputation. What are some of the things that would probably give it a reputation? 1.Probably a large membership 2.Probably had material wealth 3.Probably an attractive ritual 4.And a sound creed b.Instead of being vigorous and full of life, Jesus says, "you are more like a corpse. c.As even in animals you may see involuntary muscular convulsions after life is gone so Sardis was dead and that remained was the ghastly twitching of a corpse. 2."But thou art dead" a.Alive but dead. 1 Timothy 5:6 She that liveth in pleasure is dead while she liveth b.As evidence of this lifeless condition, no persecutions were leveled against this church. Why should Satan and his cohorts trouble themselves about a corpse? c.Whenever a person or a church, reaches a point in life where the world ceases to fight him, we may safely say that a compromise has been reached. (Cf. 2 Timothy 3:12) 3."Imperfect in work before God" a.Their works were not completed. "You started a lot of things but you never finished them." Probably for a reputation. b.What works they were interested in were done "before men" and not before God."

IV. EXHORTATION AND ADMONITION

1."Be watchful" The city of Sardis had twice been captured in the past because of sentries who were asleep on duty. a."Twice" he exhorts them to become watchers. b.Mark 13:37, 1 Corinthians 10:33 2.Establish the things which remain, which are ready to die-- a.A church with a possibility--dead but not hopeless. b.The stronger members have responsibility toward the weak and dying-- Galatians 6:1-2 c.For I have found no works of thine before God. 3.Remember therefore how thou didst receive and didst hear-- a.They were those (Mark 4:16-17) who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time." b.The same admonition given Ephesus. "Remember" your first state and get back to it. 4.And keep it and repent. a."Hold fast" --this is necessary in every field. b.The tense here is imp. It is present imperative, "Continue to keep". c.Luke 13:3; Acts 17:30 V.THREAT

1.If therefore thou shalt not watch, I will come as a thief--...not know hour.. a.Not as a bandit with violence, but secretly and suddenly. b.Matthew 24:43; 2 Peter 3:10 VI.WHAT IS RIGHT WITH THE CHURCH 1.A few that did not defile their garments a.A "few" this is true in too many places. It was probably a large congregation in membership and reputation, but only a few kept it from being entirely outside the circle of the church. (See Chart) b.James 1:27, keep self unspotted from the world. 2.They shall walk with me in white (robes). a.Had been made white in the blood of the lamb. Revelation 7:14 b.Progress--walk (life) Partnership--with me - that is with Christ Purity--in white washed in the blood of the lamb. 3.For they are worthy a.This could not be said of all of them.

VIII.PROMISED REWARD 1.He that overcometh shall be arrayed in white garments a.Song "Beautiful Robes of White" -Songs of the Church #29 b.White is a heavenly color. Mark 9:3, Matthew 28:3, Revelation 1:14, Revelation 2:17, Revelation 6:2, Revelation 20:11 2.No wise will blot his name out of the book of life a.Fig of striking the name of the dead out of the list of citizens. b.Further in Jewish thought, the Book of life in figurative language in O.T. was the register of the covenant people. Isaiah 4:3, Ezekiel 13:9 c.Therefore to be blotted out was to forfeit the privileges of the covenant. d.But it took on the meaning of the log of immortality, Daniel 12:1, Psalms 109:13-14 e.Luke 10:20, Php 4:3, Revelation 20:12, Revelation 22:19 3.I will confess his name before my Father and the angels. a.Matthew 10:32-33 4.Summary of Blessings 1.He shall be in undefiled glory 2.He shall never lose his heavenly citizenship 3.He shall be publicly acknowledge as a citizen by the Judge. 5.He that hath an ear let him hear what the spirit says unto the churches.

02.07. 7 Churches- 6- Philadelphia

PHILADELPHIA (Text: Revelation 3:7-13) The Seven Churches of Asia Philadelphia Background:

1. Philadelphia means the city of "brotherly love." The church in this town was only one of two who found no condemnation in the Lord's letter to them.
2. Philadelphia was located 28 miles southeast of Sardis. It was a border town where the borders of Mysia, Lydia and Phrygia met. It was recognized as the gateway to the east; thus, the gateway from one continent to another.
3. Philadelphia was built to spread the Greek language, way of life, and Greek civilization throughout the wilds of Phrygia and barbarous tribes beyond.
4. The city was located on the edge of a very fertile plain that was famous for its grape growing. It was rich in hot springs, to which the infirm came to bathe in the medicinal waters.
 - a. However its location was also on the edge of a volcanic area subject to frequent earthquakes. The people of Philadelphia lived a fearful unsettled life, frequently fleeing from the city and returning back. The city was devastated by an earthquake in AD 17.
 - b. An important city from a commercial standpoint, but not equal to such cities as Ephesus or Laodicea which were near by.
5. Philadelphia was a center in its area for heathen worship. The principle god was Dionysus, the god of wine, but the multiplicity of gods and temples resulted in the title of "Little Athens" for Philadelphia.
 - a. Philadelphia honored its outstanding citizens by erecting pillars in the temples and inscribing their names on them.

I. ADDRESS II. DESCRIPTION OF THE SPEAKER Revelation 3:7 1. "He that is holy." a. In whom holiness essentially dwells and from whom all holiness is derived. 1) Holiness means to be separate from sin; set apart to do the will of the Father. (2 Corinthians 6:17; 1 Peter 2:5) b. This message is not from a sinner, but from him who is "holy..." Hebrews 7:26; See Revelation 4:8. c. He speaks with authority by reason of his inherent holiness. d. His bitter enemies could find no flaw in his character. John 8:46; John 18:38 ; Revelation 19:4-6; Matthew 27:4. 2. "He that is true." There are two words in the Greek that is translated "true." Alethes, which describes a statement that is true and not false, (opposed to lying); and Alethinos, meaning true in the sense of real or genuine as opposed to that which is spurious. The second word is used here meaning that Jesus is the one person who is real and genuine. He is the "genuine" or "true" Messiah and GOD as opposed to all those false pagan gods at Philadelphia. a. He is the truth. John 14:6; John 8:32. Truth is the essence of his character. He is the one from whom all truth proceeds. He is trustworthy and cannot deceive himself or lead us astray. b. He is the true Saviour; the true Messiah (Acts 2:36); the true Light (John 1:9); the true Bread (John 6:32); and the true Vine (John 15:1). 3. "Hath the key of David." This is quoted from Isaiah 22:22 "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and

none shall open." a.A "Key" is the symbol of authority and regal right. All authority belongs to Christ (Matthew 28:18). b.Christ now reigns (Ephesians 1:19-20; Luke 1:32-33). The power to "open and shut" shows his absolute dominion over the kingdom of the Lord (Cf. Ephesians 1:22-23; Acts 3:22-23). 4.The Lord set before Philadelphia an open door. a.To preach the gospel -- 1 Corinthians 16:8-9; 2 Corinthians 2:12. b.Not limited to preaching but includes opportunity for spiritual usefulness -- Matthew 25:14-30. c.To heaven -- 2 Peter 1:10-11. 5.We should pray for open doors (Colossians 4:3). 6."None can shut." Adversaries shall not be able to prevent it.

III. WHAT IS RIGHT WITH THE CHURCH Revelation 3:8

1."Thou hast kept my word." Faithfulness and fidelity to the truth. a.Paul's admonition-- 2 Timothy 1:13 The great need in the church is for loyalty to the word of God. The great weakness in the church is neglect and ignorance of the word of God. b.Ignorance will destroy -- Isaiah 5:13; Hosea 4:6 c.There must be no compromise with error-- Galatians 1:6-9 d."Keep" also means "do". Cf. Matthew 7:21,Matthew 7:24. 2."A little strength." a.This is probably not referring to spiritual strength but to such things as wealth, number, and social prestige. b.Her strength did not consist in social prominence, material wealth, numerical strength, nor intellectual wisdom; but in moral and spiritual strength. c.A small country church that refused to hide her light under a bushel. A congregation might be small but at the same time it might be strong. 3."Hast not denied my name." a.They did not refuse to wear it-- 1 Peter 4:16. We should not refuse to wear his name, because: 1)It is a divine name -- Acts 11:26 2)It is a pre-eminent name -- Php 2:9-11 3)In it we were baptized -- Acts 2:38 4)In it there is salvation -- Acts 4:12 5)All things must be done in it -- Colossians 3:17 b.Never let us bring reproach upon the Lord's holy name!

IV.WHAT WAS WRONG WITH THE CHURCH -- Nothing is stated. They are vindicated instead.

V. THE CHURCH HAD ENEMIES Revelation 3:9

1."The synagogue of Satan." This is another strong indication that this letter was written before the destruction of the Temple, Jerusalem and the political power base of the Jews. a.These were Jews who refused to accept Christ as the Messiah and obey the gospel and were persecuting the Christians. b.They held error and opposed the truth. c."Synagogue" -- Satan has religious people as well as other kinds in his service. c."Worship" -- Cause to respect, maybe led to obedience. They would fall at their feet and know that Christians were loved by God ** The destruction of Jerusalem was a sign to all Jews that they had rejected the Messiah God had sent to them. "He came to his own and his own received him not". Now with the destruction of the Temple they would know that the Christians were the "real" "genuine" children of God. 2.The church has her enemies now, both within and without.

VI.PROMISED BLESSINGS Revelation 3:10-11 1.There was a present promise. a.Because they have kept the word of the Lord He will keep them from the hour of temptation. (1 Corinthians 10:13). Because of their faithfulness the worse of the "great tribulation" of Matthew 24:21 would not come upon them at Philadelphia. b."Keep word" = obey the Lord's commands. c.They patiently endured in upholding the gospel in spite of opposition and persecution. 2.There was a future promise. a."Will make a pillar in the temple of God." b.Like the pillars of Jachin & Boaz in Solomon's temple -- 1 Kings 7:21. c.This was an indication of permanent honor. Something that would remain and last as long as heaven. So, don't become disturbed and distrust God. d."Go no

more out." He would be a permanent resident of the temple of God, like a priest. Matthew 25:34 e.He would have the name of God written on them. To write one's name upon anything was a common hebrew expression to denote taking absolute possession of it and making it completely one's own. (Ephesians 1:7; Revelation 1:5; Revelation 7:14) VII.EXHORTATION FOR ALL TO HEED THIS LESSON -- Revelation 3:11

1."Behold I come quickly." Cf. Revelation 22:7, 12, Revelation 22:20. His coming to bring retribution on the wicked men who had rejected him and persecuted the apostles and prophets would be soon now. (Luke 18:7; Luke 21:22) 2.Will bring sudden calamity on churches in Asia if they do not hold fast. 3.Don't lose the crown, hold fast. Cf. Paul in 2 Timothy 4:6-8. The crown was a token of victory or reward for those who win. There is danger of a Christian not holding fast and thus loosing his crown. (Revelation 2:10; 1 Corinthians 10:12; Galatians 5:4) 4.Let no man take thy crown. Hear!

02.07. 7 Churches- 7- Laodicea

Laodicea (Revelation 3:14-22) Seven Churches of Asia

BACKGROUND:

1. References to the church at Laodicea: Colossians 2:1; Colossians 4:13-16; Revelation 1:11; Revelation 3:14.
2. Located on the great Asian trade routes on the banks of the river Lycus Laodicea was a very prosperous city. It was one of the banking center in Asia, and a clothing and fashion center. Its three main businesses are said to have been a) banking, b) a black wool market, c) manufacturing an ointment used as a balm for sore eyes.
3. It was sixty miles east of Ephesus and located eleven miles from Colossae and six miles from Hierapolis.
4. Because it was situated in the neighborhood of hot springs that emitted lukewarm water it became a health resort. It was the home of a medical school that specialized in treatment of maladies of the eye and a famous eye salve was manufactured here.
4. The church there was probably composed mostly of rich members as suggested in Revelation 3:17. An abundance of goods, lukewarm water, raiment, and eyesalve were all literal realities in the city. However, Christ used these figuratively to teach what spiritual riches are.

I.ADDRESS Revelation 3:14 Addressed to the messenger who would convey the information to the congregation at Laodicea.

II. DESCRIPTION OF THE SPEAKER Revelation 3:14

1."Amen" -- as a proper name for the Lord, see Isaiah 65:16, "God of Amen", or God "of truth."
a.Jesus often prefaced his remarks by "Verily, Verily, I say unto you." In the Greek, these words translated "verily" are "Amen, Amen." This Greek term means to guarantee the truth of the statement made. So to affirm that Jesus is the "Amen" is to proclaim that he is the true representation of the Father.

b. Being then the affirmation of the absolute truth of God one would neglect his message at the risk of losing his soul.

2. "Faithful and true witness." His testimony was a true account.

He is knowledgeable and what he says is honest. He would not misrepresent them in their condition.

a.In our courts it is the testimony of witnesses upon which juries and judges make their decisions. It is upon the true testimony of this unimpeachable witness that our hopes for the forgiveness of sins and eternal life depend. b.He is a witness of what God in his love has provided for man and

what man under God can become. He is a witness of how God can remain holy, just and true and still pardon sinful man. b.He who believes something.

3."The beginning of the creation" a.The Greek construction does not mean that Christ is the beginning, or the first thing created, but the construction indicates that Christ is the Beginner, or source and origin of creation. John 1:1; Hebrews 1:10.

b.Christ is the author and the source of creation. Hebrews 5:8-9 III.WHAT IS RIGHT WITH THE CHURCH

1. Nothing is stated. There was no persecution, no spiritual warfare, no one contending for the faith.

2.We are at war against sin in this world-- put on your armor, Ephesians 6:11 a.Thyatira tolerated the world, yet she had a remnant faithful. b.Sardis was dead, yet contained "a few names" with undefiled garments. c.But Laodicea was without a remnant.

IV. WHAT IS WRONG WITH THE CHURCH.

1. Laodicea was neither cold nor hot, but the Lord wishes they were. The church at Laodicea was lukewarm and self-satisfied. They were practicing the maximum of the minimum! Their works were just a conscience-easing little. They were so without influence that they drew no persecution (2 Timothy 3:12).

a. "I would that thou wert cold or hot" Open coldness is more honest and less deceptive. (Acts 8:1; Acts 23:1).

2. "Lukewarm." The Lord said he would "spew" them out of his mouth. They were middle of the roaders, they were compromisers.

a. Here is another indication that a Christian can be lost. Hebrews 3:12; Galatians 5:4; John 15:6.

3. "Rich" -- material, not spiritually. Riches often make people self-satisfied and self-confident. To be either is to be self-deceived.

Likely they regarded material prosperity as a token of God's favor.

4. Their view of self, "Rich, needed nothing." Sardis was exalted by others, Laodicea by herself. But in the eyes of God they both were little.

5. God's View, Revelation 3:17.

a."Wretched" -- Because of their complacency. (What the Pharisee thought of the publican sinner, Luke 18:1-43). b."Miserable" -- deserving of pity, an object of pity. c."Poor" -- true paupers, no treasures in heaven. d."Blind" -- to their obligations to Christ and to their responsibility to themselves and others. Without the Christian Graces, Peter wrote we are blind, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9). e."Naked" -- with no good works to cloth them. Failed to put on the spiritual garments (Colossians 3:12-14).

V. ADMONITION AND WARNING Revelation 3:18

1. He admonishes them to receive his blessings that they may be enriched, clothed, and that their vision may be restored.

2. "Buy of me gold." -- refined by fire. Emphasis "from me" instead of trusting in self. They were "poor" so they needed "gold" to be rich. A true church who has met the tests and come out victorious.

[Being a great banking center many Jews lived in Laodicea. One writer says "There were so many Jews here that the government became concerned at the amount of gold that was flowing from the city in the form of temple tax. It was so much money that in 62 B.C. Flaccus the governor put an embargo on the exporting of the tax to the temple in Jerusalem." But apparently by the middle of the first century A.D. a large quantity of gold was again being sent from this area to Jerusalem according to historians.]

3. Buy of me... "White garments." Cloth thyself, unlike their garments of black wool for which Laodicea was famous. They needed purity and holiness.

4. Buy of me... "eyesalve" -- for eyes to see. (Remember the miracle of Jesus healing the blind man was told by John in John 9:1-41.) VI. CALL TO REPENT Revelation 3:19.

1. "As many as I love, I reprove and chasten" -- Rebuke given because Christ loved them. Hebrews 12:8

2. "Be zealous" -- raise the temperature (water boiling, gas molecules acting up) heat kills bacteria, zeal will kill the germs of sin. Put your heart into it.

a. Enthusiastic and bubbling over. b. En-Theos, enthusiasm, God in us!

4. "Repent" -- start life over, turn from lukewarmness. This stands between the erring Christian and forgiveness (Acts 8:22).

5. An Invitation. "I stand at the door and knock..." Christ on the outside, driven out by the Laodiceans. Instead of us standing at his door, the picture is of the Lord standing at ours. Jesus seeks entrance into all our hearts but he forces himself upon none. He knocks but we must open the door and invite him in.

a. "His voice" he knocks and speaks. b. To take food with one is an outward sign of brotherly love and reconciliation. Picture of sinners reconciled with God. Some see an illusion here to the Lord's Supper.

VII. PROMISED REWARD Revelation 3:21.

1. To the Overcomer. May we be preserved from that self-satisfying conceit that ruined the Laodiceans.

a. They are the classic demonstration of the little play on words: "You are not what you think you are-- but what you think-- you are!"

2. Sit down with me "in" my throne; "in" in this relationship used no where else.

3. As I sit down with my Father in his throne. Colossians 1:13; [Psalms 110:1; 1 Corinthians 15:26. Hebrews 8:1]

Conclusion 1.He that ears... let him hear. The application to everyone, not a message for Laodicia only, but for us in the 20th and 21st centuries. A comparative description of Zealous and Lukewarm Christians.

ZEALOUS CHRISTIANS 1.Never misses the church's teaching or preaching services. Galatians 6:10.

2. Participates in any was possible.
3. Is receptive of the truth preached or taught no matter what the subject is.
4. Welcomes those visiting and invites them back.
5. Encourages those restored or baptized.
6. Commends the teachers, preachers, deacons and elders.
7. Joins heartily in the singing with the spirit and the understanding.
8. Prays with the prayer leader and Amens the prayer.
9. Brings his company at home with him to church.
10. Never wants a chance to work overtime if it interferes with God.
11. Gives as he has been blessed to give.
12. He had rather read the Bible than anything else including the newspaper.
13. Never compromises the truth on the issues but teaches.
14. Loves all the members weak and strong and never shows partiality.
15. Finds the truths of God inspiring, uplifting and edifying.
16. Had rather visit the sick and the needy than watch TV.

LUKEWARM CHRISTIANS 1.Frequently misses the church's teaching and preaching services.

2. Seldom, if ever, participates.
3. Rejects almost anything contrary to what he already believes or wants to believe.
4. Hardly ever goes out of his way to speak to visitors.
5. Rarely ever says an encouraging word to them.
6. Some of the time he criticize them and rarely commends them.
7. The members next to him in worship seldom hear him singing.
8. Lets the company keep him from services.

9. Lets the company keep him from services.
10. Takes frequent opportunities to work overtime.
11. Gives less than he can and sometimes not at all.
12. Always reads the newspaper thoroughly but very rarely does he read the Bible.
13. He had rather compromise than seriously stand.
14. He is partial to some and does not overlook the weaknesses of others.
15. Finds a secular book, a ball game, or a political speech more inspiring.
16. Had rather watch TV and usually does.

02.20. Comings of Christ

Some Various Comings of Christ *1 Emmanuel, Matthew 1:23; John 1:14; John 6:38; Galatians 4:4 This was the coming of the Lord in the flesh, his birth at Bethlehem.

2 Pentecost, Matthew 16:28 (Mark 9:1) Mark 14:62, Matthew 26:64 In some significant way it could be said that Christ also came on Pentecost representatively when he sent his promise of the Holy Spirit.

3 To Paul at His Conversion __ Acts 26:16, Acts 22:7-9 ; 1 Corinthians 15:8 The Lord came to Paul so he could see him alive after his crucifixion and thus qualify him to be an apostle.

4 In Visions -- At Jerusalem, Acts 22:17-18 (after conversion); At Corinth, Acts 18:9; again at Jerusalem, Acts 23:11 5 AD 70, His coming in judgment upon the Jews for their rejection.

Matthew 24:27, Matthew 24:30, Matthew 24:44, Matthew 24:39; Mark 13:26-30; Luke 21:20-27; Hebrews 10:37; James 5:8 This brought an end to their nation, the temple, the physical priesthood coming from Levi, the end of animal sacrifices, etc.

*6 The Resurrection Day (His Second Coming, -- Cf. Last Day) 1 Thessalonians 4:13 ff - 1 Thessalonians 5:11; 1 Corinthians 15:23-24 ff; John 14:1-3;

John 5:28; John 11:24 John 6:39; John 6:40 ; John 6:44 ;

John 11:24 ; John 12:48 ;

* We usually speak of these two as his "first" and "second" coming.

02.20. Some "Comings" of Christ

Some Various Comings of Christ *1Emmanuel, Matthew 1:23; John 1:14; John 6:38; Galatians 4:4
This was the coming of the Lord in the flesh, his birth at Bethlehem.

2 Pentecost, Matthew 26:64 (see context and parallel verses) ; Mark 14:62, Matthew 16:28
(Mark 9:1)

In some significant way it could be said that Christ also came on Pentecost representatively when he sent his promise of the Holy Spirit.

3 To Paul at His Conversion -- Acts 26:16, Acts 22:7-9; 1 Corinthians 15:8

The Lord came to Paul so he could see him alive after his crucifixion and thus qualify him to be an apostle.

4 In Visions -- At Jerusalem, Acts 22:17-18 (after conversion); At Corinth, Acts 18:9; again at Jerusalem, Acts 23:11

5 AD 70, His coming in judgment upon the Jews for their rejection. Matthew 24:27, Matthew 24:30, Matthew 24:44, Matthew 24:39; Mark 13:26-30; Luke 21:20-27; Hebrews 10:37; James 5:8

This brought an end to their nation, the temple, the physical priesthood coming from Levi, the end of animal sacrifices, etc.

*6The Resurrection Day (His Second Coming, - Cf. Last Day) 1 Thessalonians 4:13-18; 1 Thessalonians 5:1-11; 1 Corinthians 15:23-24 ff; John 14:1-3 *(We speak of #1 as His First Coming and #6 as His Second Coming.)

02.25. Date - A Key Verse

The Date:

Key Verse: Revelation 17:10, "There are seven kings; five are fallen, and one is and the other is not yet come;...the eighth is of the seventh..."

1. Julius Caesar 48 BC - 31 BC 2. Augustus 31 BC - AD 14 3. Tiberius AD 14 - AD 37 Five are fallen
4. Caligula AD 37 - AD 41 5. Claudius AD 41 - AD 54

* 6. Nero AD 54 - AD 68 "one is"

7. Vespasian AD 69 - AD 79 "not yet come" 8. Titus AD 79 - AD 81 "the eighth is of the seventh"

(Vespasian was the general Nero sent to squelch the Jewish Rebellion. After Nero's suicide, he returned to Rome and became Emperor and left his son Titus as commander to continue the conquest of the Jews and Jerusalem.)

02.30. The End - "Last Days" "Last Day"

The Last Days -- The Last Time

Acts 2:16-17 "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of by spirit..."

Hebrews 1:2 "God...Hath in these last days spoken unto us by his Son..."

1 John 2:18 "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

1 Corinthians 4:9(We think of the apostles being first in the Christian age, but as prophets of the end of fleshly Israel's dispensation they were last.) Acts 3:24 "Yea, and all the prophets...foretold of these days."

----- The Last Day -- John 6:39, John 6:40, John 6:44, John 6:54;

John 11:24; John 12:48 (John 5:28-29) This is the Second Coming, the day of the Resurrection, and final judgment.

See also 1 Thessalonians 4:13-18; 1 Corinthians 15:23-24; John 14:3

02.31. The End Times

The End -- The End Times

Hebrews 9:26 "...but now once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself."

1 Corinthians 10:11 "...and they are written for our admonition, upon whom the ends of the world are come."

1 Peter 4:7 "But the end of all things is at hand."

Matthew 24:3 "...and what shall be the sign of thy coming, and the end of the world (age)."

Matthew 24:6 "...Hear of wars and rumors...; but the end is not yet."

(Mark 13:7, Luke 21:9, "but the end is not immediately")

(Matthew 24:13)

Matthew 24:14 "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (see Colossians 1:6; Colossians 1:23) Matthew 24:33 "So likewise ye, when ye shall see all these things, know that it (the end, Matthew 24:14) is near, even at the doors." (Romans 13:11)

02.35. Rev & Jerusalem

One Example of the Tie of Revelation to The Destruction of Jerusalem--

Notice the following parallel accounts and compare with Revelation 18:20-24 (Revelation 6:10) Cf. If Matthew and Luke are describing the destruction of Jerusalem then Revelation 18:20-24 must be also.

Parable of the landowner - Matthew 21:33; Matthew 21:43-45; Luke 20:14-16 Parable of the Wedding Feast - Matthew 22:2 Matthew 22:7

Matthew 23:34-36 "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Luke 21:20-22 "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 18:7-8 "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Luke 11:47-51 "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and [some] of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Revelation 6:9-10 "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Revelation 18:20-24 Rejoice over her, [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged you on her. ... Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ... And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Remember who takes vengeance, Romans 12:19 and remember HOW he does it Romans 13:4

02.36. Jerusalem - Importance of Its Destruction

IMPORTANCE OF THE DESTRUCTION OF JERUSALEM Matthew 24:1-51, Mark 13:1-37, Luke 21:1-38 I. It Was a Day of "The End of the Age"

Matthew 24:3; Hebrews 9:26; 1 Corinthians 10:11; 1 Peter 4:7 A. The End of Civil Judaism 1. The Cross ended the Law. Colossians 2:14, Ephesians 2:15-16 2. The Nation of Israel had continued to exist.

3. A.D. 70 brought an end to civil Judaism. Matthew 1:1 B. The End of the Physical Temple (A.D. 70) Matthew 1:1 C. The End of the Physical Priesthood of Levites. (Revelation 1:1; Revelation 5:10) D. The End of the Jews as the Seed (kingdom) of Abraham Romans 9:6-7 E. The End of the Sonship of Jews II. It Was a Day of Witness __ Matthew 24:14 A. It Bore Witness that Christians are God's Israel today.

Romans 2:28-29; Romans 4:12-14 ; Romans 9:4-8 B. It Bore Witness to the Church as the Spiritual Temple of God 1 Corinthians 3:16-17; 1 Timothy 3:15; 1 Peter 2:5

C. It Bore Witness to Christians as a Nation of Priests Today. -- 1 Peter 2:5, 1 Peter 2:9 ; Revelation 1:6; Revelation 5:10 D. It Bore Witness As to Who is the Seed of Abraham Today -- Romans 4:12-14 E. It Bore Witness as to Who are the Sons of God Today. -- 1 John 3:1 Revelation 1:1 F. It Bore Witness to Jesus as the Great Prophet of Whom Moses Spoke.

Deuteronomy 18:15f. Acts 3:22-24 (John 4:20-21) G. It Bore Witness to the N.T. Prophets as His Messengers.

Hebrews 9:26; 1 Peter 4:7; 1 John 2:18; 1 Corinthians 4:9 H. It Bore Witness to the NT Scriptures as the Revealed Word of God Matthew 24:1; Mark 13:1; Luke 21:1 I. It Bore Witness to all the Christian Martyrs as His Servants.

Acts 6:12-14; Acts 7:58-60 ; Revelation 2:13 J. It Bore Witness to the Fact that Jesus was Not in a Grave somewhere, But that He was Indeed Resurrected and Sitting at the Right of God. Matthew 24:30 III. It Was A Day of Vengeance A. Matthew 23:33-46 Foretold by the parable of the wicked husbandmen.

B. Matthew 23:34 Jerusalem would be held responsible for the blood of all the righteous prophets they had killed. (Luke 11:49-50) 1. Luke 18:7-8 God will avenge his elect which cry out to him day and night. (See Revelation 6:10).

2. Luke 21:20-22 In speaking of Jerusalem's destruction the Lord said, "For these be the days of vengeance, that all things which are written may be fulfilled."

3. In speaking of God's Judgment against the Harlot Babylon we read Revelation 18:20 "Rejoice over her, thou heaven and ye holy apostles and prophets; for God hath avenged you on her." Revelation 18:24 "And in her was found the blood of prophets, and of saints."

(See Revelation 1:1) Luke 11:42-51 C. His Vengeance on the Persecutors (Revelation 6:9-11; Revelation 18:20 E. His Assurance of final vengeance on all others. Luke 21:22; Romans 1:1; Romans 13:4; Romans 16:20 F. His assurance of Deliverance to all the faithful.

1. Matthew 24:15-20; Mark 13:14-20; Luke 21:20-21

2. Eusebius tells how the Christians, heeding the prophecy of Jesus, fled Jerusalem for Pella beyond the Jordan before its fall.

IV. It Was a Day of Assurance of Final Victory to all the Faithful.

(The theme of the entire book of Revelation.) V. It Was A Day That Made Obvious the Coronation of Jesus. Matthew 24:30

02.40. Figurative Language

Special Study of the Figurative Language -- Matthew 24:29 ff

The Gospel Accounts Old Testament Usage The Sun "The sun shall be darkened..."

Matt. - "Shall the sun be darkened" Isaiah 13:10 (See also Jeremiah 15:9, Joel 2:10,

Mark - "The sun shall be darkened" Joel 3:15; Ezekiel 32:8; and see Isaiah 30:26) Luke - "There shall be signs in the sun..." The Moon

Matt - "The moon shall not give her light" "The moon shall not cause her Light

Mark - "The moon shall not give her light" to shine" - Isaiah 13:10 (See also Isaiah 24:23

Luke - "...and in the moon..." Ezekiel 32:7, Joel 2:10, Joel 3:15) The Stars

Matt - "The stars shall fall from heaven" "The stars of heaven and the constel-

Mark - "The stars of heaven shall fall" lations thereof shall not give their light

Luke - "...and in the stars..." Isaiah 13:10 (see also Isaiah 14:12 (margin) Ezekiel 32:7; Joel 2:10; Joel 3:15) Powers of Heaven

Matt - "The powers of heavens shall be shaken" "I will shake the heavens..."

Mark - "The powers that are in heaven shall be..." Isaiah 13:13 (See also Joel 3:15, Luke - "The powers of heaven shall be shaken" See Haggai 2:6; Hebrews 12:26) Coming in the Clouds Matt - "They shall see the Son of Man coming in" Behold the Lord rideth upon a the clouds of heaven with power and great glory" swift cloud and shall come Mark - "shall they see the Son of man coming in into Egypt" -- Isaiah 19:1 the clouds with great power and glory..."

Luke - "shall they see the Son of man coming in a cloud with power and great glory."

Angels Same word used in Matthew 11:10; Mark 1:2, Luke 7:24, Luke 7:27; Luke 9:52, James 2:25

Trumpet See Isaiah 18:3, Isaiah 27:13, Hosea 8:1; Zechariah 9:14 Sign of Jesus in Heaven -

Sign = "token, indication". (Vine) Jesus' word appeared to Jews to have terminated, but the fulfillment of Matthew 24:1-51 was a "sign" Jesus was in heaven. (Important see KJV or ASV Matthew 24:30 which have the exact reading and word-order as in the Greek. The NIV and NASV give an interpretation (from the 3rd century) and completely miss the significance of this verse. This KEY verse informs us of the prophetic value of the Destruction of Jerusalem. It was a SIGN to the Jews who rejected Jesus that He is indeed the Messiah and was resurrected and has ascended to heaven as the apostles preached.) This Generation -- Complete listing of New Testament usage:

Matthew 11:16, Matthew 12:41, Matthew 12:42, Matthew 12:45; Matthew 23:36; Mark 8:12,
Mark 8:38; Luke 11:30, Luke 11:32, 32, Luke 11:50, Luke 11:51, Luke 17:25; Acts 2:40

02.45. Identification of Symbols

IDENTIFICATION OF REVELATION SYMBOLS-- The Dragon -- (Revelation 12:9) is the Devil. The Beast -- Rome --Identified by Daniel's prophecy, Daniel 7:3-7; Daniel 7:7 ; Revelation 13:1-2 The Second Beast (False Prophet) -- Religious elements supporting the persecution against God's people. (Revelation 13:11) Babylon (the Harlot)-- Jerusalem and the Jewish system (See Revelation 11:8) The Woman on the Moon-- (Revelation 12:1) represents the righteous people on earth. (In OT they are called 'the remnant'. In NT it is the church.) The man child (Revelation 12:4-5) -- Christ

666 -- Revelation 13:18 the number of a man (undoubtedly the seven churches of Asia knew who it represented, probably Nero Caesar as his names equals 666.

02.60. Notes on Revelation 20

REVELATION 20 - Notes The Four Enemies

Introduced

Judged

Ch. 12 Dragon (12:9) = the Devil, Satan Ch. 13:1 Sea Beast = Rome (666=Nero) Ch. 13:11 False Prophet (Land beast) Ch. 17 Babylon, Harlot, (14:4, 11:8)

Ch. 18 Harlot judged

Ch. 19 Victory celebrated Ch. 19:17-21 Beast & False Prophet Judged Ch. 20 Satan judged

Matthew 12:29 "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house. NASB

Luke 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. KJV

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; KJV

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; KJV

Luke 10:17-18 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. KJV Key = authority over, etc.

Chains of the Gospel;

- - - Serpent of old - Genesis 3:1-24 No puzzle about his identity

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. KJV

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; KJV 1000 – the emphasis is not quantity but quality

Deuteronomy 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; KJV Psalms 50:10 For every beast of the forest is mine, and the cattle upon a thousand hills. KJV Matthew 12:29 SEE above John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. KJV

Romans 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. KJV

Colossians 2:14-15 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. KJV Verse Revelation 20:4 : Souls under altar in Ch. 6 Revelation 6:9-10 – now victorious!

[Did John recognize the soul of his brother James? Acts 12:1-2 .] Reigned: (Note how this word is used.)

1 Corinthians 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. KJV

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) KJV

Notice it is "they" not "us" "Lived" and "reigned" past tense, not future. Not "we will reign with Christ 1000 years on earth."

Verse Revelation 20:5 : The rest of the dead = the persecutors. The word "again" is not there in the Greek. They did not live, that is, they were forgotten. Isaiah 26:13-19; Ezekiel 37:1-14; Romans 11:15 Foy Wallace, in speaking of the resurrection of the righteous, says, "Their cause had been resurrected."

Verse Revelation 20:6 : Those that led the way – James, Stephen, Antipas, Paul, Peter, etc. (Acts 8:1-4, etc) First Resurrection: Figurative of first Christians; those who could be living as well as those martyred.

Resurrection: to take souls from altar to sit on thrones. The body to be resurrected at THE LAST DAY:

John 5:29; 1 Corinthians 15:1; 1 Thessalonians 4:13; John 11:24; John 6:44; John 12:48 Verse Revelation 20:7 : This verse separates that BEFORE the 1000 years from that which comes afterwards.

Verse Revelation 20:8 .

Gog and Magog = heathen nations. Ezek. 32 and Ezek. 38; esp. Ezekiel 38:2.

Verse Revelation 20:9 : Not earthly Jerusalem - but the church. 2 Corinthians 6:14-18 tells of their dangers to the church; Revelation 21:10 Hebrews 11:10; Abraham looked for the city.

"The camp of the saints" – nothing noted that they were even aware of their danger.

Verse Revelation 20:10 : (cf. vs. Revelation 20:14, and Revelation 19:20). Second Death Verse Revelation 20:11 : The final judgment.

Verse Revelation 20:12 : (cf. vs. Revelation 20:6) "books open" = Daniel 7:10 The 1000 years. What John did NOT see:

1. A bodily resurrection of bodies and spirits 2. A reign on earth from literal Jerusalem.

3. A literal throne of David 4. "us"
5. Christ on earth.
6. Not mention of Jerusalem or Palestine

Notice:

1. "They" not "us"
2. Past tense not "we will" reign 3. Reign of souls with Christ, not a 1000 year reign "of" Christ.
4. No mention of a kingdom on earth, or a literal Jerusalem.

Verse Revelation 20:13 :

"Sea" may not be literal sea, notice Revelation 17:15

It is the "body" that is in the sea, or the earth. Bodily resurrection. John 5:28-29; ALL will have new bodies - raised to life or eternal death [separation from God.] Verse Revelation 20:14 :

Gehenna - see Hades = 10 times in NT. [Tartarus in 2 Peter 2:4]

God's judgment. Second death - destruction of the forces that are against the church. Corresponds to the First Resurrection.

Verse Revelation 20:15 : Book of life, cf. Revelation 13:8.

02.99. Practical Themes For Us From Revelation

Practical Themes For Us From Revelation 1. Heaven knows and cares about our struggles 2. Faithfulness in overcoming provides us power that enables us to come over to be with God.

3. Satan is powerful, but Christ is more powerful.

4. Living for Christ is the only way.

5. Trials will come, but use them as stepping-stones to glory.

6. The things that dazzles are not enduring and profitable.

7. Judgment awaits us all - we cannot escape it.

8. Christ was the grand object of prophecy.

9. Faithfulness before God is victory in Christ.

10. Paradise can be regained.

(Johnny Ramsey)

02A.00. A Study of A Scholarly Translation (KJV)

A Study of A Scholarly Translation The King James Version

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02A.01. History

I. History The colorful sixteenth century came to an end with the death of Queen Elizabeth I in 1603. The English Church was now definitely separated from the Church of Rome; England and Scotland were united under the crown of King James I; English literature was bursting into full flower with Shakespeare, Bacon, and Spenser. One of the first tasks which King James faced was the reconciliation of various religious parties. One of their more serious differences of opinion was over the Bible versions. The Bishops' Bible and the Great Bible were in use in the churches, but the Puritans, who were in ascendancy, were buying the Geneva Bible. The Bishops' Bible was the Authorized Version but it was a poor translation. King James liked the Geneva Bible as a translation but the many marginal notes which attacked the King were objectionable. No one knew just what faction James would uphold. In January 1604, King James called a conference of leading religious leaders at Hampton Court to promote religious toleration. Amid the discussion, Dr. John Reynolds, President of Corpus Christi College, Oxford, spokesman for the Puritan group, proposed a new translation that would have the approval of the whole church. Most present took little notice of the suggestion with the exception of King James who was himself somewhat a Bible scholar and had even done some translation. On July 22, 1604, the king announced that he had appointed 54 men as translators of new version. The list included Anglican churchmen, Puritan churchmen, linguists and theologians (including some who were uncommitted to either religious party), laymen and ministers. And these translators had the privilege of calling on any scholar outside their committee if they should desire. A list of 47 of the men has been preserved with the company they served. The other seven appear to have died or resigned before the work began. One of the most valuable Hebrew scholars, Dr. Lively, died in 1605 before the translating work started. (Hills, p. 21) The Revisers were organized into six companies; two meeting at Westminster, two at Cambridge, and two at Oxford. The companies were made up of seven or eight of the greatest Hebrew and Greek scholars of the day. Each company was given a section of scripture with which to start. Each man made his own translation and they then compared and revised them into one version which then went to each of the other companies for review. Thus every part of the Bible went through the hands of the entire body of revisers. Then the entire version, thus, amended, came before a selected committee of twelve, two from each company. They ironed out ultimate differences and put the finishing touches, the harmonistic elements, upon the work and prepared it for the printer. (Miller, p. 364) The King gave the revisers a set of 15 rules to govern their work. A gist of a few of them being:

1. The Bishops' Bible shall be followed and as little altered as the truth of the original will permit.
2. The old ecclesiastical words shall be retained.
3. The chapter divisions shall not be changed, unless very necessary.
4. No marginal notes at all, except explanation of Hebrew and Greek words which cannot be briefly and fitly expressed in the text.

5. Whenever the Tyndale, Matthew, Coverdale, the Great Bible, or the Geneva agrees better with the text than the Bishops' Bible, they are to be used.

[See McClintock and Strong, Vol. 1, p.560 for full list.]

02A.02. Early Editions

II. Early Editions The translation was proposed in January 1604, began in 1607, took two years to accomplish and nine months more to prepare for the printer. The first edition appeared with an engraved title page, a dedication to King James, a Preface to the Reader, genealogies, maps, and other popular features. The engravings were from previously published Bibles and classic books. The pages were unnumbered but there were 1668 of them. It was a stately folio edition measuring 16 x 10½ inches, and was intended to be a "pulpit" edition.

There is no evidence to show that the version ever had the official approval or authority of King James. Evidently the printers on their own authority had been using the phrase "Authorized and Appointed to be Read in the Churches" on copies of the Bishops' Bible to distinguish it from the Geneva Bible. They continued the same use with the new version. Thus the phrase "Authorized Version" used as a label to distinguish it from other versions was not a historical reality. It appears that the king never even made a contribution toward financing the operation.

Three editions of the KJV appeared during the first year. In the next three years fourteen editions in various sizes were printed. As to be expected under early printing methods, there were many typographical errors in every edition. As old ones were corrected, new ones appeared. Some were quite humorous and some serious.

One of the 1611 editions had "1 Corinthians" and "2 Corinthians" listed in the Old Testament instead of Chronicles. But of all the misprints the KJV suffered, none were as scandalous as the omission of the word "not" from the seventh commandment, hence the offending edition was commonly called the Wicked Bible. Another edition was called the Vinegar Bible because the chapter heading of Luke 20 which read vinegar instead of vineyard. The Murderers' Bible was so called because Mark 7:27 was made to read "Let the children first be killed" instead of filled. Another misprint read "he slew two lions like men" (2 Samuel 23:20). The moral of all this was pointed up most effectually by the careless typesetter who made Psalms 119:161 read, "Printers have persecuted me without a cause"! The classic misprint which has been perpetuated by modern editions is Matthew 23:24, "strain at a gnat" instead of "strain out a gnat." Our present edition of the KJV comes from revisions made in 1762 by Dr. Thomas Paris of Trinity College for Cambridge Press, and 1769 by Dr. Benjamin Blayney for the Oxford Press. These revisions primarily modernized spelling.

02A.03. Reception of the KJV

III. The Reception of the KJV The new version began to be used immediately in all the churches through the people continued to hold on to the older versions in their private reading. Kenyon says, "From the first, however, the version of 1611 seems to have been received into popular favor." (Kenyon, p. 232). Some believe it was forty years before the KJV won out over the popularity of the Geneva Bible. The publishers added their contribution to the success of the KJV by ceasing the publication of the Bishops' Bible in 1606 and by issuing the KJV with the same format as the Geneva Bible. But the Roman Catholics accused it of being false to the scriptures in favor of protestantism; Armenians thought it favored Calvinism; the Puritans would have preferred to use "washing" instead of "baptism", and "congregation" or "assembly" instead of "church." They also disliked the words "bishops," "ordain," and "Easter." The reasons for the gradual but overwhelming success of the KJV have been well stated by several writers and may be briefly summarized as follows:

1. The personal qualifications of the revisers, who were the choice scholars and linguists of their day as well as men of profound and unaffected piety.
2. The almost universal sense of the work as a national effort, supported wholehearted by the king, and with the full concurrence and approval of both church and state.
3. It was the work of no single man and of no single school. It was the deliberate work of a large body of trained scholars who had before them nearly a century of revision. The translation of the Bible had passed out of the sphere of controversy. It was a national undertaking in which no one had any interest at heart save that of producing the best possible version of the scriptures.
4. The congeniality of the religious climate of the day with the sympathies and enthusiasm of the translators, as the predominate interest of their age was theology and religion.
5. The organized system of cooperative work which followed the precedent of the Geneva translators, while it may have been improved, resulted in a unity of tone in the Authorized Version which surpassed all its predecessors.
6. The literary atmosphere of the late sixteenth and early seventeenth centuries paralleled the lofty sense of style and artistic touch of the translators. (Geisler, p. 420)

02A.04. The Greek Text of the KJV

IV. The Greek Text of the KJV

Champions of recent versions have tried to disparage the Greek text from which the KJV was made. These men are usually theological liberals, or trained under them, such as Clarence T. Craig who was on the translation committee of the RSV. He says on page 15 of the Introduction to the Revised Standard Version (a book published by the RSV translation committee), "The King James Version...was based on late and corrupt medieval manuscripts." And thus, he attacks the foundation of the KJV, supposing the RSV by using the "two most ancient" MSS and the Dead Sea Scrolls have a superior text. The Greek text that formed the basis for the King James Version has since been given the name Textus Receptus. This is a Greek edition based on the Byzantine family of MSS. Some in attacking this particular edition point out that it is partially based upon the work of Desiderius Erasmus of 1516, who had no MSS older than the X century, and who had only one XII century MS on Revelation. We know from Erasmus that the last six verses of his Revelation MS were missing and that he translated it from a Latin Bible into Greek and incorporated it into his Greek edition. But one must realize that the Textus Receptus had undergone other revisions. The text from Erasmus was his 5th edition of 1535, not his first of 1516. It had also been revised and as a result is also called Stephen's "royal edition" of 1550 with marginal reading from 15 MSS.

Even Robertson after saying some disparaging things about it, says, "It should be stated at once that the Textus Receptus is not a bad text. It is not a heretical text. It is substantially correct." (Miller, p. 364)

We have in this century seen a lot of liberties taken with the Bible text. Men who have no reverence for God or his word do not blink about changing it to fit their pet theories. No example serves any better than the very first verse of the Bible. The KJV and the ASV translate it "In the beginning God created the heavens and the earth." But the slow, deliberate, tactic of liberals can be easily traced as they work to alter the scripture. First, see the RSV footnote. After suggesting that it could be "When God began to create," the tactic is to let a few years go by while the public gets use to the change and then the liberals put the footnote into the text. See C.H. Dodd's translation of the New English Bible (NEB). (Many of Thayer's radical footnotes in the ASV get into the text of the RSV.) But how did the liberals arrive at this change in Genesis 1:1? The KJV and the ASV translators treat Genesis 1:1 as it appears in the Hebrew, an independent clause. The liberal radicals would change it to a dependent clause wherein "the doctrine of absolute creation is then not taught in the first chapter of Genesis." (Young, p. 2) How can they do so? By stating they believe the Hebrew verb construction (a construct) is incorrect and taking the liberty to "emend," or correct, the Hebrew to what they believe is right, and without any MS support. Edward J. Young points out conclusively that "It is not necessary, however, to emend the word, because the construct followed by a finite verb is a genuine Semitic usage." He then proceeds to point out several other identical Hebrew verb constructions in the Old Testament. (Young, p. 3). In speaking

of new translations taking liberties with the text, Foy E. Wallace says of "the Revised Standard Version... its text is full of interpolations with added words and phrases unknown to any Scripture text." (Wallace, p.xxvii). The vast majority of extant Greek New Testament manuscripts agree together very closely. So closely, in fact, that they may fairly be said to contain the same New Testament text. This majority text is usually called the Byzantine text by modern textual critics. This is because all modern critics acknowledge that this was the Greek New Testament in general use throughout the greater part of the Byzantine Period (AD 312 - AD 1453). For many centuries before the protestant reformation this Byzantine text was the text of the entire Greek Church and for more than three centuries after the reformation it was the text of the entire protestant church. Even today it is the text which most protestants know best, since the King James Version and other early protestant translations were made from it. (Burgon, p. 20).

We believe that the Bible teaches providential preservation of the scriptures (Matthew 24:35; Mark 13:31; Luke 21:33). Where and how has it been preserved?

John Burgon was an ardent defender of the Byzantine text. He believed that Christ had fulfilled His promise of preserving His word for His people by handing down the Byzantine text (the Majority-Text) generation after generation without fail from the days of the apostles. In attacks on the KJV by way of its Greek text, many have made the point that the KJV was made before the discovery of the three present oldest manuscripts. These three being: A, or Alexandrinus, a fourth or fifth century manuscript; B, Vaticanus, of the fourth century; and Aleph (), Sinaiticus, of the fourth or fifth century. B and Aleph are not of the Byzantine family, however, but are of a class referred to as the Alexandrian or Egyptian text.

Thus, many recent translations footnote some verses, "Some ancient authorities say ..." and attempt to alter the Majority-Text reading in favor of B and Aleph. But what support are these "ancient" manuscripts for changing the scriptures?

Burgon regarded the exceptional age of B and Aleph as a proof not of their goodness but of their badness. Arguing if they had been good manuscripts they would have been read to pieces long ago. "We suspect that these two manuscripts are indebted for their preservation solely to their ascertained evil character." (Burgon, p. 23). Thus, the fact that B and Aleph are so old is a point against them, not something in their favor. It shows that the church rejected them and did not read or copy them.

Even the liberal Kirsopp Lake admitted that the scribes "usually destroyed their exemplars when they had copied the sacred books." If Lake could believe this, why can't he believe that the most "ancient" Byzantine texts were worn out with much reading and copying? Is it not odd that these ancient manuscripts B and Aleph are not forms which are preserved in a multitude of copies?

Also note that Egypt alone has a climate favorable to the preservation of most ancient texts, and indeed, even the oldest extant Byzantine text A, Alexandrinus, was discovered at Alexandria.

Foy E. Wallace documents on p. 637 that Tischendorf, the discoverer of the Sinaitic Manuscript (Aleph) has testified that B and Aleph bear evidence of having been prepared by the same hand, and in various portions the Aleph represents imperfect copying of B, and is therefore not an independent manuscript.

Note the basis of the RSV and the TEV for leaving off the last twelve verses of Mark and the weight of their evidences, or lack of it.

It is good to note that in the last few years more Greek scholars are coming back to recognize the superiority of the Majority-Text over these "ancient" but heretical texts. For example, in John there are no less than thirteen places where the new American Bible Society's Text (c. 1966) has changed the reading of the Nestle text back to the reading of the Textus Receptus. Also, another leading textual scholar, G.D. Kilpatrick, has recently been defending a surprising number of Majority-text reading. (Hodges, p. 14).

Though the Textus Receptus reflects the Majority-Text better than any other kind of printed text, it is not perfect. Our present edition, especially in the book of Revelation, needs to be revised using all the Byzantine MSS now available.

02A.05.1. Points of Scholarship

V. Points of Scholarship

There are more impressive points of scholarship surrounding the KJV than any other translation to date. We would like to enumerate a few of them in a brief fashion.

First, impressive is the very number of men and their piety who worked on the KJV; fifty-four men were appointed as opposed to thirty-one, for example, for the RSV. Also the men translating the KJV were the best, the most respected, and were godly men who revered the scriptures as the word of God. The major modern translation, the RSV, cannot make such a claim. Its committee was made up primarily of theological liberals and unbelievers who reject the basic cardinal doctrines of the Bible.

02A.05.2. Points of Scholarship

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02A.05.3. No sectarian features

Second, the KJV translators wanted to translate the scriptures without giving a commentary on it. They left the interpretation to the reader. This is a prime factor in its universal acceptance. King James was wise enough to see that the Bible is not a sectarian book. Thus, superfluous notes in the margin were eliminated and those that appear have to do only with the Hebrew and Greek words.

02A.05.3. Supplied words noted

Scholarship of the King James Version

Third, when the KJV translators found it necessary to supply a word in English to complete the meaning they indicated such supplied words by the use of italics. The King James Version was not the first version to use such a technique; italics first appeared in the Geneva Bible (AD 1557-60). The ASV followed this procedure but the RSV supplied so many words not in the Greek or Hebrew it would be too cumbersome so they omitted the practice. (Cf. Wallace, p. xxvii). Certainly this is another major point of scholarship the KJV has over modern versions.

02A.05.4. Translating the tetragrammaton

Fourth, the Hebrew Old Testament has a tetragrammaton for the personal name of God. It was so sacred the Hebrews never uttered it. It was hwlhy^{A} (YHWH), and when they came to it they gave it the pronunciation of adonai "lord" and indicated this by giving the vowel markings of adonai (thus $\text{hwlhy}^{\text{A}} \text{adonai}$), and when in the context with adonai they gave it the pronunciation of elohim "God" and the vowels of elohim and thus it appeared $\text{hwlhy}^{\text{A}} \text{elohim}$. The KJV approached this matter and showed the best scholarship of any translation known. When they came to it they used the word "LORD" in all caps indicating it was the tetragrammaton pronounced as adonai "lord", and for they used "GOD" in all caps showing it was the tetragrammaton pronounced as elohim. What a marvelous technique, so similar and parallel to the Hebrew itself!

Here the ASV falls quite short. Instead of following the KJV they proceeded to try and translate YHWH by "Jehovah" an old unscholarly pronunciation from the medieval period. (The KJV used "Jehovah" in four instances, Exodus 6:3; Psalms 83:18; Isaiah 12:2; Isaiah 26:4). The best way to translate the name of God appears to be as "Yahweh." But according to which vowels one supplies there are about fifteen variations in pronouncing it.

Here the RSV and NEB recognized the weakness of "Jehovah" and returned to following the scholarly method of the KJV.

02A.05.5. Verse notations etc

Fifth, another feature of the printed format of the KJV that many like and some attack is that each verse notation begins at the left of the column. This feature makes it possible to find a passage more rapidly. Some object that you cannot tell where the major breaks appear in the scripture. But they fail to notice the ¶ symbol which indicates the break or paragraph. The shortcoming of this is that the KJV has the ¶ marks only through Acts 20:1-38. It has been puzzling why the ¶ symbols stop at this point. One person suggested "perhaps the printer ran out of these signs." But a good reply to this was: "That suggestion implies that the type for the whole book was set up before printing, as is the practice today, the stocks of the hand-cut type then used were so small that usually only four pages were set up and printed, the type then being distributed in order to set up the next four, and so on throughout; therefore the long-suffering printer would have just as many ¶ marks for the end as for the start of the Bible." (Bruce, p. 108). The better reply is that it appears the last thing the KJV committee did in preparing it for the printer was to insert the ¶ markings. One report suggests that King James may have become impatient and ordered them to get it printed and they did not have time to complete that task. The American Bible Society has printed an edition of the KJV in paragraph format similar to the ASV and RSV. But generally, even modern printed KJV Bibles end the ¶ markings with Acts 20.

02A.05.6. Translating Pre Ind 3rd Sing

Sixth, another printing format of the KJV continued by the ASV but dropped by most other modern versions were the verbs with the suffix "-eth". Most modern translators say the "-eth" ending sound archaic. (Such as goeth, doeth, abideth.) But there was a reason behind the KJV use of this form. The Merriam-Webster New Collegiate Dictionary says the "-eth" was "The Middle English ending of the present indicative third person singular." (P. 283). The Greek present tense was the tense of continuous (or linear ---->) action, while the aorist showed punctiliar (â€œ) action. The distinction between the present and aorist is sometimes lost in some modern translations. Others, intent on showing the continuous action of the present indicative use an English participle (i.e. "doing" "going" "abiding"). But then, how will you show the Greek present participle? The KJV clearly is superior for the student who wants the distinction between the present indicative, the aorist, and the present participle. The KJV is a scholarly translation.

02A.05.7. Second per prn s & pl

Seventh, another helpful aid of the KJV is the distinction between the second person singular and plural pronouns. In English one cannot tell if "you" is singular or plural (a weakness of many modern translations, one of which puts a footnote on nearly every "you" to tell if it is singular or plural). But the KJV makes the distinction by the use of "thou - ye." Again, many people think of it as archaic style and fail to note the reason and the superiority of such usage. But in the KJV "thou and thee" are second person singular, while "ye and you" are reserved for the plural.

Eight, another point of superiority which we have already noted elsewhere is the reliance upon the Majority-Text (Byzantine) rather than a heavily interpolated text.

These, briefly, are a few of the points favoring the KJV.

02A.06. Criticism of the KJV

VI. Criticism of the KJV

Foy E. Wallace says that "the objections and criticism flung at the old version center on (1) archaisms, obsolete words and archaic phrases; (2) the word Easter in Acts 12:4; (3) on Matthew 28:19, the translation of the Greek preposition eis by the English preposition "in" (Wallace p. xxiii). When critics claim there are "hundreds of errors in the King James Bible" it impresses a class room of students but honest scholars agree that these alleged errors relate only to syntax, consisting of variations in grammar, sentence structure, punctuation and ancient spellings, all of which means "there are no errors in teaching and doctrine" (Wallace, p. xxiv).

Some have criticized the KJV for being biased toward Calvinism. But as Wallace points out "...it is the Authorized King James Version with which we have refuted Calvinism at every point and turn in the polemics of oral debate and written discussion. That charge is another senseless assertion. These assaults on the Authorized Version are actually attacks on the Bible itself under the pretense and disguise of rejecting 'that old version'--" (Wallace, p. xxvi).

Some of the scholars working on new, modern versions complain that the KJV is too difficult for people to understand. But as one preacher pointed out in a class room, his grandfather, and many other great preachers with him, never completed a formal education and they had no difficulty understanding the KJV. Strange that modern educated scholars can't understand it! Of course, the reason they can't understand it is that it doesn't read the way they want it to read. And the modern way to do things is to publish a new, sectarian Bible that has your creed in it. (Note the tract Putting the Creed in the Bible.)

Some preachers, giving ear to the ASV and RSV and other modern versions, assert that the term church (te ekklesia) is not in the Greek New Testament in Acts 2:47 and that the KJV is incorrect in placing it there. This is a misleading statement. The term te ekklesia is in the Textus Receptus, from which the KJV was translated; it is in the Greek New Testament of the Expositor's Greek New Testament by W. Nicoll Robertson; in the Greek New Testament of Berry's Interlinear, and in the Reviser's Greek Text, by Whitney - - all this before the American Standard Version existed. Wallace says "The assertion that te ekklesia is not in the Greek New Testament has become entirely too prevalent among our own preachers-- it is an uninformed and incorrect statement..." (Wallace, p. xxii).

Some among us are now low-rating the KJV saying it was not the Bible of the Restoration movement. But Wallace challenges such to look at the quotes in Campbell's book Christian Baptism and his defense of the Restoration principles in the Campbell-Rice Debate. The citations were from the KJV. Furthermore, the works of Campbell's contemporaries show that the KJV was their Bible also. Finally, Wallace vigorously says "The statement that the King James Version was not the Bible of the Restoration is a stupid statement. It reveals a spirit of animosity toward the Bible as we have had it and known it that is inexplicable." (Wallace, p. xxv).

02A.07. Conclusion

VII. Conclusion

It may appear from this paper that I support and uphold the KJV and if "it is charged that a crusade against the new versions is being conducted,...that is exactly so, but it is made necessary by the fight that is being waged against the Bible." (Wallace, p. xxxiv).

George W. DeHoff in the introduction to A Review of the New Versions, says bluntly "Anything which can not be proved by the King James and American Standard Revised Bibles is not the truth." (p. xv).

How does Foy E. Wallace feel about the KJV in his book? He holds forth strongly for it, speaking of it as " 'the grand old version'" (p. xxii). He sums up his fears in the statement "it is my firm conviction that the greatest immediate danger confronting the churches of Christ is the general acceptance of the pseudo-versions of the Bible." (p. xxxv). As to the importance of an accurate translation, Trench reminds us that when correctly translated what we have is "not the translation of an inspired Book, but is itself the inspired Book." (Wallace p. 646). The End

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APPENDIX A THE KING JAMES VERSION A Scholarly Translation

APPENDIX B The Lord's Prayer in the Historic English Versions (Luke 11:2-4 in the text of the first editions, except as indicated below Windell Gann. The King James Version (6).

03.01. Genesis

Walking Thru The Bible

GENESIS

INTRODUCTION 1. The book of Genesis is the book of origins.

2. The scope of the book is "From Bereshith (Hebrew word beginning) to Shiloh (Genesis 1:1-31; Genesis 1:1-31; Genesis 49:10)."

3. The book revolves around three significant ideas:

a. Generation - Genesis 1:1-31; Genesis 2:1-25. The beginnings of things. b. Degeneration - Genesis 3:1-24; Genesis 4:1-26; Genesis 5:1-32; Genesis 6:1-22; Genesis 7:1-24; Genesis 8:1-22; Genesis 9:1-29; Genesis 10:1-32; Genesis 11:1-32. The story of how evil entered the human history and its early movements. c. Regeneration - Genesis 12:1-20; Genesis 13:1-18; Genesis 14:1-24; Genesis 15:1-21; Genesis 16:1-16; Genesis 17:1-27; Genesis 18:1-33; Genesis 19:1-38; Genesis 20:1-18; Genesis 21:1-34; Genesis 22:1-24; Genesis 23:1-20; Genesis 24:1-67; Genesis 25:1-34; Genesis 26:1-35; Genesis 27:1-46; Genesis 28:1-22; Genesis 29:1-35; Genesis 30:1-43; Genesis 31:1-55; Genesis 32:1-32; Genesis 33:1-20; Genesis 34:1-31; Genesis 35:1-29; Genesis 36:1-43; Genesis 37:1-36; Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23 w:1-23; Genesis 41:1-57; Genesis 42:1-38; Genesis 43:1-34; Genesis 44:1-34; Genesis 45:1-28; Genesis 46:1-34; Genesis 47:1-31; Genesis 48:1-22; Genesis 49:1-33; Genesis 50:1-26. The story of God calling a man, the beginning of a nation and preparation for the coming of Christ.

4. The book can also be remembered around the lives of six men.

a. Adam - Genesis 1:1-31; Genesis 2:1-25; Genesis 3:1-24; Genesis 4:1-26; Genesis 5:1-32
b. Noah - Genesis 6:1-22; Genesis 7:1-24; Genesis 8:1-22; Genesis 9:1-29; Genesis 10:1-32; Genesis 11:1-32
c. Isaac - Genesis 26:1-35; Genesis 27:1-46
d. Abraham - Genesis 12:1-20; Genesis 13:1-18; Genesis 14:1-24; Genesis 15:1-21; Genesis 16:1-16; Genesis 17:1-27; Genesis 18:1-33; Genesis 19:1-38; Genesis 20:1-18; Genesis 21:1-34; Genesis 22:1-24; Genesis 23:1-20; Genesis 24:1-67; Genesis 25:1-34
e. Isaac - Genesis 26:1-35; Genesis 27:1-46
f. Jacob - Genesis 27:1-46; Genesis 28:1-22; Genesis 29:1-35; Genesis 30:1-43; Genesis 31:1-55; Genesis 32:1-32; Genesis 33:1-20; Genesis 34:1-31; Genesis 35:1-29; Genesis 36:1-43
g. Joseph - Genesis 37:1-36; Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23; Genesis 41:1-57; Genesis 42:1-38; Genesis 43:1-34; Genesis 44:1-34; Genesis 45:1-28; Genesis 46:1-34; Genesis 47:1-31; Genesis 48:1-22; Genesis 49:1-33; Genesis 50:1-26

DISCUSSION I. ADAM Genesis 1:1-31, Genesis 2:1-25, Genesis 3:1-24, Genesis 4:1-26, Genesis 5:1-32
First: The Beginning (Genesis 1:1) A. This verse carries us back to the beginning of everything. B. It states the five fundamental facts of science. 1. Time - "In the beginning.." 2. Force - "...God..." 3. Actions- "...created..." 4. Space- "...the heavens..." 5. Matter- "...and the earth." C. It assumes the existence of God. D. This simple sentence denies atheism, polytheism, and it

confesses the one Eternal Creator. E.This verse affirms that something has always existed. Something never comes from nothing. F.God Created 1.There are three words used in the first two chapters regarding the beginning of things. a.Bara - (created) (1)To create something from nothing. (2)It is used only three times in the first chapter. Genesis 1:1, Genesis 1:21, Genesis 1:27. b.Asah - (to make) Form out of pre-existing material, as a man takes lumber to make a desk. Genesis 1:7; Genesis 1:16; Genesis 1:26; Genesis 1:31; Genesis 2:18. c.Yatsar - (form) Form out of pre-existing material. Genesis 2:7; Genesis 2:19. G.The days were 24 hour periods of time, not long geological ages, Genesis 1:31; cf. Exodus 20:11. Objections to long periods of time: 1. It is unnecessary; 2. Every time the term day has a definite number before it, it refers to a 24 hour period of time; 3. The "Botany" argument; 4. Adam's extreme age if every day millions of years.

Second: The Beginning of Man and Woman (Genesis 1:26-27; Genesis 2:18-25 A.Man was created in the image of God (Genesis 1:26). B.Man given dominion over all of God's creation (Genesis 1:28). C.Man placed in the garden of Eden with one prohibition (Genesis 2:15-17). D.Man given a mate - the beginning of marriage (Genesis 2:18-25).

Third: The Beginning of Sin (Genesis 3:1-6).

A.The tempter was the devil (Genesis 3:1). B.The avenue of temptation were (Genesis 3:6): 1.Lust of eyes 2.Lust of the flesh 3.Pride of life C.The consequence: (Genesis 3:11-24) 1.Driven from the garden. 2.Serpent to crawl upon his belly. 3.Woman to have pain in child bearing. 4.Ground cursed. 5.Man to earn his living by sweat of his face (Genesis 3:19).

Fourth: The First Prophecy of Redemption (Genesis 3:15).

A.The seed of woman was to bruise the head of the serpent. B.Christ was born of a virgin - the seed of woman (Matthew 1:23). C.Christ was made of woman when the fulness of time came (Galatians 4:4).

II.NOAH Genesis 6:1-22, Genesis 7:1-24, Genesis 8:1-22, Genesis 9:1-29, Genesis 10:1-32, Genesis 11:1-32 A.Man became exceeding wicked on the earth (Genesis 6:5). B.God determined to destroy the whole human race on the earth, but Noah found grace in God's eyes (Genesis 6:8-14). C.Noah did all that God commanded him to do (Genesis 6:22).

III.ABRAHAM Genesis 12:1-20, Genesis 13:1-18, Genesis 14:1-24, Genesis 15:1-21, Genesis 16:1-16, Genesis 17:1-27, Genesis 18:1-33, Genesis 19:1-38, Genesis 20:1-18, Genesis 21:1-34, Genesis 22:1-24, Genesis 23:1-20, Genesis 24:1-67, Genesis 25:1-34 Four elements in God's marvelous promise to Abraham A.A nation for carrying out the promise - "I will make of thee a great nation." B.A land for habitation - "Unto thy seed have I given this land" (Genesis 15:18). C.A God to bless - "I will bless thee" (Genesis 22:17). D.A coming Savior for all nations - "And in thy seed shall the nations of the earth be blessed" (Genesis 22:18; Cf. Galatians 3:16) IV.ISAAC Genesis 26:1-35, Genesis 27:1-46

A. Genesis 26:3-5 God Repeated The Promise to Isaac, That was beginning to be fulfilled in him (Genesis 26:3-5).

V. JACOB Genesis 28:1-22; Genesis 29:1-35; Genesis 30:1-43; Genesis 31:1-55; Genesis 32:1-32; Genesis 33:1-20; Genesis 34:1-31; Genesis 35:1-29; Genesis 36:1-43

A. When Jacob was ready to leave home, Isaac repeated God's promise to Abraham (Genesis 28:3-4; Genesis 13:1-18; Genesis 14:1-24; Genesis 15:1-21). B. God appeared to Jacob at Bethel and repeated the promise (Genesis 35:10-12).

VI. JOSEPH Genesis 37:1-36; Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23; Genesis 41:1-57; Genesis 42:1-38; Genesis 43:1-34; Genesis 44:1-34; Genesis 45:1-28; Genesis 46:1-34; Genesis 47:1-31; Genesis 48:1-22; Genesis 49:1-33; Genesis 50:1-26

A. Joseph is sold into Egypt and rises to power (Genesis 37:1-36; Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23). B. After interpreting Pharaoh's dreams, Joseph is placed in a position to help his people (Genesis 41:1-57). C. After Joseph reveals himself to his brothers he assures them that God has used their evil deed for good (Genesis 45:5-7; Genesis 50:15-20). D. Jacob in blessing his sons mentions the coming of Shiloh (Genesis 49:10).

CONCLUSION:

1. So the book of beginnings ends with the great faith that God would bring them into the land he had promised (Genesis 50:24-25).

2. How does Genesis connect with "the glory of God and the salvation of man through Jesus Christ" ?

a. God's revelation makes known the origin of the universe, of man and of sin. b. It unfolds the development of the Messianic nation. c. It looks into the future and foretells the coming of the "promised seed," the Savior--Shiloh.

BABEL: Confusion of Tongues - Dispersion of Nations

Genesis 11:1-9

Introduction:

1. In Genesis 10:1-32 we read of the dispersion of Noah's descendants.

2. In Genesis 11:1-32 the building of the city and tower of Babel.

a. This incident prompted the dispersion of Genesis 10:31-32.

I. REBELLION AGAINST GOD

1. They built to keep united. Didn't want to scatter. Their's was a rebellious society "No, we don't want to!" They built to establish a rallying point that might serve to maintain their unity. 2. But God had told them to replenish the earth (Genesis 9:1). 3. God won't tolerate rebellion. Sounds like today! God gives us the standard to regulate morals and ethics but men and women say, "No, we don't want them! We want to set our own standards." (Which is NO standard.) II. FORGETTING GOD'S PURPOSE

1. God's purpose was that men should scatter and replenish the entire earth. His purpose was not prevented though man tried. 2. Often we forget God's purposes and decide upon our own course of action. 3. Consider God's purpose for the church and how men have tried to thwart that purpose. a. Social Gospel; Humanism; A Divided Christendom 4. Consider God's plan for marriage and the

home and how our society today is perverting and failing God's plan. 5. God's plan for man is happiness. And He shows the way of life in which it can be achieved. a. Why are so many unhappy? b. "Getters Vs Givers" "To give is happier than to get" (Acts 20:35, Moffatt Translation).

III. EVIL ECUMENICAL MOVEMENTS 1. Forget what God says...let's build one big city! 2. "Doing things the same way won't mean a thing unless we are doing it right." Illustration: A new supervisor

IV. AN INSPECTION OF OUR WORK (Genesis 11:5) 1. No work can hope to escape the eye of God. Proverbs 15:3 2. Every work will be judged by God (Ecclesiastes 12:14). 3. Rebellion will not go un-noticed.

CONCLUSION:

1. Dispersion of nations at Babel. 2. Nations of the world united at the cross.

03.02. Exodus

Walking Thru The Bible

EXODUS

INTRODUCTION

1. The purpose of the Bible is the glory of God and the salvation of man through Jesus Christ our Lord. a. Genesis connects with the purpose line in that (1) it reaches backward to revelation and makes known the origin of the universe, of man, and of sin; (2) it unfolds the development of the messianic nation; (3) it looks into the future and foretells that coming of promised seed, the Savior-Shiloh.

2. The book of Exodus deals with the birth and organization of the nation through whom the promised Messiah would come. Exodus is a Greek word meaning way out, or departure.

3. The outstanding character in the book is Moses - "for forty years he thought he was somebody; spent forty years learning he was nobody; and then discovered for forty years what God can do with nobody."

4. Redemption is the key word of the book and the theme is redemption through the blood.

5. The key text of the book would probably be Exodus 19:4-6, Exodus 20:2.

DISCUSSION I. Some divisions of Exodus A. A brief outline under three heads. 1. Bondage - Exodus 1:1-22; Exodus 2:1-25; Exodus 3:1-22; Exodus 4:1-31; Exodus 5:1-23 2. Deliverance - Exodus 6:1-30; Exodus 7:1-25; Exodus 8:1-32; Exodus 9:1-35; Exodus 10:1-29; Exodus 11:1-10; Exodus 12:1-51; Exodus 13:1-22; Exodus 14:1-31; Exodus 15:1-27; Exodus 16:1-36; Exodus 17:1-16; Exodus 18:1-27 3. Organization - Exodus 19:1-25; Exodus 20:1-26; Exodus 21:1-36; Exodus 22:1-31; Exodus 23:1-33; Exodus 24:1-18; Exodus 25:1-40 Exodus 26:1-37; Exodus 27:1-21; Exodus 28:1-43; Exodus 29:1-46; Exodus 30:1-38; Exodus 31:1-18; Exodus 32:1-35; Exodus 33:1-23; Exodus 34:1-35; Exodus 35:1-35; Exodus 36:1-38; Exodus 37:1-29; Exodus 38:1-31; Exodus 39:1-43; Exodus 40:1-38. B. Brief highlights of the book by chapter contents would be: 1. The growth of Israel as a nation and the king's decree. Exodus 1:1-22 2. The birth of Moses, his living in the palace, slaying of the Egyptian and flight into the wilderness. Exodus 2:1-25 3. God calls Moses to deliver Israel. Exodus 3:1-22; Exodus 4:1-31 4. Moses and Aaron appear before Pharaoh and the plagues begin. Exodus 5:1-23; Exodus 6:1-30; Exodus 7:1-25; Exodus 8:1-32; Exodus 9:1-35; Exodus 10:1-29; Exodus 11:1-10 5. The institution of the feast of Passover, the death of the firstborn and Israel's Deliverance. Exodus 12:1-51; Exodus 13:1-22 6. Pharaoh comes after Israel, the sea is divided and Israel passes over. Exodus 14:1-31 7. The song of deliverance. Exodus 15:1-27 8. The people murmur and the sending of the manna and the quails. Exodus 16:1-36 9. The water at Rephidim, the battle with Amalek, and God's statement, "For I will utterly put out the remembrance of Amalek from under the heaven." Exodus 17:4 10. Jethro's advice to Moses and preparation of giving of the law. Exodus 18:1-27, Exodus 19:1-25

11. Giving of the ten commandments. Exodus 20:1-26 12. Various laws concerning property, person, and state. Exodus 21:1-36, Exodus 22:1-31, Exodus 23:1-33, Exodus 24:1-18 13. Instruction regarding the building of the tabernacle, the furniture, and the priesthood. Exodus 25:1-40, Exodus 26:1-37, Exodus 27:1-21, Exodus 28:1-43, Exodus 29:1-46, Exodus 30:1-38, Exodus 31:1-18 14. The sin of people in building the golden calf. Moses' intercession, receiving of the second table of stones. Exodus 32:1-35, Exodus 33:1-23, Exodus 34:1-35 15. The building and consecrating of the tabernacle. Exodus 35:1-35, Exodus 36:1-38, Exodus 37:1-29, Exodus 38:1-31, Exodus 39:1-43, Exodus 40:1-38 II. SOME GREAT LESSONS FROM EXODUS

A. As a whole the story of Exodus may be described as a record of Redemption and consecration of Israel as the Covenant People of God. B. Every part of Exodus shows God's interest in human affairs. God is interested in human affairs. C. The abiding value of Exodus is its revelation of the Nature of God. Exodus 34:6-7 D. The book of Exodus has a very vital connection with the New Testament in the form of types and anti-types. 1. Israel is pictured as a purchased possession. Exodus 15:16 So is the church. Acts 20:28 2. Israel was God's peculiar treasure. Exodus 19:5 So is the church. Titus 2:14 3. Israel was a kingdom of priests. Exodus 19:6 So is the church. Revelation 1:5 4. Israel was a holy nation. Exodus 19:6 So is the church. 1 Peter 2:9 5. The Passover lamb was typical of Christ our Passover. 1 Corinthians 5:6-7 a. Without blemish. Exodus 12:5 cf; 1 Peter 1:19 b. Not a bone broken. Exodus 12:46; cf. John 19:36 6. The bondage in, and deliverance from, Egypt is typical of our bondage in sin and deliverance from sin. a. God sent a deliverer - Moses. Exodus 3:10. God sent his Son. John 3:16 b. God enabled Moses to perform miracles that they might believe. Exodus 4:1-31. Christ did signs that people might believe. John 20:30-31 c. The people had to believe in Moses. Exodus 4:31. One must follow Christ. Luke 9:23 d. They had to follow Moses. Chapter 12. One must follow Christ. Luke 9:23 e. They were baptized in Moses. 1 Corinthians 10:1-2. One is baptized into Christ. Galatians 3:27 7. The tabernacle, outer court, and the furniture were all typical and shadows of what was to come. Hebrews 10:1 ff a. The outer court (Exodus 27:1-21) was typical of the world. b. The brazen altar where sacrifices were made (Exodus 27:1-21) was typical of our altar (Hebrews 13:10-11). c. The laver (Exodus 38:8) was typical of baptism or of daily cleansing. d. The holy place was typical of the church, and the most holy place of heaven. e. The table of shewbread (Leviticus 24:9) was typical of the Lord's Supper. f. The candlestick was typical of the word of God. g. The altar of incense was typical of our prayers. Revelation 5:8

CONCLUSION:

1. The entire contents of the book of Exodus are summarized in an excellent way in the word of God to Israel spoken through Moses concerning the making of the covenant. Exodus 19:4-25. The whole book is built on recognition of a great fact as stated in the preface to the ten commandments. Exodus 20:2.

PHARAOH AND SATAN

1. Introduction: Exodus 10:21-29. Romans 15:4 Written for our learning--O.T. a shadow of things to come Hebrews 8:5; Hebrews 10:1, Colossians 2:17.

3. Typology: Pharaoh-Satan; Egypt-Sin; Red Sea-Baptism

Moses-Christ; Canaan-Heaven (Promised land) 1 Corinthians 10:1 --Baptized unto Moses 4.Satan has many devices. 2 Corinthians 2:11, Ephesians 6:11 5.Compromise a.We may compromise in matters of human judgment. b.We must not compromise in matters of faith. c.If we fail to obey Satan completely, he works for a compromise which is just as good. Too many have made deals with Satan. d.Pharaoh tried to get Moses and Aaron to compromise. Let's study Pharaoh and his compromises, and get a lesson from the same.

DISCUSSION

1. Pharaoh Refused: to let Israel go at Moses' first visit Exodus 5:1. He made them work harder. Does not want anyone to become a Christian.

2. Pharaoh/Satan: "Sacrifice to your God in the land;

"Sacrifice in the land; do not go into Jehovah's land, 2 Corinthians 6:17, Matthew 6:24, 1 John 2:15
3.Pharaoh/Satan: "Ye may sacrifice to the Lord your God in the wilderness: only ye shall not go very far away." (Exodus 8:28), Romans 12:1, Luke 10:27 4.Pharaoh/Satan: "Go not ye that are men and serve the Lord." (Exodus 10:11) "If you are determined, go serve Jehovah in the church and go all the way, but leave the women and children behind for me; let me have them." a. Ephesians 6:1-4, Proverbs 21:6 b. 1 Samuel 2:1-36 c. Titus 2:4-5.Pharaoh/Satan: "Go ye, serve the Lord: only let your flocks and your herds be stayed." (Exodus 10:24) If you must, go serve Jehovah, but do not take your possessions: leave them with me." 2 Corinthians 9:7, cheerful givers. 1 Corinthians 16:1-2. Acts 11:29, acc. to ability. Ephesians 4:28 6.When Pharaoh let them go, he changed his mind and went after them, to bring them back. First, beware of Satan's compromises, Second, beware he will try to get you back. Galatians 5:1, 2 Peter 2:20

CONCLUSION

1. The Israelites were baptized unto Moses, 1 Corinthians 10:1. We are baptized into Christ. Galatians 3:27.

2. Don't COMPROMISE with Satan.

3. He will be trying to get your to compromise, by waiting till some other time to respond to the Lord's invitation. Give the Lord your full service, NOW!

03.03. Leviticus

Walking Thru The Bible

LEVITICUS

INTRODUCTION The first five books of the Bible are referred to as the Books of Law, or The Books of Moses. Leviticus is a continuation of the record begun in Genesis and Exodus. Without an acquaintance with these books it would not make much sense.

LEVITICUS

Title: Our English title for the book comes to us from the Greek and means "pertaining to the Levites." The priests of Israel came from the tribe of Levi and this book is like a manual for their call and function. The Hebrew title for the book comes from the first word of the book, meaning "And He Called" and emphasizes the theme of God's call to holiness (cf. Leviticus 11:45).

Authorship: The contents of the book was given to Moses in the two month period just after the erection of the Tabernacle at Mt. Sinai. Moses must have written the book between 1489 and 1451 B.C. somewhere between Mt. Sinai and Mt. Nebo, where he died (Deuteronomy 34:1). Not only does the first verse (and some 55 other passages in the book) attribute the authorship to Moses, but Jesus quoted from the book and ascribed it to him. Twenty of the chapters begin "and the LORD spake unto Moses."

Purpose: The book of Exodus describes the Tabernacle and the book of Leviticus tells how it was to be used, and the holy sacrifices that were to be offered. Key words in the book are "priests" (189); "holy" (87); "blood" (86); "atonement" (45) and "sacrifice" (42);

The book shows that our holy God has appointed a way by which sinful man can come into His presence by means of sacrificial blood. The relationship is sustained only when the whole life is holy. In Genesis we see man ruined, in Exodus we see man redeemed, and in Leviticus we see man worshipping.

Key Verse: "Ye shall be holy, for I the LORD your God am holy," Leviticus 19:2.

03.04. Numbers

Walking Thru The Bible

NUMBERS

INTRODUCTION The first five books of the Bible are referred to as the Books of Law, or The Books of Moses.

NUMBERS Who Wrote It: The book of Numbers begins "And the Lord spake unto Moses." His name occurs more than 225 times in the book, that is an average of over 6 times per chapter. **Who Received It:** The last verse in the book says the content was directed "unto the children of Israel" (Numbers 36:13).

When/Where Written: The events recorded took place during a period of 38-39 years, or from one year and one month after the exodus from Egypt to the fortieth year and eleventh month (Numbers 1:1-54; Numbers 1:1-54; Deuteronomy 1:3).

The book was written during the wilderness wanderings somewhere between the wilderness of Sinai and the plains of Moab by Jordan near Jericho (36:13).

Why Written: This fourth book of the Bible is called "Numbers" because of two "numberings" (census takings) of the Israelites (Numbers 1:1-54 and Numbers 26:1-65). Perhaps in informing Israel of their numerical strength they are to learn of the inability of man to prosper while doubting or distrusting God. Notice that Israel had come from Egypt to Kadesh-Barnea in some two years, and could have easily entered into Canaan in that time, but doubt, distrust, and such like, surfaced its ugly head, and Israel had to wander some 38 more years in the wilderness.

New Testament Links: Jesus is pictured in the book of Numbers through various types: for example:

- ! He had no bone broken (Numbers 9:12 & John 19:33-36).
- ! He was offered as an unblemished sacrifice for sin outside the camp (Numbers 19:1-10 & Hebrews 13:11-12, John 19:17).
- ! He was lifted up to give life to believers (Numbers 21:4-11 & John 3:14-17; John 12:32).
- ! He was the Star of Jacob (Numbers 24:7 & Matthew 2:2; Revelation 22:16).

!Other ties include Moses' faithfulness (Numbers 3:16, Numbers 12:7 & Hebrews 3:5-6). The reality and possibility of apostasy (Numbers 25:1-9 & 1 Corinthians 10:1-13); mistrust (Numbers 11:14 & Hebrews 3:8); murmuring (Numbers 11:14 & Hebrews 3:1-19); sin of Korah (or Core) Numbers 16:1 & Jude 1:11); Balaam's greed (Numbers 22:1-41, Numbers 23:1-30, Numbers 24:1-25, Numbers 25:1-18 & Jude 1:11); looking back (Numbers 11:5 & Acts 7:39); spiritual drink (Numbers 20:11 & 1 Corinthians 10:4), etc.

Key Verses: Numbers 14:28-34 Key Words:Warfare, wandering, journeying Key Persons:Moses, Aaron, Miriam, Joshua, Caleb Key Thoughts:God's Discipline upon His rebellious children

[The five books of Moses are equal to almost a quarter of the Old Testament and as large as the entire New Testament.] The Manly Meekness of Moses

Numbers 12:3

Introduction

1.The Bible teaches both by precept and example. One can profit from inspired records of the conduct of both sinners and saints. In this lesson, we want to consider Moses, "the servant of the LORD." 2.Moses was born 3,500 years ago, yet today his name is common place. This lesson is concerned in particular with one of the characteristics of Moses that accounts for his greatness, namely, his manly meekness. "Now the man Moses was very meek, above all the men that were upon the face of the earth" (Numbers 12:3). a.The context of the passage is the rebellion of Miriam and Aaron against Moses (Numbers 12:1-16). The Manly Meekness of Moses

In the hour of discouragement and tragedy, Moses manifested a manly meekness, a remarkable control of his passions. Notice a few of the factors which no doubt helped Moses to attain such manly meekness: 1.Moses believed and revered God. 2.Moses was remarkably unselfish.

a. He could have possibly become a Pharaoh in Egypt.

b. He could have made himself a king in the wilderness. c. Hebrews 11:24-27. 3.Moses had disciplined his will power. 4.Moses was a man of prayer.

Two Great Men of Meekness

The two greatest to walk on this earth-- Jesus the Son of God, and Moses, the greatest mere man who ever lived. One of their greatest characteristics and qualities was their meekness. 1)Moses (Numbers 12:3)2)Jesus (Matthew 11:29) Meekness is characterized by a willingness to suffer wrong rather than do wrong.

1) Moses Numbers 12:1-72) Jesus-- being crucified.

Meekness is not weakness, nor an indication of spinelessness, but it is "strength under control." Jesus quoted much O.T. Scripture regarding meekness. Isaiah 61:1; Psalms 37:11 (Matthew 5:5).

Paul entreated meekness and gentleness. 2 Corinthians 10:1; Galatians 5:23; Galatians 6:1; Ephesians 4:2; Titus 3:2; 1 Peter 3:4.

Conclusion: James 1:21 "Receive with meekness the ... "

03.05. Deuteronomy

Walking Thru The Bible

DEUTERONOMY

INTRODUCTION The first five books of the Bible are referred to as the Books of Law, or The Books of Moses.

DEUTERONOMY

The title of the last book of the Pentateuch in the English comes from the Greek Deuteronomion, which means "the second law" or "the repeated law."

The book was given just before they entered Canaan in the 40th year after they had come out of Egypt (Deuteronomy 1:3). It was given because many of them had not witnessed the transactions at Mt. Sinai, the former generation having all died except Joshua and Caleb. It was given to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them. While Leviticus was addressed to the spiritual leaders of Israel, Deuteronomy was addressed to the common people for every day guidelines for godliness. The ordinances of Exodus, Leviticus and Numbers had regulated their nomadic life in the wilderness. Now as they were about to settle down in their own land some adjustments were necessary. This book provides these. Their Charge: "Go in and possess the land which I have given you." (Deuteronomy 1:8, Deuteronomy 1:21, Deuteronomy 1:39, Deuteronomy 2:5, Deuteronomy 2:9, Deuteronomy 2:19).

Contents of the Book: There are five separate discourses of Moses in the book plus a song of Moses and Deuteronomy 34:1-12 containing a record of the death of Moses which is believed to have been written by Joshua. Three "Looks" of the book:

1) Looking back over the forty years, Deuteronomy 1:1-46, Deuteronomy 2:1-37, Deuteronomy 3:1-29, Deuteronomy 4:1-49 a.Learning from the past 2) Looking up to know God's will, Deuteronomy 5:1-33, Deuteronomy 6:1-25, Deuteronomy 7:1-26, Deuteronomy 8:1-20, Deuteronomy 9:1-29, Deuteronomy 10:1-22, Deuteronomy 11:1-32, Deuteronomy 12:1-32, Deuteronomy 13:1-18, Deuteronomy 14:1-29, Deuteronomy 15:1-23, Deuteronomy 16:1-22, Deuteronomy 17:1-20, Deuteronomy 18:1-22, Deuteronomy 19:1-21, Deuteronomy 20:1-20, Deuteronomy 21:1-23, Deuteronomy 22:1-30, Deuteronomy 23:1-25, Deuteronomy 24:1-22, Deuteronomy 25:1-19, Deuteronomy 26:1-19 a.A review of God's Laws for Israel 3) Looking out into the future, Deuteronomy 27:1-26, Deuteronomy 28:1-68, Deuteronomy 29:1-29, Deuteronomy 30:1-20, Deuteronomy 31:1-30, Deuteronomy 32:1-52, Deuteronomy 33:1-29, Deuteronomy 34:1-12 a.A solemn warning, Deuteronomy 27:1-26, Deuteronomy 28:1-68 b.The Covenant renewed, Deuteronomy 29:1-29, Deuteronomy 30:1-20 c.The last counsels of Moses, Deuteronomy 31:1-30 d.The Song of Moses, Deuteronomy 32:1-52 e.Moses final charge and farewell, Deuteronomy 33:1-29 f.The death of Moses, Deuteronomy 34:1-12

Deuteronomy in the NT: The book is quoted some 85 times in the NT and only six NT books fail to quote it. It ranks among the four most quoted OT books. It was one of the favorites of Jesus and was often quoted by him.

[The five books of Moses are equal to almost a quarter of the Old Testament and as large as the entire New Testament.]

03.06. Joshua

Walking Thru The Bible

JOSHUA

INTRODUCTION

A. AUTHOR

The book of Joshua was composed by Joshua himself. The closing section of the book that tells of his death and burial was probably written by the priest Eleazar. But Joshua is specifically identified as the author of Joshua 24:1-26, and the earlier parts of the book were clearly written by an eyewitness of the events recorded, and not long after the events happened (Joshua 6:25).

B. BACKGROUND

The book describes the conquest and division of the land of Canaan and is set against the background of the corrupt and brutal features of Canaanite religion. The Canaanite worship included prostitution of both sexes, infant sacrifice, and other evils for which God commanded the Israelites to exterminate the inhabitants of Canaan. The conquest by Joshua and Israel was God's judgment upon them for their wickedness. Much of the spiritual problems that Israel had later in drifting into idolatry herself was due to the fact that the Canaanites were not completely destroyed. As a result their religion was tolerated and frequently absorbed by the Israelites.

C. CHARACTER

Joshua was born in Egypt and may have served in Pharaoh's army (See Josephus). In any case, he was well qualified to command the Israelite forces against the Amalekites at Rephidim (Exodus 17:8-16). He served as personal attendant to Moses during the year at Mt. Sinai (Exodus 24:13). As the representative of the tribe of Ephraim, he scouted the land of Canaan with the other 11 spies and, with Caleb, opposed the majority report not to try to conquer the land (Numbers 14:6-9). Before Moses' death he was commissioned as successor (Numbers 27:18-23), and led the people in their conquest of Canaan. His outstanding qualities were faith, courage, and devotion to the law of God.

D. DATE

The exodus from Egypt probably occurred around 1448 BC and the conquest of Canaan under Joshua took place around 1400 BC.

E. EMPHASIS

The book of Joshua emphasizes (1) the faithfulness of God to give Israel the land of Canaan (cf. Genesis 13:15); (2) the importance of the written Law of God (Joshua 1:8; Joshua 8:32-35; Joshua 23:6-16; Joshua 24:26-27); and (3) the holiness of God in judgment the sins of the Canaanites (cf.

Deuteronomy 7:1-6).

OUTLINE of the Book of JOSHUA

I. Entering the Land of Canaan, Joshua 1:1-18. Joshua 2:1-24, Joshua 3:1-17, Joshua 4:1-24, Joshua 5:1-15 A. The Commission of God to Joshua, Joshua 1:1-9 B. The Command of Joshua to the People, Joshua 1:10-18 C. The Canvassing of Jericho: Rahab and the Spies, Joshua 2:1-24 D. The Crossing of the Jordan River, Joshua 3:1-17 E. The Commemoration of the Crossing, Joshua 4:1-24 F. The Circumcision of the People, Joshua 5:1-12 G. The Captain of the Lord's Army, Joshua 5:13-15.

II. Conquering the Land of Canaan, Joshua 6:1-27, Joshua 7:1-26, Joshua 8:1-35, Joshua 9:1-27, Joshua 10:1-43, Joshua 11:1-23, Joshua 12:1-24

A. Conquest of Central Canaan, Joshua 6:1-27, Joshua 7:1-26, Joshua 8:1-35 1. Victory at Jericho, Joshua 6:1-27 2. Defeat at Ai: Achan's sin, Joshua 7:1-26 3. Victory at Ai, Joshua 8:1-29 4. Worship at Ebal and Gerizim, Joshua 8:30-35 B. Conquest of Southern Canaan, Joshua 9:1-27, Joshua 10:1-43 1. Deception of The Gibeonites, Joshua 9:1-27 2. Destruction of the Amorite coalition, Joshua 10:1-43 C. Conquest of Northern Canaan, Joshua 11:1-15 D. Summary of the Conquest, Joshua 11:16-23, Joshua 12:1-24

III. Dividing the Land of Canaan, Joshua 13:1-33, Joshua 14:1-15, Joshua 15:1-63, Joshua 16:1-10, Joshua 17:1-18, Joshua 18:1-28, Joshua 19:1-51, Joshua 20:1-9, Joshua 21:1-45, Joshua 22:1-34, Joshua 23:1-16, Joshua 24:1-33 A. Instructions to Joshua, Joshua 13:1-7 B. Division of Transjordan, Joshua 13:8-33 C. Division of Canaan, Joshua 14:1-15, Joshua 15:1-63, Joshua 16:1-10, Joshua 17:1-18, Joshua 18:1-28, Joshua 19:1-51 1. Introduction, Joshua 14:1-5 2. Inheritance of Judah, Joshua 14:6-15, Joshua 15:1-63 3. Inheritance of Ephraim, Joshua 16:1-10 4. Inheritance of half-tribe of Manasseh, Joshua 17:1-18 5. Survey of remaining land, Joshua 18:1-10 6. Inheritance of Benjamin, Joshua 18:11-28 7. Inheritance of Simeon, Joshua 19:1-9 8. Inheritance of Zebulun, Joshua 19:10-16 9. Inheritance of Issachar, Joshua 19:17-23 10. Inheritance of Asher, Joshua 19:24-31 11. Inheritance of Naphtali, Joshua 19:32-39 12. Inheritance of Dan, Joshua 19:40-48 13. Special inheritances, Joshua 19:49-51 D. Cities of Refuge, Joshua 20:1-9 E. Cities of the Levites, Joshua 21:1-45 F. Joshua's Farewell Messages, Joshua 22:1-34, Joshua 23:1-16, Joshua 24:1-28 1. To the two-and-a-half tribes, Joshua 22:1-34 2. To the rulers, Joshua 23:1-16 3. To the people, Joshua 24:1-28 G. The Death of Joshua, Joshua 24:29-33 Some Typical and Spiritual Lessons For Us

1. We need not entertain any doubts about the goodness and justice of God in dispossessing the Canaanites.

a. For God to have allowed them to remain in their abominations would have been an "insufferable affront to his righteousness." b. Leviticus 18:24-25 shows that they were simply reaping the fruit of their sowing.

2. Sin always hinders God's people in their pursuit of victory in any endeavor. (Joshua 6:1-27)

3. The God of Joshua was a personal, yet supernatural being, capable of performing the most awe-inspiring miracles (Cf. Joshua 3:14-17; Joshua 10:12-14).

4. The book reveals two great reasons why we fail to possess our possessions that God has given us.

a. Disobedience to God's commands (Joshua 23:15-16). b. Slackness in taking our possessions as seven tribes of Israel were (Joshua 18:3).

"Choose You This Day"

Joshua 24:1-33

Introduction

1. Joshua was old and advanced in years (Joshua 23:1). He was ready to go the way of all the earth (Joshua 23:14). 2. He bids farewell to the eastern tribes (Joshua 22:1-34); to the leaders (Joshua 23:1-16); and to all the people at Shechem (Joshua 24:1-33). 3. The purpose of this farewell speech is to get the people to resolve to serve God. 4. Joshua issued a challenge in Joshua 24:15 "Choose you this day whom you will serve... but as for me and my house we will serve the Lord." a. The wonderful influence of Joshua is seen in Joshua 24:32. b. There are some things about Joshua 24:15 we want to observe.

I. God Has Granted Us Certain Opportunities of Choice.

A. It is a wonderful blessing to have choices in life. There are several popular theories that minimize our ability to choose our destination. 1. The popular doctrine of fatalism. "What is to be will be, so why try." 2. The fatalist thinks there are no choices in life, that everything is fixed. But Joshua 24:15 refutes this theory. The Bible puts the responsibility of choice squarely upon the individual. 3. Deuteronomy 30:19-20; 1 Kings 18:21; Matthew 11:28; John 5:40 B. Some argue that human conduct is completely conditioned upon physical heredity and environment. 1. These may exert an influence but man can't blame these for his misconduct. 2. We must realize our responsibility and "cop out."

II. Notice the Time Element of Free Choice.

A. "Choose you this day..." The time element often has a bearing upon our opportunity of choice. Sometimes the passage of time closes some of the doors to free choice. B. 2 Corinthians 6:1-18; 2 Corinthians 2:1-17; Hebrews 4:7. Ecclesiastes 12:1.

III. What Are Some of the Choices That Are Open To Us?

A. Joshua challenged to choose which God we will serve. B. What gods are competing for our loyalty today? 1. Mammon -- Matthew 6:24 2. Pleasures of this world -- Hebrews 11:25 3. The Lord God of Heaven -- Matthew 6:33

03.07. Judges

Walking Thru The Bible

JUDGES

JUDGES

Author: There is no statement or implication about the authorship of this 21 chapter book. Inspiration does not give us this information and we have only a tradition attributing the book to Samuel.

Situation: The book is a continuation of the history of the Jews in Canaan after their God-led deliverance from Egypt and the conquest of the land by Joshua. It is a book about and to the children of Israel (Judges 1:1).

When Written: The date of the book of Judges can be set with fair accuracy. Since the book is a continuation of history following the book of Joshua it is obvious that it was written after the death of Joshua, or after 1421 BC.

It was written even later than this, for Judges 18:1; Judges 19:1 imply that there was a king in Israel at the time of writing. That would necessitate a date of 1095 BC or later. Based upon Judges 1:21; Judges 1:29, it is believed that the book was written about 1000 BC. That would be during the lifetime of Samuel and the reign of the kings. There is neither an inspired statement nor an implication as to the place of composition.

Why Written: The book of Judges is chiefly a history of the Jews under 13 of the 15 judges: Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elan, Abdon and Samson. Eli and Samuel are found in the book of First Samuel.

We see a cycle of four stages of behavior that the people of the time of the Judges continually repeated: (1) sin, (2) oppression, (3) repentance, and (4) deliverance. The book seems to have been written to give the Jews a history of their life in the promised land. However, the message that seems prominent is: Obey God and enjoy blessings; disobey God and suffer oppression. It is also seen that people can, and often do, depart from God. There has always been a need for someone like the judges to call God's people back to Him.

Lesson: Let us remember that we can fall from God's grace (cf. also Hebrews 12:15). May we realize that repentance is necessary when we fall and that repentance and obedience will bring deliverance.

Historical Outline

I. Social and Religious Decay after the Days of Joshua - Judges 1:1-36, Judges 2:1-23
1. Failures - Judges 1:1-36
2. Compromise, Departures, God's Anger - Judges 2:1-23
3. Heathen scourges, Religious-political cycles - Judges 3:1-4

II. Oppressions and Deliverers - Judges 3:5-31, Judges 4:1-24, Judges 5:1-31, Judges 6:1-40, Judges 7:1-25, Judges 8:1-35, Judges 9:1-57, Judges 10:1-18, Judges 11:1-40, Judges 12:1-15, Judges 13:1-25, Judges 14:1-20, Judges 15:1-20, Judges 16:1-31

1. Mesopotamians - 1. Othniel - Judges 3:5-11
2. Moabites- 2. Ehud - Judges 3:12-30
3. Philistines- 3. Shamgar - Judges 3:31
4. Canaanites - 4. Deborah - Judges 4:1-24, Judges 5:1-31
5. Barak - 5. Midianites- 6. Gideon - Judges 6:1-40, Judges 7:1-25, Judges 8:1-35, Judges 9:1-57, Judges 10:1-18
- ?. Abimelech (?) - 7. Tola - 8. Jair
6. Ammonites- 9. Jephthah - Judges 11:1-40, Judges 12:1-15
- 10. Ibzan -11. Elon -12. Abdon
7. Philistines-13. Samson - Judges 13:1-25, Judges 14:1-20, Judges 15:1-20, Judges 16:1-31
- 14. Eli - (1 Samuel) -15. Samuel - (1 Samuel)

III. Insets -- Incidents of the Judges Period - Judges 17:1-13; Judges 18:1-31; Judges 19:1-30; Judges 20:1-48; Judges 21:1-25

1. The State of Religion Depicted a. Religion of Micah and his house of gods - Judges 17:1-13 b. Religion of the Danites - Judges 18:1-31
2. The State of Social Life Depicted a. The outrage of Gibeah - Judges 19:1-30 b. Civil war - Judges 20:1-48 c. The plight of Benjamin - Judges 21:1-25

Applications and Lessons From the Book of Judges 1:1-36. Judges depicts a cycle of history often repeated:

- a. The people fall away from God (apostasy) b. God permits enemies to fall upon them (oppression) c. Under oppression the people repent and call upon God (repentance) d. God called out a leader to deliver (deliverance)

2. National decay and religious problems will always happen when "Every man does that which is right in his own eyes." (Judges 17:6; Judges 21:25).

- a. Today in our nation, every man largely does that which is right in his own eyes and national decay has set in. b. In religious circles no central source of authority is recognized. c. "No king in Israel" was the reason for the anarchy in Israel. God was still King, but wasn't recognized as such. That is our situation also today.

3. Difficulty led the Jews back to dependence upon God and with renewed dependence upon God they comprehended the need for repentance.

- a. Samson's cry was typical (Judges 16:28). b. Difficulties become avenues leading back to God.

4. God uses men to achieve His will.

- a. He raised up judges among the Jews. b. He raised up the apostles in first century. c. God's work needs god-fearing leaders.

5. "In his own eyes" is a trouble in the church today.

- a. The Jews sank lower and lower living to own desires. b. Christians sink lower-- living to own desires.

6. Like the Jews we have received a rich spiritual heritage.

- a. The generation after Joshua "which knew not the Lord, nor yet the works which he had done for Israel." (Judges 2:20) b. Our heritage began at Pentecost, Acts 2:42. c. What heritage will we pass on to younger generation?

7. Ruth's choice sets before us a great example (Ruth 1:16)

a. She chose the true God- "Thy God shall be my God" b. She chose the right path- "Whither thou goest I will go." c. She chose a godly home- "Where thou lodgest I will lodge." d. She chose godly associates- "Thy people shall be my people." e. She made a wise choice-- a personal choice-- a determined choice-- and she was rewarded for her choice.

03.08. Ruth

Walking Thru The Bible

RUTH

RUTH

Author: The 4 chapter book of Ruth does not contain the name of its author. Therefore, we cannot speak with any certainty, but most scholars think Samuel penned the book.

Situation: The book is another important part of Jewish history. It gives a link in the seed-line of the coming Christ. Perhaps this part of Jewish history pertaining to the coming Christ is most memorable because it is presented as a love story. There is pictured a loving husband, Elimelech, in a time of famine (Ruth 1:1), a loving wife who was supportive of her husband's move (Ruth 1:4), two loving sons, Mahlon and Chilion (Ruth 1:1-2) who became husbands (Ruth 1:4), and two loving daughters-in-law, Orpah and Ruth (Ruth 1:6-14).

However, the primary love story has to do with the love of Ruth for her mother-in-law (Ruth 1:14-22). The love was repaid with a husband, Boaz, and the blessing of bearing a child who would be in the seed-line of the Christ (Ruth 4:17-22). How this brief bit of history must have thrilled the Jews when they heard and read it.

When Written: The events of the book of Ruth took place during the period of the Judges (Ruth 1:1 says "when the judges ruled") and hence it's location in the Old Testament following that book. Ruth 4:17-22 gives an abbreviated genealogy from Pharez to David. David was the second of Israel's kings under the united kingdom (1 Samuel 9:27; 1 Samuel 10:1; 1 Samuel 15:1; 1 Samuel 15:12-13). Thus David had been born at the time the book was written down. With these facts we can date the writing of the book of Ruth to around 1100 BC. The last verses of the book date its composition in the days of Samuel whom we believe to have penned it by inspiration.

Why Written: There is no stated purpose within the book itself, however, we see one thing that is most important--information about the lineage of the Christ. God's providence is seen in His care for the seed through which Jesus would come. (Compare Matthew 1:5-6, "And Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king." Matthew goes on to show that Christ came through that line (cf. Matthew 1:16). What God has promised He is able and faithful to do.

New Testament Ties: Matthew 1:5 refers to Ruth 4:13-17 and so does Luke 3:31-32. The principles of family ties exemplified in Ruth are magnified in the second covenant. It serves as an example of God's love for the Gentiles also.

03.09. 1Samuel

Walking Thru The Bible 1 & 2 SAMUEL

AUTHOR: Much of these two books were written by the prophet whose name the books bear, Samuel. But not all of it could be authored by him, for it records his death and some subsequent events. 1 Chronicles 29:29-30 provides the information for us that the material in this time of Israel's history was recorded by Samuel, and the prophets Nathan and Gad who followed him.

Samuel was Judge, Prophet and Priest. He was a Levite, a descendant of Kohath (1 Chronicles 6:26; 1 Chronicles 6:33), and was not redeemed at birth but was dedicated to the Lord from his infancy (thus he belonged to God and God's use). Geographically he was an Ephraimite.

DATE: First Samuel begins with the birth of Samuel in about 1100 BC to the death of King Saul in 1010 BC. Second Samuel begins at that time frame and continues with Israel's history till the death of David in 970 BC.

STRUCTURE: The events of 1st and 2nd Samuel cover roughly 130 years. The lives of three great men of this period overlap in the first book. The prominent characters of FIRST SAMUEL are:

SAMUEL: The Last of the Judges-- 1 Samuel 1:1-28, 1 Samuel 2:1-36, 1 Samuel 3:1-21, 1 Samuel 4:1-22, 1 Samuel 5:1-12, 1 Samuel 6:1-21, 1 Samuel 7:1-17, 1 Samuel 8:1-22 **SAUL:**The First of the Kings-- 1 Samuel 8:1-22, 1 Samuel 9:1-27, 1 Samuel 10:1-27, 1 Samuel 11:1-15, 1 Samuel 12:1-25, 1 Samuel 13:1-23, 1 Samuel 14:1-52, 1 Samuel 15:1-35 **DAVID:**The Anointed Successor -- 1 Samuel 16:1-23, 1 Samuel 17:1-58, 1 Samuel 18:1-30, 1 Samuel 19:1-24, 1 Samuel 20:1-42, 1 Samuel 21:1-15, 1 Samuel 22:1-23, 1 Samuel 23:1-29, 1 Samuel 24:1-22, 1 Samuel 25:1-44, 1 Samuel 26:1-25, 1 Samuel 27:1-12, 1 Samuel 28:1-25, 1 Samuel 29:1-11, 1 Samuel 30:1-31, 1 Samuel 31:1-13 The book of SECOND SAMUEL is the "Book of David's Reign." It opens with David reigning in Judah immediately after Saul's death. The book closes just before David's death when he "was old and stricken in year." Its structure looks like this:

David's Triumphs-- 2 Samuel 1:27, 2 Samuel 2:1-32, 2 Samuel 3:1-39, 2 Samuel 4:1-12, 2 Samuel 5:1-25, 2 Samuel 6:1-23, 2 Samuel 7:1-29, 2 Samuel 8:1-18, 2 Samuel 9:1-13, 2 Samuel 10:1-19, 2 Samuel 11:1-27, 2 Samuel 12:1-31 **David's Troubles --** 2 Samuel 13:1-39, 2 Samuel 14:1-33, 2 Samuel 15:1-37, 2 Samuel 16:1-23, 2 Samuel 17:1-29, 2 Samuel 18:1-33, 2 Samuel 19:1-43, 2 Samuel 20:1-26, 2 Samuel 21:1-22, 2 Samuel 22:1-51, 2 Samuel 23:1-39, 2 Samuel 24:1-25

IMPORTANT CHARACTERS: Three great characters and many other important ones, are found in this time of Israel's history. We are probably more familiar with the stories of this part of the Old Testament than any other.

The stories of Eli, Samuel, Saul and David stand at the forefront, but also there are the stories of Saul's general Abner, and David's general Joab, and of Goliath, Jonathan and the rebellion of David's son Absalom against his father, and David and Bathsheba's sin which all occur within the

time frame of these two books of the Old Testament. There are many lessons to be learned from man's weakness and sin and God's love and forgiveness. We learn that obedience will be rewarded and disobedience will be severely punished.

OUTLINE: A more detailed outline of First Samuel would be:

1 Samuel 1:1-28, 1 Samuel 2:1-36, 1 Samuel 3:1-21, 1 Samuel 4:1-22, 1 Samuel 5:1-12, 1 Samuel 6:1-21, 1 Samuel 7:1-17, 1 Samuel 8:1-22, 1 Samuel 9:1-27, 1 Samuel 10:1-27, 1 Samuel 11:1-15, 1 Samuel 12:1-25 Judgeship of Samuel

1 Samuel 1:1-28, 2 Samuel 2:1-11 Birth and infancy of Samuel 1 Samuel 2:12-36, 1 Samuel 3:1-21 Childhood of Samuel 1 Samuel 4:1-22 Loss of the ark and end of Eli's house 1 Samuel 5:1-12, 1 Samuel 6:1-21, 1 Samuel 7:1-17 Captivity of the Ark 1 Samuel 8:1-22, 1 Samuel 9:1-27, 1 Samuel 10:1-27 Installation of Saul as Israel's first king 1 Samuel 11:1-15, 1 Samuel 12:1-25 Samuel's retirement

1 Samuel 13:1-23, 1 Samuel 14:1-52, 1 Samuel 15:1-35, 1 Samuel 16:1-23, 1 Samuel 17:1-58, 1 Samuel 18:1-30, 1 Samuel 19:1-24, 1 Samuel 20:1-42, 1 Samuel 21:1-15, 1 Samuel 22:1-23, 1 Samuel 23:1-29, 1 Samuel 24:1-22, 1 Samuel 25:1-44, 1 Samuel 26:1-25, 1 Samuel 27:1-12, 1 Samuel 28:1-25, 1 Samuel 29:1-11, 1 Samuel 30:1-31, 1 Samuel 31:1-13 Reign of Saul

1 Samuel 13:1-23, 1 Samuel 14:1-52 Early days of Saul's reign and victories 1 Samuel 15:1-35 God's rejection of Saul 1 Samuel 16:1-23 David chosen as Saul's successor 1 Samuel 17:1-58 David's meeting with Goliath 1 Samuel 18:1-30 Saul's reception of David into his court 1 Samuel 19:1-24 David's flight from Saul's court 1 Samuel 20:1-42 David's farewell to Jonathan 1 Samuel 21:1-15 David's flight from Saul to Gath 1 Samuel 22:1-23, 1 Samuel 23:1-29 Saul's reprisals against & pursuit of David 1 Samuel 24:1-22 Saul's life spared by David 1 Samuel 24:1-22, 1 Samuel 25:1-44, 1 Samuel 26:1-25 David's continued flight from Saul 1 Samuel 27:1-12 David's second flight to Gath 1 Samuel 28:1-25, 1 Samuel 29:1-11 Preparations for Saul's last battle 1 Samuel 30:1-31 David's return to Ziklag 1 Samuel 31:1-13 Saul's last battle, his and Jonathan's death.

Some Lessons For Us From The Book of 1 Samuel 1:1-28. From Eli, Samuel, and David we learn that it is possible for great men to fail as fathers.

2. From Saul we also learn that great advantages and remarkable opportunities do not guarantee success.

3. We learn that there is nothing that will take the place of obedience to God (1 Samuel 15:22).

4. The experiences of the past are recorded to provide lessons of warning and encouragement for the present (Romans 15:4).

03.10. 2Samuel

Walking Thru The Bible

2 SAMUEL

AUTHOR: Much of these 1 and 2nd Samuel were written by the prophet whose name the books bear, Samuel. But not all of it could be authored by him, for it records his death and some subsequent events. 1 Chronicles 29:29-30 provides the information for us that the material in this time of Israel's history was recorded by Samuel, and the prophets Nathan and Gad who followed him.

Samuel was Judge, Prophet and Priest. He was a Levite, a descendant of Kohath (1 Chronicles 6:26; 1 Chronicles 6:33), and was not redeemed at birth but was dedicated to the Lord from his infancy (thus he belonged to God and God's use). Geographically he was an Ephraimite.

DATE: First Samuel begins with the birth of Samuel in about 1100 BC to the death of King Saul in 1010 BC. Second Samuel begins at that time frame and continues with Israel's history till the death of David in 970 BC.

STRUCTURE: The events of 1st and 2nd Samuel cover roughly 130 years. The lives of three great men of this period overlap in the first book. The prominent characters of FIRST SAMUEL are:

SAMUEL: The Last of the Judges-- 1 Samuel 1:1-28, 1 Samuel 2:1-36, 1 Samuel 3:1-21, 1 Samuel 4:1-22, 1 Samuel 5:1-12, 1 Samuel 6:1-21, 1 Samuel 7:1-17, 1 Samuel 8:1-22 **SAUL:**The First of the Kings-- 1 Samuel 8:1-22, 1 Samuel 9:1-27, 1 Samuel 10:1-27, 1 Samuel 11:1-15, 1 Samuel 12:1-25, 1 Samuel 13:1-23, 1 Samuel 14:1-52, 1 Samuel 15:1-35 **DAVID:** The Anointed Successor -- 1 Samuel 16:1-23, 1 Samuel 17:1-58, 1 Samuel 18:1-30, 1 Samuel 19:1-24, 1 Samuel 20:1-42, 1 Samuel 21:1-15, 1 Samuel 22:1-23, 1 Samuel 23:1-29, 1 Samuel 24:1-22, 1 Samuel 25:1-44, 1 Samuel 26:1-25, 1 Samuel 27:1-12, 1 Samuel 28:1-25, 1 Samuel 29:1-11, 1 Samuel 30:1-31, 1 Samuel 31:1-13 The book of SECOND SAMUEL is the "Book of David's Reign." It opens with David reigning in Judah immediately after Saul's death. The book closes just before David's death when he "was old and stricken in year." Its structure looks like this:

David's Triumphs-- 2 Samuel 1:27, 2 Samuel 2:1-32, 2 Samuel 3:1-39, 2 Samuel 4:1-12, 2 Samuel 5:1-25, 2 Samuel 6:1-23, 2 Samuel 7:1-29, 2 Samuel 8:1-18, 2 Samuel 9:1-13, 2 Samuel 10:1-19, 2 Samuel 11:1-27, 2 Samuel 12:1-31 **David's Troubles --** 2 Samuel 13:1-39, 2 Samuel 14:1-33, 2 Samuel 15:1-37, 2 Samuel 16:1-23, 2 Samuel 17:1-29, 2 Samuel 18:1-33, 2 Samuel 19:1-43, 2 Samuel 20:1-26, 2 Samuel 21:1-22, 2 Samuel 22:1-51, 2 Samuel 23:1-39, 2 Samuel 24:1-25

IMPORTANT CHARACTERS: Three great characters and many other important ones, are found in this time of Israel's history. We are probably more familiar with the stories of this part of the Old Testament than any other.

The stories of Eli, Samuel, Saul and David stand at the forefront, but also there are the stories of Saul's general Abner, and David's general Joab, and of Goliath, Jonathan and the rebellion of David's son Absalom against his father, and David and Bathsheba's sin which all occur within the time frame of these two books of the Old Testament. There are many lessons to be learned from man's weakness and sin and God's love and forgiveness. We learn that obedience will be rewarded and disobedience will be severely punished. An Outline of Second Samuel:

2 Samuel 1:27, 2 Samuel 2:1-32, 2 Samuel 3:1-39, 2 Samuel 4:1-12, 2 Samuel 5:1-25, 2 Samuel 6:1-23, 2 Samuel 7:1-29, 2 Samuel 8:1-18, 2 Samuel 9:1-13, 2 Samuel 10:1-19, 2 Samuel 11:1-27, 2 Samuel 12:1-31 David's Triumphs

2 Samuel 1:27, 2 Samuel 2:1-32, 2 Samuel 3:1-39, 2 Samuel 4:1-12 David at Hebron (Civil war period) 2 Samuel 5:1-25, 2 Samuel 6:1-23, 2 Samuel 7:1-29, 2 Samuel 8:1-18, 2 Samuel 9:1-13, Sa 10:1-19, 2 Samuel 11:1-27, 2 Samuel 12:1-31 David King of all Israel at Jerusalem 2 Samuel 7:8-16 The Davidic Covenant 2 Samuel 8:1-18, 2 Samuel 9:1-13, 2 Samuel 10:1-19 David's reign at its highest - victory abounds 2 Samuel 11:1-27 David's great sin 2 Samuel 12:1-31 David's confession

2 Samuel 13:1-39, 2 Samuel 14:1-33, 2 Samuel 15:1-37, 2 Samuel 16:1-23, 2 Samuel 17:1-29, 2 Samuel 18:1-33, 2 Samuel 19:1-43, 2 Samuel 20:1-26, 2 Samuel 21:1-22, 2 Samuel 22:1-51, 2 Samuel 23:1-39, 2 Samuel 24:1-25 David's Troubles

2 Samuel 13:1-39, 2 Samuel 14:1-33 David has problems with his children 2 Samuel 15:1-37, 2 Samuel 16:1-23, 2 Samuel 17:1-29, 2 Samuel 18:1-33 Absalom's rebellion 2 Samuel 19:1-43, 2 Samuel 20:1-26, 2 Samuel 21:1-22, 2 Samuel 22:1-51, 2 Samuel 23:1-39, 2 Samuel 24:1-25 David is forgiven, his kingdom reestablished.

Some Lessons from the Book of 2 Samuel 1:1-27. In David we see something of how God providentially cares for those whose heart are set on him and who want to do His will.

2. From the time of Israel's civil war between generals Joab and Abner we learn a lesson about the folly of division (A house divided cannot stand).

3. There is a major lesson to be learned from David on the folly of fleshly lusts which war against the soul.

4. We can learn a great lesson on the proper attitude needed for the heart and how one must deal with sin in his life.

5. We learn that truly God's grace and mercy is great!

6. Other thought-provoking lessons to be learned:

a. David recognized the chief good even in his enemies (2 Samuel 2:33, 38). b. The contents of a prayer from a sincere and thankful heart (2 Samuel 7:18-29). c. The proper attitude in the death of a child (2 Samuel 22:1-51; 2 Samuel 23:1-39) d. The kind of friend that no one needs (2 Samuel 13:1-3). e. The feelings of old age (2 Samuel 19:35). f. When it is better to fall into God's hands rather than men's (2 Samuel 24:14).

David and Mephibosheth

2 Samuel 9:1-13

Introduction:

1. The story of David and Mephibosheth is one of the many fine stories in the Old Testament with a great lesson for us today (Romans 15:4).
2. It points out some of the finer virtues of a good character and emphasizes the value of good friendships and their effect in later life.
3. The background on the story of Mephibosheth (2 Samuel 4:1-12).

I. DAVID and MEPHIBOSHETH

1. David had a desire to remember for good Saul and Jonathan (2 Samuel 9:1) "Is there anyone left of the house of Saul that I may show him kindness for Jonathan's sake?"

a. Our thoughts in hours of quietness when alone show what we really are at heart. b. Do we fill our heart and dwell on mistreatment we have received from others? c. Do we look for opportunities to do good?

2. From David we see the power of sacred associations and friendship of the past.

a. Evidently this thought came upon David as he walked down memory lane and his soul was touched again by his memories of Jonathan's friendship. b. The power of good memories can have long lasting effect upon others.

II. FOR JONATHAN'S SAKE (2 Samuel 9:7)

1. Children may be blessed after their parents are gone by good deeds done to others.
2. Nothing could be done for Jonathan but that was no excuse for doing nothing. He could do the next best thing.
 - a. One person was overheard saying, "I don't know how I will ever be able to repay all the kindness shown me."

CONCLUSION:

1. Picture what David did "For Jonathan's Sake" for Mephibosheth. 2. Picture what God has done "For Jesus' Sake" for us. a. 2 Corinthians 4:5; Ephesians 4:32. 3. What if Mephibosheth had rejected David's love?

03.11. 1Kings

Walking Thru The Bible

1 KINGS

INTRODUCTION

First and Second Kings are just a continuation of the Books of Samuel. As their name suggests, they record the events of the reign of Solomon and then the succeeding kings of Judah and Israel. In the Hebrew Bible 1st and 2nd Samuel form one book, 1st and 2nd Kings form a second, and 1st and 2nd Chronicles form a third book.

Author: The Jews understood that the book was written by Jeremiah, and indeed there are many resemblances (cf. 2 Kings 24:18-20; 2 Kings 25:1-30 and Jeremiah 52:1-34).

Date: The books cover the time from Solomon's reign to the destruction of the temple and Jerusalem and the Babylonian captivity, a time span of about 400 years.

Background: First Kings begins with the death of David and the chapters 1-11 deal with the reign of Solomon. The nation divided into two kingdoms when Solomon died ca. 930 BC.

The northern kingdom (Israel) was made up by ten tribes and during its existence till 722 BC it had nine dynasties and 19 kings. It was sometimes called by the name of its leading tribe, Ephraim. The southern kingdom composed of two tribes was referred to by its leading tribe, Judah. It had only one dynasty (i.e., David's) and some 20 kings.

FIRST KINGS Central Message: Division Because of Disobedience.

Structure of First Kings:

I. The Forty-Year Reign of King Solomon 1 Kings 1:1-53, 2 Kings 2:1-46, 1 Kings 3:1-28, 1 Kings 4:1-34, 1 Kings 5:1-18, 1 Kings 6:1-38, 1 Kings 7:1-51, 1 Kings 8:1-66, 1 Kings 9:1-28, 1 Kings 10:1-29, 1 Kings 11:1-43

1.Solomon was the last king to reign over a united Hebrew kingdom. He was but a young man (1 Kings 3:7) when he became king. 2.Solomon prayed for wisdom and received it - 1 Kings 3:1-28 3.Builds temple of the Lord and dedicates it - 1 Kings 4:1-34, 1 Kings 5:1-18, 1 Kings 6:1-38, 1 Kings 7:1-51, 1 Kings 8:1-66, 1 Kings 9:1-28 4.Receives royal visitors and increases wealth - 1 Kings 10:1-29 5.Solomon's wives turn him from the Lord - 1 Kings 11:1-43

II. The First Eighty Years of Two Kingdoms 1 Kings 12:1-33, 1 Kings 13:1-34, 1 Kings 14:1-31, 1 Kings 15:1-34, 1 Kings 16:1-34, 1 Kings 17:1-24, 1 Kings 18:1-46, 1 Kings 19:1-21, 1 Kings 20:1-43, 1 Kings 21:1-29, 1 Kings 22:1-53

1.Immediately after the death of Solomon the division of the kingdom takes place and ten tribes in the north (referred to as ISRAEL) are led by Jeroboam-- and two tribes in the south, JUDAH,

remain loyal to Rehoboam, the son of Solomon. 2.The sins of Israel (1 Kings 12:24-33). Jeroboam built false centers of worship at Dan and Bethel to keep the people from going to Jerusalem to worship--and he made "priests of the lowest people, not of the sons of Levi." 3.There are two lines of Kings and during this 80-year period of 1st Kings Judah had four and Israel eight. All eight of Israel were evil. Two of Judah's kings (Asa and Jehoshaphat) were good kings and reign 66 of the 80 yrs. 4.Elijah and some of the events of his life - 1 Kings 17:1-24, 1 Kings 18:1-46, 1 Kings 19:1-21, 1 Kings 20:1-43, 1 Kings 21:1-29, 1 Kings 22:1-53 a.Fed by ravens and widow of Zarephath - 1 Kings 17:1-24 b.Challenges Baal prophets on Mt. Carmel - 1 Kings 18:1-46 c.Flees for life from Jezebel - 1 Kings 19:1-21 d.Anoints Elisha to be prophet in his place - 1 Kings 20:1-43 e.Rebuked Ahab for taking Naboth's vineyard - 1 Kings 21:1-29

Archaeological discoveries confirm the contents of 1st Kings. The invasion of Judah by Shishak in Rehoboam's reign (1 Kings 14:25) is proved by the inscription of Karnak. The strongholds of Solomon in Megiddo, Hazor, and Gezer (1 Kings 9:15-19) have been discovered. Omri, king of Israel (1 Kings 16:21-28) is mentioned on the Moabite Stone in 850 BC, and King Jehu is pictured on the Black Obelisk.

03.12. 2Kings

Walking Thru The Bible

2 KINGS

INTRODUCTION

First and Second Kings are just a continuation of the Books of Samuel. As their name suggests, they record the events of the reign of Solomon and then the succeeding kings of Judah and Israel. In the Hebrew Bible 1st and 2nd Samuel form one book, 1st and 2nd Kings form a second, and 1st and 2nd Chronicles form a third book.

Author: The Jews understood that the book was written by Jeremiah, and indeed there are many resemblances (cf. 2 Kings 24:18-20; 2 Kings 25:1-30 and Jeremiah 52:1-34).

Date: The books cover the time from Solomon's reign to the destruction of the temple and Jerusalem and the Babylonian captivity, a time span of about 400 years.

Background: First Kings begins with the death of David and 2 Kings 1:1-18, 2 Kings 2:1-25, 2 Kings 3:1-27, 2 Kings 4:1-44, 2 Kings 5:1-27, 2 Kings 6:1-33, 2 Kings 7:1-20, 2 Kings 8:1-29, 2 Kings 9:1-37, 2 Kings 10:1-36, 2 Kings 11:1-21 deal with the reign of Solomon. The nation divided into two kingdoms when Solomon died ca. 930 BC.

The northern kingdom (Israel) was made up by ten tribes and during its existence till 722 BC it had nine dynasties and 19 kings. It was sometimes called by the name of its leading tribe, Ephraim. The southern kingdom composed of two tribes was referred to by its leading tribe, Judah. It had only one dynasty (i.e., David's) and some 20 kings.

SECOND KINGS

Second Kings has been said to be "Hebrew history from the prophetic standpoint." In the period we meet such great prophets as Elijah, Elisha, Isaiah and Jeremiah who were "faithfully testifying of the moral foundation of the nation, vindicating the righteousness of God and rebuking sin and upholding the divine ideal to which God's people as a nation had been called."

Date: The history of 2nd Kings covers approximately 265 years. We see the kingdom of Israel coming to an end when its capital, Samaria, was destroyed by the Assyrians in 722 BC after lasting 250 years (2 Kings 17:1-41). The kingdom of Judah lasted nearly 150 years after Israel came to an end when Nebuchadnezzar destroyed Jerusalem in 586 BC (2 Kings 25:1-30).

Structure of Second Kings:

I. Elisha the prophet and his work - 2 Kings 1:1-18; 2 Kings 2:1-25; 2 Kings 3:1-27; 2 Kings 4:1-44; 2 Kings 5:1-27; 2 Kings 6:1-33; 2 Kings 7:1-20; 2 Kings 8:1-29; 2 Kings 9:1-37; 2 Kings 10:1-36; 2 Kings 11:1-21; 2 Kings 12:1-21; 2 Kings 13:1-21

1. Associated with Elijah in his last days - 2 Kings 1:1-18, 2 Kings 2:1-12 2. Performed many miracles in Israel - 2 Kings 2:12-25, 2 Kings 3:1-27; 2 Kings 4:1-44; 2 Kings 5:1-27; 2 Kings 6:1-33; 2 Kings 7:1-20; 2 Kings 8:1-29; 2 Kings 9:1-37; 2 Kings 10:1-36; 2 Kings 11:1-21; 2 Kings 12:1-21; 2 Kings 13:1-21 II. Alternating history and kings of the two nations described 1. The downfall of Israel (God gave reasons why in 2 Kings 17:1-41) a. Sinned against the Lord their God - 2 Kings 17:7 b. Walked in the statutes of the heathen - 2 Kings 17:8 c. "Did secretly those things that were not right against the Lord their God" - 2 Kings 17:9 d. Set up images, idols and high places - 2 Kings 17:10-12 e. Rejected the warning of the prophets - 2 Kings 17:13-14 f. Rejected statues and left commandments of God - 2 Kings 17:15-16 g. Offered their children as burnt offerings - 2 Kings 17:17 The nation Israel was carried into Assyrian captivity. 2. The downfall of Judah (Some Reasons why listed) a. Did more evil than the heathen nations about them (2 Kings 21:9; 2 Kings 21:11; 2 Kings 21:15) b. Manasseh shed innocent blood in Jerusalem - (2 Kings 21:16) The nation of Judah was carried in Babylonian captivity.

Some Practical Lessons From 1 Kings 1:1-53. David's advice to his son Solomon is good advice for every father to give his son, (1 Kings 2:1-3.) 2. Solomon prayed for wisdom just as we may, (1 Kings 3:5) James 1:5-7.

3. Solomon's apostasy stands as a warning today against marrying someone who does not have the same regards for God as we do, (1 Kings 11:4, 1 Kings 21:25).
4. Jeroboam introduces convenient religion to Israel and it has been with us ever since (1 Kings 12:28).
5. A warning against being deceived under the guise of religion is gained from the experience of the young prophet (1 Kings 13:18).
6. God's people must be completely on his side as the contest at Mt. Carmel shows, (1 Kings 18:17-21).
7. Children usually follow the example of their parents as Ahaziah followed Ahab and Jezebel, (1 Kings 22:51-53).

Some Practical Lessons From 2 Kings 1:1-18.

1. The essentially of doing what God says do is illustrated by Naaman, (2 Kings 5:1-14).
2. Our responsibility and opportunity is like that of the four lepers who had good tidings that needed to be told, (2 Kings 7:1-9).
3. It is dangerous to trust in "bruised reeds," (2 Kings 18:21).
 - a. Power, money, "doctrines of men", etc.
4. "What have they seen in thine house?" (20:15).
5. Second Kings is valuable in teaching great moral lessons as backed up an illustrated in history.

Lessons from Naaman the Leper

2 Kings 5:1-14

Introduction

1. Naaman was "a captain," "a great man," "honorable," "BUT he was a leper."

I. SOME THINGS ABOUT LEPROSY 1.It was a loathsome disease. (A description) 2.It was a contagious disease. 3.It was a deceptive disease. 4.It was a disease not inherited, but acquired. 5.It was a disease that had a tendency to increase. 6.It was a disease incurable except by the power of God.

II. AN ANALOGY BETWEEN LEPROSY AND SIN 1.It is loathsome (Ezekiel 18:20) 2.Sin is contagious (1 Corinthians 5:6; 1 Corinthians 15:33) 3.Sin is deceptive (Hebrews 3:12-13) 4.Sin is not inherited, but acquired (Ezekiel 18:20; Ezekiel 28:15) 5.Sin has a tendency to increase (James 1:15) 6.Sin is incurable except by the power of God. (Hebrews 9:22; John 14:6; Acts 4:12; 2 Timothy 2:10) III. NAAMAN WAS KEPT FROM BEING CLEANSED AT FIRST:

1.Because he got mad (2 Kings 5:11-12) 2.Because he had pride (2 Kings 5:13) 3.Because he was prejudice (2 Kings 5:11) 4.Because he wanted something sensational to happen (2 Kings 5:11; 2 Kings 5:13) 5.Because of the Jordan (2 Kings 5:12) IV. NAAMAN HUMBLER HIMSELF TO OBEY 1.2 Kings 5:12

Conclusion:

1.What was the secret of Naaman's obedience? 2.The same thing must be true of sinners today. 3.Will you manifest the same kind of faith as Naaman had? Enough to take God at His word? Enough to obey God?

03.13. 1Chronicles

Walking Thru The Bible 1 & 2 CHRONICLES

INTRODUCTION

In the Hebrew Bible these two books formed a single work but the Greek translation (The Septuagint, or LXX) divided it into two books because of their length and the limitation of the length of the scrolls onto which they were copied.

AUTHOR & DATE: Jewish tradition attributes the authorship of Chronicles to Ezra saying that wrote of the history of Judah down "unto his time." The Bible doesn't tell us who wrote Chronicles, but from 1 Chronicles 3:19-21 and 2 Chronicles 36:22-23 it is evident the books could not have been written before Ezra's time. Therefore, conservative scholarship dates the Chronicles in the latter half of the fifth century B.C., probably between 450-425.

OVERVIEW: In one quick span, from Adam to Nehemiah, the Chronicles give us the main genealogies of the Israelite nation, and the main events of the Davidic kingdom down to the Babylonian exile. They cover practically the same ground as Second Samuel and the two books of Kings. However, they are not a mere repetition of those books. The first books give us history from the viewpoint of the prophets, while Chronicles give us history from the viewpoint of the priests. The former books look more intently at the political side of things, the Chronicles from God's view. For example, the revival under Hezekiah is given three verses in Kings, and three chapters in Chronicles.

Six of the nine chapters telling of Solomon's time are devoted to Temple matters. A.T. Pierson observed:

While much contained in the Books of Kings is repeated or restated in the Chronicles, much is omitted because it is foreign to the author's purpose. But whatever bears on the temple, its preservation and restoration, the purity of its worship, the regularity and orderliness of its services; whatever makes idolatrous rites or relics hateful, or lifts God to his true throne in the hearts of the people, is here emphasized.

OUTLINE of FIRST CHRONICLES

I. Genealogical Material - (1 Chronicles 1:1-54, 1 Chronicles 2:1-55, 1 Chronicles 3:1-24, 1 Chronicles 4:1-43, 1 Chronicles 5:1-26, 1 Chronicles 6:1-81, 1 Chronicles 7:1-40, 1 Chronicles 8:1-40, 1 Chronicles 9:1-44) II. The Rule of David - (1 Chronicles 10:1-14, 1 Chronicles 11:1-47, 1 Chronicles 12:1-40, 1 Chronicles 13:1-14, 1 Chronicles 14:1-17, 1 Chronicles 15:1-29, 1 Chronicles 16:1-43, 1 Chronicles 17:1-27, 1 Chronicles 18:1-17, 1 Chronicles 19:1-19, 1 Chronicles 20:1-8, 1 Chronicles 21:1-30, 1 Chronicles 22:1-19, 1 Chronicles 23:1-32, 1 Chronicles 24:1-31, 1 Chronicles 25:1-31, 1 Chronicles 26:1-32, 1 Chronicles 27:1-34, 1 Chronicles 28:1-21, 1 Chronicles 29:1-30) A. The conquests of David - 1 Chronicles 10:1-14, 1 Chronicles 11:1-47, 1 Chronicles 12:1-40, 1 Chronicles 13:1-14, 1 Chronicles 14:1-17, 1 Chronicles 15:1-29, Ch 16:1-43,

1 Chronicles 17:1-27, 1 Chronicles 18:1-17, 1 Chronicles 19:1-19, 1 Chronicles 20:1-8, 1 Chronicles 21:1-30 B.Preparations for the Lord's Temple - 1 Chronicles 22:1-19, 1 Chronicles 23:1-32, 1 Chronicles 24:1-31, 1 Chronicles 25:1-31, 1 Chronicles 26:1-32, 1 Chronicles 27:1-34, 1 Chronicles 28:1-21, 1 Chronicles 29:1-30 LESSONS from 1 Chronicles 1:1-54.

1. We see the tragic picture of what a man's unfaithful to God can do to himself and his family (Saul) --1 Chronicles 10:13-14.
2. We see that a man's noble idea can be overruled by God for His purpose (when David wanted to build God a Temple) -- 1 Chronicles 17:1 ff.
3. We see the importance of preparation -- 1 Chronicles 22:2 ff (1 Chronicles 22:5).
4. Like David was concerned for the Ark of God, so we should always be concerned for the church of our Lord and its welfare --1 Chronicles 17:1 ff.
5. We see that we must honor even what we may think are the most insignificant laws of God (cf. ignoring the simple rule about the Levites carrying the ark on their shoulders cost Uzza his life)-- 1 Chronicles 13:7-10; 1 Chronicles 15:2.
6. May we ever worship the LORD in the beauty of holiness, 1 Chronicles 16:29 (see margin notes).
7. No man sins without affecting those around him adversely, 1 Chronicles 21:7; 1 Chronicles 21:14.
8. We should not try to make our sacrifices "cheap" before the Lord -- 1 Chronicles 21:22-25.
9. We are only stewards of what God gives to us -- 1 Chronicles 29:14.
10. Let us never forget that our days on the earth are as a shadow and that there is no abiding -- 1 Chronicles 29:15.
11. Every parent should pray for his children as did David for Solomon, "give ... my son a perfect heart, to keep thy commandments, thy testimonies and thy statutes and to do all these things...." 1 Chronicles 29:19. The Sin of the Census 1 Chronicles 21:1-8

Introduction 1.David commands Joab and the army to make the census.

2.Joab objects, but does so reluctantly. (9 months, 20 days) a.In Israel 1,100,000 "valiant men that drew the sword." b.In Judah 470,000 "valiant men that drew the sword." (This is a tip-off that it was purely a military census.)

3.God arranges punishment by choice: Three years of famine; or "three months before thy foes"; or three days' pestilence. (The last was chosen and 70,000 of the valiant men died.) I. DAVID'S SIN A.Rejects God's rule and provision for his own course of action.

B. Comes to rely on material numbers rather than on God -- (Cf. 1 Samuel 17:45-46).

C. Nature of the census considers the people of God to be but units in a military machine.

D. Such a census in a time of peace could mean only a plan for aggressive war. God's people were to have a home, but not to be marauders. See the punishment-- David's price was in his army-- that is where he was hit.

II. APPLICATION TO AMERICA TODAY

A. Just as David was over-confident after his victories we need to beware of consequences of our quick success in the Persian Gulf. In America's finest hours our reliance was on the greatest of right, rather than on might.

B. On what is America relying today? God or armaments? Are we counting on our "rightness" or our 'right weapons.' Luke 12:21

III. APPLICATION TO THE CHURCH IN THE PAST

A. The church had great power in the days of numerical weakness-- eleven men against the world! (Acts 2:1-47)

B. Lost out when she proudly counted emperors and armies in her ranks. Darkest days when she had armies and great political power. (Exodus 23:2)

IV. APPLICATION TO THE CHURCH TODAY

A. As in first century and restoration movement, we had no power in numbers but depended on the power of the Word-- we know it, believe it, teach it. (Hebrews 4:12)

B. Do we rely on numbers, wealth, buildings, etc, or on the WORD of God; knowing it, believing it, & teaching it?

III. History of Judah to the Captivity 2 Chronicles 11:1-23, 2 Chronicles 12:1-16, 2 Chronicles 13:1-22, 2 Chronicles 14:1-15, 2 Chronicles 15:1-19, 2 Chronicles 16:1-14, 2 Chronicles 17:1-19, 2 Chronicles 18:1-34, 2 Chronicles 19:1-11, 2 Chronicles 20:1-37, 2 Chronicles 21:1-20, 2 Chronicles 22:1-12, 2 Chronicles 23:1-21, 2 Chronicles 24:1-27, 2 Chronicles 25:1-28, 2 Chronicles 26:1-23, 2 Chronicles 27:1-9, 2 Chronicles 28:1-27, 2 Chronicles 29:1-36, 2 Chronicles 30:1-27, 2 Chronicles 31:1-21, 2 Chronicles 32:1-33, 2 Chronicles 33:1-25, 2 Chronicles 34:1-33, 2 Chronicles 35:1-27, 2 Chronicles 36:1-16 (With cycles of declines, apostasies and reforms)
 A. Reform under Jehoshaphat (25 yrs) 2 Chronicles 17:1-19, 2 Chronicles 18:1-34, 2 Chronicles 19:1-11, 2 Chronicles 20:1-37
 B. Reform under Joash (40 yrs) 2 Chronicles 25:1-28, 2 Chronicles 26:1-23, 2 Chronicles 27:1-9, 2 Chronicles 28:1-27
 C. Reform under Hezekiah (29 yrs) 2 Chronicles 29:1-36, 2 Chronicles 30:1-27, 2 Chronicles 31:1-21, 2 Chronicles 32:1-33
 D. Reform under Josiah (31 yrs) 2 Chronicles 34:1-33, 2 Chronicles 35:1-27

IV. The Captivity (2 Chronicles 36:17-23) SOME LESSONS from 2 Chronicles 1:1-17.

1. If any man lack wisdom, let him ask of God -- 2 Chronicles 1:9-10 (James 1:5)
2. The Most High dwelleth not in temples made with hands -- 2 Chronicles 2:6 (Acts 7:48)
3. In building the temple, Solomon had a divinely given pattern to go by. In building the Lord's church we have a divine pattern in the New Testament -- 2 Chronicles 28:11-12, 2 Chronicles 28:19:28:11-12,19 (Hebrews 8:5).
4. In Solomon's day, Jerusalem in Palestine was God's chosen city, today His Church is his heavenly Jerusalem -- (Hebrews 12:22).
5. God faithfully kept His promises to David and will keep His promises to us today (Hebrews 13:5)
6. If God's people will humble themselves and pray and seek His face and turn from their wicked ways, God will hear their prayer and forgive their sins-- 2 Chronicles 7:14.
7. Rehoboam was not the last young fool in a seat of power -- 8. "Fight ye not against the LORD... for ye shall not prosper" -- 2 Chronicles 13:12.
9. "The LORD is with you while you are with him..." -- 2 Chronicles 15:2
10. "The eyes of the LORD run to and fro throughout the whole earth ... -- 2 Chronicles 16:9. (In this we see God's omniscience and omnipresence.)
11. We need public leaders who would encourage the public reading of the Word of God as did Jehoshaphat -- 2 Chronicles 17:6-9
12. Just as Uzziah was punished for ignoring God's laws regarding worship so will men today -- 2 Chronicles 16:1-21.
13. God can give a nation victory or defeat without the use of modern armaments -- 2 Chronicles 32:20-22.
14. Give the Lord 10,000 young men who seek the Lord in their teens like Josiah and it will change the world enormously -- 2 Chronicles 34:3.

15. How strange that the word of God can be lost in His temple, but it is evident today -- 2 Chronicles 34:14. all about us
16. Nothing will reform and purify a people like the reading and study of God's Chronicles 34:29-32. word -- 2
17. When the people mock and despise God's messengers, they leave God no recourse but judgment -- 2 Chronicles 36:15-16.
18. What God foretold by His prophets came true, not a word of it failed -- 2 Chronicles 36:21.
19. God breaks down sinful nations, but He also raises up those who repent -- 2 Chronicles 36:22-23.
20. Nations are judged in time, individuals will be judged in eternity.

Think how much poorer we would be if we did not have the Chronicles to tell us about God's work with His chosen people.

03.15. Ezra

Walking Thru The Bible

EZRA

INTRODUCTION

The book of Ezra belongs to the period of Jewish history following the Babylonian Captivity. As there were three stages to the deportation of Judah into captivity so also there were three stages to their "return" from Babylon. Ezra records two of the "returns" from Babylon and Nehemiah records the third "return." Return #1 led by Zerubbabel Ezra 1:1-11; Ezra 2:1-70; Ezra 3:1-13; Ezra 4:1-24; Ezra 5:1-17; Ezra 6:1-22 Return #2 led by Ezra Ezra 7:1-28; Ezra 8:1-36; Ezra 9:1-15; Ezra 10:1-44 Return #3 led by Nehemiah Nehemiah 1:1-11; Nehemiah 2:1-20; Nehemiah 3:1-32; Nehemiah 4:1-23; Nehemiah 5:1-19; Nehemiah 6:1-19; Nehemiah 7:1-73; Nehemiah 8:1-18; Nehemiah 9:1-38; Nehemiah 10:1-39; Nehemiah 11:1-36; Nehemiah 12:1-47; Nehemiah 13:1-31 An easy way to remember their tasks is to remember that all three were rebuilders following the time of captivity. Zerubbabel rebuilt the temple; Ezra was a priest who rebuilt the people; and Nehemiah rebuilt Jerusalem's walls. THE FIRST RETURN UNDER ZERUBBABEL Ezra 1:1-11, Ezra 2:1-70, Ezra 3:1-13, Ezra 4:1-24, Ezra 5:1-17, Ezra 6:1-22 1.RETURN (Ezra 1:1-11, Ezra 2:1-70, Ezra 3:1-13)

Ezra 1:1-11. The policy of the Babylonian kings had been to destroy the national spirit of the people they conquered by deporting them to different. But the Medo-Persians under Cyrus repatriate the exiled people to their homelands. Ezra 1:5-11 records the preparations of a group of Jews to return. Those returning received enthusiastic support from the rest of the Jewish community. They were given gold, silver, and beasts of burden for the journey. Ezra 2:1-70 registers that some 42,360 Israelites, plus their 7,337 servants, returned to rebuild the temple well supplied. The leader of the first group was Zerubbabel (or Sheshbazzar Ezra 5:16).

Ezra 3:1-13. First, they erected an altar and reinstated the sacrifices that God had prescribed and began to lay the foundation of the new temple.

As soon as the foundation was finished they called the people together to celebrate. The Bible says that "with praise and thanksgiving they sang to the Lord: 'He is good: His love to Israel endures forever'" (Ezra 3:11). These shouts of joy were mingled with tears, as the older men remembered the glory of Solomon's temple. But the shouts of joy and tears could not really be distinguished; the celebration was so great that only triumph rang through.

2. REQUEST (Ezra 4:1-2)

With only the foundation laid, almost immediately opposition arose. The people then living in the land made request that they be allowed to have a part in the rebuilding of the temple. "Let us help you build," they said, "because, like you, we seek your God and have been sacrificing to Him since the time of Esarhaddon king of Assyria, who brought us here" (Ezra 4:2).

3. REJECTION (Ezra 4:2)

The request by the "people of the land" was flatly refused. "You have no part with us," Zerubbabel and Jeshua and the other leaders replied. These were not people of Abraham's line and were not children of the covenant.

4. RESISTANCE (Ezra 4:4-5)

The reply angered these Samaritans (a name that these "strangers" carried on into the New Testament period). Their opposition was so successful that for 16 years the temple remained no more than a foundation!

5. RETREAT (Ezra 4:24)

During the years of opposition the Jews built homes for themselves and planted fields and laid out vineyards. But they didn't prosper despite all their hard work. They had permitted opposition to divert them from their commitment to God and their initial enthusiasm for the Lord had drained from their hearts.

6. RESTART (Ezra 5:1-2)

On September 1, 20 BC, the prophet Haggai recalled Judah to the task of building the temple. In their efforts to meet material needs the people had forgotten their spiritual values. New opposition to the rebuilding is detailed in Ezra 6:3-12. But King Darius' search revealed the authorization of Cyrus for the project and he ordered the Samaritans to let the work alone (Ezra 6:7) and for the project to be paid for out of state taxes (Ezra 6:8).

7. REBUILT (Ezra 6:14-16)

In a series of jolting exhortations, Haggai, joined by the prophet Zechariah, stirred the people of Israel to action. Once again Zerubbabel and Jeshua led the people to build. Within four years the restored temple stood on the site of the temple which had been destroyed by Nebuchadnezzar in 586 BC. It was now 516 BC, or twenty years after their first return from Babylonian exile. The seventy years desolation of Solomon's temple foretold by Jeremiah had passed. With the temple rebuilt, Israel was once again officially be worshipping in the Promised Land.

Interval Activities The events of the book of Esther occur between Ezra 6:1-22 and Ezra 7:1-28 of Ezra. THE SECOND RETURN FROM CAPTIVITY -- Ezra 7:1-28, Ezra 8:1-36 1. Ezra And the Second Return to Jerusalem - Ezra 7:1-10

Ezra plans his return and establishes his authority as a priest and teacher by tracing his lineage back to Aaron (Ezra 7:10). He was a "skilled scribe" of the Law, a trained teacher who had "set his heart to seek the law of God and to do it, and to teach in Israel" the statues and ordinances of the Law (Ezra 7:10). A fresh start for God's people could be found only in a return to God's Word.

2. The Circumstances Prompting the Return - Ezra 7:11-28

Ezra and the people praised God "who put such a thing as this in the king's heart" and gathered at the departure point on the river (or canal) of Ahava.

3. The List of Those Returning - Ezra 8:1-14 4. The Details of the Journey and Arrival - Ezra 8:15-36 REBUILDING THE PEOPLE - Ezra 9:1-15; Ezra 10:1-44

The people returned so they would be able to worship God according the Law. However, many still had the tendency to wander away from the words of God written by Moses.

1. Sins of Intermarriage Reported Ezra 9:1-4

Within five months of Ezra's return a major problem is uncovered regarding the spiritual life of many Jews. The Jewish leaders report that some Israelites had been involved with their pagan neighbors' detestable practices brought on by marrying Gentiles wives. One of God's major prohibitions was that His people were not to marry outsiders (Exodus 34:11-16; Deuteronomy 7:1-4). Ezra 9:3-4 Ezra was appalled because of the people's sin. He knew that it was for such sins that Israel had gone into captivity (Ezra 9:7).

2. Ezra's Prayer to God Ezra 9:5-15

Deeply shaken, Ezra tore his clothing and hair-- went to the temple-- fell on his knees to the Lord in prayer.

3. The People's Confession of Sin - Ezra 10:1-44

Some felt there was still hope for Israel and called for the people to make a covenant before God to divorce the foreign women and send them away with their children. This was to be done "according to the Law." It took three months for all the marriages to be examined. Each case was judged individually so that justice would be done. By this action the community was not saying that divorce was good, it was a matter of following God's Law about the need for religious purity among God's people. The message of the book of Ezra is clear. In order for the people to be in right fellowship with God, it was absolutely necessary for them to have proper temple worship (Ezra 1:1-11; Ezra 2:1-70; Ezra 3:1-13; Ezra 4:1-24; Ezra 5:1-17; Ezra 6:1-22) and to live according to God's Word (Ezra 7:1-28; Ezra 8:1-36; Ezra 9:1-15; Ezra 10:1-44).

What To Do With Your Religion

Ezra 7:10

Introduction

1. One summer a young teenager in Cincinnati was invited to Fort Hill Christian Youth Camp and there he became a Christian. When he returned he came to see me and said, "I've become a Christian, Now what do I do?"

2. That's the same question many people are asking? When you 'get' religion, What do you do with it? Some helpful suggestions can be found in Ezra 3:1-13.

3. Note Ezra's background. A descent of Aaron; expert instructor in the Scriptures, a godly man. He enjoyed many blessing, some which went all the back to a godly grandfather!

4. Our text reveals three things Ezra did with his Religion:

I. HE STUDIED IT

1. Ezra 7:10 a. Note the New American Standard Version; "Set his heart to study the Law of the Lord"

2. Doctors report how crucial a balanced diet is to good health. That is true spiritually. It is important to have some "method" of study and reading.

a. One can't learn about God in one day! One doesn't acquire spiritual maturity in one day! b. The key is to spend time with God's Word.

3. Three reasons why new Christians fail in their new life.

II. HE SHOWED IT

1. Knowledge is never an end in itself, but must always find practical expression in our lives.

2. Ezra "practiced it." Ezra 7:10

3. Albert Schweitzer explained why he chose to bury his life in Africa, "because I wanted my life to be an argument for what I believed in."

4. The expression, "If you went on trial for being a Christian, would there be enough evidence to convict you?"

III. HE SHARED IT

1. "Ezra set his heart...to teach His statutes and ordinances in Israel" (Ezra 7:10).
Matthew 28:19

2. June, 1981 Frascati Italy; & Texas Mamma, Mamma, when are you coming?"

3. The cry of a dying world!

4. The Gospel is the "Good News!" Acts 5:42 a. Good news of Truth and forgiveness!

03.16. Nehemiah

Walking Thru The Bible

NEHEMIAH

INTRODUCTION AUTHOR:

The author of the book is Nehemiah himself. Much of the book is a first-person account of the circumstance surrounding his return to Jerusalem. Nothing is known about Nehemiah's early years or family background except that his father's name was Hachaliah (Nehemiah 1:1) and that he had a brother named Hanani (Nehemiah 1:2). Nehemiah lived in Persia and had risen to a position of prominence in his pagan environment. He was serving King Artaxerxes as his personal cupbearer (Nehemiah 1:11, Nehemiah 2:1). This important position in the king's court gives insight into Nehemiah's life and character. A mighty monarch such as the king of Persia would select for that position a man who was wise and discreet, and consistently honest and trustworthy. Nehemiah's position alone reveals much about his intellectual capabilities and emotional maturity.

DATE:

The book covers about a 12 year period of Nehemiah's first term as governor (Nehemiah 1:1-11, Nehemiah 2:1-20, Nehemiah 3:1-32, Nehemiah 4:1-23, Nehemiah 5:1-19, Nehemiah 6:1-19, Nehemiah 7:1-73, Nehemiah 8:1-18, Nehemiah 9:1-38, Nehemiah 10:1-39, Nehemiah 11:1-36, Nehemiah 12:1-47). Nehemiah returned to the King's service in Persia for an unknown number of years and then return for a second time as governor (Nehemiah 13:1-31). Nehemiah probably wrote his book name soon after all the events were completed. This means the book was written about 430 BC or shortly thereafter.

PURPOSE:

A great revival had taken place upon Ezra's arrival, but we again find the people in a very depressed condition. The temple had been rebuilt by Zerubbabel, beautified by Ezra, but the people are persecuted by their adversaries and unable to rebuild the wall of the city (Nehemiah 1:3). They are in "great affliction and reproach." Ezra is still present as a priest and teacher but now Nehemiah comes as governor with official instructions to rebuild the city (Nehemiah 2:5). The first step is to rebuild the wall (Nehemiah 2:17). The book tells how, under Nehemiah, the walls are rebuilt and the people revived.

OVERVIEW OF THE BOOK OF NEHEMIAH

I. Nehemiah Returns and Rebuilds the Wall-- Nehemiah 1:1-11, Nehemiah 2:1-20, Nehemiah 3:1-32, Nehemiah 4:1-23, Nehemiah 5:1-19, Nehemiah 6:1-19

Nehemiah 1:1-11 Parts of the book are in the first person, being direct quotations from Nehemiah's official reports. Nehemiah learns of the affliction of his people in Judah.

Note: Nehemiah was a man of prayer, patriotism, action, courage, and perseverance. His first impulse always was to pray (Nehemiah 1:4, Nehemiah 2:4, Nehemiah 4:4, Nehemiah 4:9, Nehemiah 6:9, Nehemiah 6:14). He spent 4 months in prayer before making his request to the king (Nehemiah 1:1, Nehemiah 2:1).

Nehemiah 2:1-20 Nehemiah is sent to Jerusalem and makes his plans. Nehemiah 3:1-32 Building of the wall and gates.

Note: "Stairs that go down from the city of David" (Nehemiah 3:15) "bend in the wall" (Nehemiah 3:25) "tower that stands out" (Nehemiah 3:26) are remains that may be clearly detected today.

Nehemiah 4:1-23 The old-time enemies of the Jews bitterly opposed the rebuilding of the wall. They mobilized their armies and marched against Jerusalem. But Nehemiah, with faith in God, skillfully arming and arranging his men drove straight ahead with the work day and night. Nehemiah 5:1-19 The work hindered by internal selfishness and greed that Nehemiah had to correct. Nehemiah 6:1-19 The wall was finished in a remarkable 52 days and Jerusalem was again a fortified city.

II. Spiritual Revival (Nehemiah 7:1-73, Nehemiah 8:1-18, Nehemiah 9:1-38, Nehemiah 10:1-39)

Nehemiah 7:1-73 & Nehemiah 8:1-18 After the wall was built, Nehemiah and Ezra gathered the people together to organize their national life. Nehemiah 7:1-73 is about the same as Ezra 2:1-70 giving a list of those who had returned to Jerusalem with Zerubbabel.

Then for seven days every day from early morning till midday Ezra and his helpers "opened the Book of the Law, and read in the Law of God, distinctly, and gave the sense, so that the people understood the reading." This public reading and exposition of God's Book brought a great wave of repentance among the people, a great "revival" and a solemn covenant to keep the Law, as noted in Nehemiah 9:1-38 & Nehemiah 10:1-39.

Nehemiah 9:1-38 & Nehemiah 10:1-39 In deep penitence and great earnestness, they "made a sure covenant, and wrote it, and sealed it, and entered into an oath and curse, that they would walk in God's Law" (Nehemiah 9:38, Nehemiah 10:29). Note the seven provisions of this covenant: (1) not to marry heathens, Nehemiah 10:30; (2) to observe the Sabbath, Nehemiah 10:31 a; (3) to observe the Sabbatic year, Nehemiah 10:31 b; (4) to pay temple tax; Nehemiah 10:32-33. (5) to supply wood for temple altar, Nehemiah 10:34; (6) to give the priests and Levites their due, Nehemiah 10:35-38; (7) not to forsake God's house, Nehemiah 10:39.

III. Reforming the Nation -- Nehemiah 11:1-36, Nehemiah 12:1-47, Nehemiah 13:1-31 Nehemiah 11:1-36 Provision made to bring one-tenth of the population into the city to live.

Nehemiah 12:1-47 The dedication of the wall.

(Apparently after this Nehemiah returns to Shushan; then returns to Judah a second time as governor in Nehemiah 13:1-31).

Nehemiah 13:1-31 Corrections of laxation about tithes, Sabbath, and marriages. (Note: The book of Malachi appears to be contemporary with Nehemiah's second term as governor.)

IMPORTANT LESSONS FROM NEHEMIAH

Nehemiah stands as perhaps the greatest book every written about leadership. From the book we learn the principles that every leader must strive to emulate, whether it is concerning "leadership" in the home; the church; the community; or the nation!

1.Nehemiah shows us how to plan-- 2.Nehemiah teaches us how to organize-- 3.Nehemiah teaches how to integrate the duties of various people.

4. Nehemiah shows the importance (and how) of motivating people.

One dominating feature of the book is prayer and its factor in our daily life. Not only does this book teach about prayer in a practical way, but the book contains the longest prayer in the Bible. When You Get Busy for God

Nehemiah 4:1-23

Introduction:

1. What should you do when trouble confronts you at every turn?
2. Committing our lives to God does not remove us from the reality of problems in life.
3. When one gets busy for God opposition will inevitably raise its head. Nehemiah discovered that truth. Nehemiah 4:1-23.

a.Who was Nehemiah? [See "Walk Thru Nehemiah."] b.His name means "the comfort of the LORD."

4. Nehemiah had opposition from without, Nehemiah 4:1-6. But even more discouraging was the opposition from within, Nehemiah 4:11-14.
5. Nehemiah was confronted by obstacles as he sought to accomplish the work God called him to do yet his is a success story (Nehemiah 6:15).

NOTE THE KEY ELEMENTS TO HIS SUCCESS:

I. PRAYER

1. When you get busy for God and opposition comes, the first ingredient that will lead to success is intercession (Nehemiah 4:9).
2. Nehemiah looked up before he launched out. He prayed before he proceeded. Intercession preceded interaction.

II. PERSPIRATION

1. When you get busy for God and opposition comes, the second ingredient that will lead to success is work. Notice Nehemiah's initiative in Nehemiah 4:9.
2. Intercession is not a substitution for initiative, but only a prelude to it, for the Bible says "the people had a mind to work" (Nehemiah 4:6).
3. Our devotional life and practical life must always move together. They are like two hands on the clock. One person said, "I pray as if everything depended on God. Then I work as if

everything depended on me." Prayer and perspiration go together.

III. PRAISE

1. Nehemiah arose and spoke to the people about the power of God ("remember the Lord who is great and awesome") and about the purpose of their work (Nehemiah 4:14).

2. He motivated the people by positive affirmation.

CONCLUSION: When you get busy for God, trouble is going to come. Expect it. Through prayer, perspiration, and praise you can turn those stumbling blocks into stepping stones. Trouble can be transformed into triumph.

How are you facing your troubles?

03.17. Esther

Walking Thru The Bible

ESTHER

INTRODUCTION

AUTHOR: It is considered possible that Mordecai was the author of the book ("And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far," Esther 9:20). The Hebrew is similar to that of Ezra and Nehemiah.

RECIPIENTS: The book seems to be especially designed for the Jews of the dispersion in the various parts of the Persian empire (Esther 9:20). (See Purpose)

DATE: The events described in the book begin with the third year (Esther 1:3) of the reign of Ahasuerus and closes with his twelfth year (Esther 3:7). This was approximately 483-474 BC. Esther became queen in 479 BC (Esther 2:16).

The Ahasuerus of the Book of Esther is also known in secular history as Xerxes, king of Persia (485-465 BC). He is famous for his expedition against Greece and how the Greeks defeated his tremendous fleet at the battle of Salamis in 480 BC. Historians tells us that this was one of the world's most important battles. From parallel passages in the works of Herodotus we find that the feast described in the first chapter of Esther was the occasion for planning the campaign against Greece, the third year of his reign. Esther replaced Vashti in the seventh year of his reign (Esther 2:16) when Xerxes returned from his disastrous defeat.

PURPOSE OF THE BOOK: To show God's providential care for His people even in the dispersion; also to show the origin of the Jewish feast of Purim (Esther 3:6-7, Esther 9:26-28).

THEME: The providential deliverance of the Jews from destruction through the agency of Esther and Mordecai. Esther is like Joseph and David. God had each one hidden away for His purpose. When the day came, He brought them to the front to work out His plan.

KEY VERSE: The key verse of the book is Esther 4:14 :

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14) **KEY WORD:** "The Jews" (43 times)

Note: Although God's name is not mentioned in the book of Esther, every page is full of God who hides Himself behind every word. Matthew Henry, the great commentator, says, "If the name of God is not there, His finger is." It is called "The Romance of Providence." God has a part in all the events of human life.

OUTLINE OF ESTHER I. ESTHER BECOMES QUEEN OF PERSIA -- Esther 1:1-22, Esther 2:1-23

Esther 1:1-22 Queen Vashti displeases the king and is dethroned. Esther 2:1-23 Esther is selected and made queen.

II. HAMAN'S PLOT TO KILL THE JEWS IS DEFEATED -- Esther 3:1-15, Esther 4:1-17, Esther 5:1-14, Esther 6:1-14, Esther 7:1-10, Esther 8:1-17
Esther 3:1-15 Haman plots to destroy the Jews
Esther 4:1-17 Esther promises to intercede for her people
Esther 5:1-14 Esther secures the favor of the king and his presence at her banquet for him and Haman.
Esther 6:1-14 Mordecai is honored and Haman humbled.
Esther 7:1-10 A second banquet foils Haman's plot and he is hanged.
Esther 8:1-17 Mordecai is promoted to Haman's position and the Jews are authorized by the king to defend themselves against their enemies.

III. THE DELIVERANCE AND THE FEAST OF PURIM -- Ch. 9-10

Esther 9:1-32 The Jews are victorious over their enemies and the Feast of Purim is established.
Esther 10:1-3 The greatness of Mordecai during the remainder of Ahasuerus' reign.

Note: This is the true story of a little Jewish orphan girl becoming Queen of Persia. At this time the Persian throne controlled over half the then-known world.

Esther was the Queen of the famous Xerxes for thirteen years. No doubt she lived for many years into the reign of her stepson, Artaxerxes. Under this king, Nehemiah rebuilt Jerusalem. It was Esther's marriage to this famous Persian monarch that gave the Jews enough prestige at this court that made it possible for Nehemiah to rebuild Jerusalem with official help (Nehemiah 2:1-8).

"FOR SUCH A TIME AS THIS"

Esther

Introduction:

1. Esther 4:13-16. The background story of the events in Susa.

a. Ahasuerus (481 BC) was king of Persia. b. God's people Israel were in the provinces of Persia. c. The King had the leaders of 127 provinces to come to a celebration that lasted 187 days-- more than six months. (1) It was a feast of drinking and sin. (2) The King sends for Vashti to come and display her beauty. She refuses because of her modesty. d. The King accepts the suggestion to reject her and choose another to be queen in her stead. (1) Esther, a young Jewess, is eventually chosen.

2. Her cousin (uncle?) Mordecai had offended Haman a high official in the King's court. By trickery Haman gets the King to sign a decree that all the Jews should be put to death.

a. A decree issued by a Persian monarch was unalterable. b. God stepped in and in a providential way delivered His people from the decree that Christ might come of their seed as promised (Genesis 12:1-3).

3. This story is written for our benefit (Romans 15:4) and shows God's providential care for his people.

"FOR SUCH A TIME AS THIS" Esther 4:14 Mordecai thought Esther had come to the throne "for such a time as this." What sort of a time was it?

1. It was a time when the King and the leaders of the nation were selfish, wicked, and immoral.

a.Sin was in the saddle so to speak. b."When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." (Proverbs 29:2) *What about the "leaders" (?) of today? What kind of a role-model are the politicians, sports and entertainment figures today? *What about the morals and philosophies of those molding and shaping the minds of our youth? (The media, the educators, etc.)

2. It was a time of worldly pomp and show (Esther 4:13-16 and especially Esther 1:3-8).

a.It was a time when the leaders of 127 provinces recklessly took 6 months vacation for wickedness and sin. b.They neglected the nation, its welfare, and their homes. *Today our nation is neglecting to preserve the fountains of righteousness in our nation: "Prayer" outlawed from schools; "homosexuality" paraded as a civil rights issue instead of sin; the murder of innocent babies legalized! 2 Timothy 3:1-5; Ecclesiastes 12:13-14.

3. It was a time of strong drink in the nation-- Esther 1:7-8.

* We are slowly becoming a nation of drunkards and alcoholics. We keep seeing the danger but doing nothing about it. Proverbs 20:1; Proverbs 23:21; Proverbs 23:29-35. It was a time of immodesty and debauchery-- Esther 1:1-22; Esther 2:1-23

a.It was a time when the King demanded Vashti the Queen to come before the leaders of 127 provinces and display her body before their drunken lustful eyes (Esther 1:10-11). b.The Queen had the moral courage to dare to do right! 1 Timothy 2:6-10; 1 Timothy 5:1-25. It was a time when the sanctify of marriage was at a low ebb. a.The King was willing to get rid of the Queen for no fault of hers. (Esther 1:19) b.Now one of every two marriages end in divorce. (Matthew 19:3-9) 6.It was a time when human life was cheap.

a.The leaders were willing to sign a decree to have 2,000,000 Jews killed, because one of them would not bow and tip his hat to Haman, a wicked scoundrel (Esther 3:9; Esther 3:13). b.Life today is cheap. Murders escalating wildly. Theft and hate escalating. 'Aborting on demand' supported by the news and entertainment media.

7. It was a time that needed the good woman Esther (Esther 4:13-16)

a.Her silence would have been sin. She found herself in a responsible position and she had to do what she could. *A TIME that needs good people-- good people in leadership in the nations-- in business-- in education-- in communications-- and in the home.

CONCLUSION:

"For such a time as this" what kind of disciples do you think the Lord needs? Are you one of that kind? Are you one the Lord can count on and depend on?

03.18. Job

Walking Thru The Bible

JOB

INTRODUCTION

Author: We don't know who is the author of the book of Job. It may have been handed down by the patriarchs by oral inspiration until it was put into inspired written format. Ancient Jewish sources say "The only tradition which has come down to us with respect to the authorship of the Book of Job ascribes it to Moses."

The book is named after its principal character. He may have written it himself.

Date: The date it was written is unsure, with theories ranging from pre-Mosaic times to the time of Solomon. The book itself gives no indication as to time of authorship or date of composition. If Moses wrote the book the date would fall between 1500-1400 BC.

The events recorded occurred long before Moses' time. Job probably lived about the time of Abraham.

Key Verses: Job 1:21, ". . . Naked came I out of my mother's womb and naked shall I return thither" Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

Key Thought: Why do the righteous suffer? Key Word: Tried.

Key Persons:

Job, a patriarchal chieftain of Uz, a godly man who is suddenly robbed of his children, his wealth and his health; His wife, who unconsciously becomes a tool of Satan urging Job to renounce God;

Eliphaz, Bildad, Zophar, his three friends of long standing. These three being wise men (philosophers) discuss with Job the reasons for his misfortune. They, too, inadvertently are used by Satan to try to destroy Job.

Elihu, a youthful observer, who injects himself into the discussion;

Jehovah in heaven who is proud of Job's righteous life and allows him to be tested to prove his loyalty;

Satan, the adversary and accuser of God's children who is determined to discredit and destroy Job.

Type of Literature: It is dramatic poetry with a prose narrative for introduction and closing. It is based on a true historical episode (Ezekiel 14:14; Ezekiel 14:20; James 5:11).

Period of History: Internal evidence suggests that the events took place in the patriarchal period prior to 1450 B.C.

Purposes: To reveal that suffering in itself is not proof of God's displeasure.

Message: The book teaches that men should be righteous, not simply to gain peace of mind, health, or wealth. These are rewards and by-products of righteousness. God wants us to serve him because we love him and because it is the right thing to do, not because of what we can get from him.

ABOUT THE MAN- JOB:

Job was a real historic person, not mythical or symbolic (Ezekiel 14:14; James 5:11). His home was the land of Uz (Job 1:1), on the border of Edom (Lamentations 4:21), Southeast of Palestine near the Dead Sea. He had seven sons and three daughters (Job 1:2). It was an age of polygamy but it is noteworthy that he had but one wife. Job was wealthy having seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she asses. He was greatest of all the children of the east (Job 1:3). Job's character is described as perfect, i.e., mature and complete. He was upright, straight in his dwellings. He feared God with a reverent respect. He turned away from evil in his moral conduct (Job 1:8). He was sympathetic toward the unfortunate (Job 30:25). Job was a "Wise Man" (Job 15:2). This meant far more than just brilliant; it was an honored title for respected philosophers and counsellors. The wise men collected the wisdom of the world and taught it to their fellowman. He personally feared God and continually led his family in sacrificial worship (Job 1:5). This indicates the patriarchal form of worship.

ABOUT JOB'S WIFE AND FRIENDS:

His wife: Satan could have destroyed her with Job's children. Instead he used her to try to destroy Job. She urged Job to do just what Satan had said he would (compare Job 1:11 and Job 2:9). Her faith was shallow and unable to stand the testing.

His friends: The three friends represent four kinds of authority in religion.

Eliphaz claimed a religious experience, basing his arguments on dreams and visions (Job 4:12-17).

Bildad based his authority on religious traditions. He did not reflect much originality or independence of thought.

Zophar was a practical man of common sense who appealed to human experience and wisdom (Job 20:2-5). His language was more violent and offensive. He represents the prejudice and narrow-minded bigotry of mankind, thinking he knew all.

Elihu claimed to speak for God by inspiration (Job 32:8). He appears to be a younger man who was an observer of the discussion (Job 32:6). He was an impetuous youth. He sought to defend God, arguing that affliction is the chastisement of a loving Father. The friends argued that all suffering is the result of personal sin, therefore Job's great suffering proved him to be a great sinner.

What Do You Weigh?

Job 31:6

Introduction:

1. On the front page of a newspaper sometime ago appeared a most attractive pen picture. It was an old-fashioned set of balances, or scales. In the weighing pan on one side was a picture of very fat sultan of middle eastern country. His head was adorned with a silk turban, and a happy smile wreathed his face.

2. As we think of that picture, there are a couple of passages of Scripture which come immediately to our mind.

a. Belshazzar gave a great feast. Before the astonished eyes of his guests, a part of a hand came out from nowhere and wrote on the wall four words: "Mene, Mene, Tekel, Upharsin." b. The other verse is the one in Job 31:6, and this filled with such a great message for us: "Let me be weighted in an even balance, that God may know mine integrity." Job was talking to his so-called comforters. They had been interpreting his disasters as the result of his disobedience and sins. His defense was this magnificent statement: "Let God weigh me in an even balance [that is, in scales that are perfectly balanced], and both you and God can examine my integrity."

FIRST, WHAT DO YOU WEIGH IN YOUR OWN SCALES?

1. This set is individual and belongs to you alone. No one can see the face of it except you. There are many things about you that no one else knows. You know yourself better than anyone else in the world knows you. What do you weigh in your own little private set of scales?

2. Paul said, "Let a man examine himself." (1 Corinthians 11:28). To what do you aspire? What is the purpose of your life? What kinds of pictures do you hang on the walls of your imagination?

3. Several years ago a preacher told of young lady that he and his wife had taken into their home for a few weeks.

4. What you weigh in your own scales is most important. It can bring happiness and joy. It can add zest to life and help you face the dawn of a new day with joy and confidence. On the other hand, what you feel about yourself can make you feel terrible and rotten and not fit to live with not caring to live.

5. It can mean having the abundant life that Jesus told us about or it can mean a miserable existence and even death. First, what do you weigh in your own scales?

NEXT, WHAT DO YOU WEIGH IN THE SCALES OF OTHERS?

1. These are the scales that you cannot see. They are turned facing the other way. We are familiar with the little sentence, "O wad some power the giftie give us to see ourself as ithers see us!"

2. These scales are more important than we sometimes think. Influence is sacred. No Christian has the right to say, "I don't care what people think of me." "Adorn the doctrine

[gospel of God" (Titus 2:5).

3. "What do you weigh in the scales of other people?" is a searching question.

4. I heard about the time a famous preacher was in a Gospel Meeting in Abilene, Texas.

FINALLY, WHAT DO WE WEIGH IN THE SCALES OF GOD?

1. These are the scales about which Job is talking. His desire was that God would weigh him in an even balance so that God might know his integrity.

2. How many of us would want the people we know to look at God's scales when we are put in that even balance?

3. Of course, God's scales don't weight in pounds and ounces, and Job wasn't talking about that kind of weight. He was talking about those scales of God which weigh the intangible things, the invisible things. God's scales do weigh such things as integrity, courage, zeal for the kingdom's work, honesty, sincerity, earnestness, and especially faith.

4. Friend, if God were to weigh you in his balances, what kind of a faith would he find? Is yours a trusting obedient faith?

5. If you want to correct what the Lord knows about you in his scales make your life right with Him; obey the Gospel!

Repent and be baptized for the remission of your sins.

03.19. Psalms

Walking Thru The Bible

PSALMS

INTRODUCTION

A. The Hebrew title of the Psalms (sepher tehillim) means "book of praises." The Greek version of the OT bears the title Psalmoi, from this we get the English title, "Psalms."

1.The Psalms were for the Jewish nation both prayer book and hymnbook. It is, of course, the longest book of the Bible. 2.The book was originally organized as five volumes, with each volume closing with a doxology psalm. The last (Psalms 150:1-6) forms an appropriate doxology for the entire book. Book I contains Psalms 1:1-6; Psalms 2:1-12; Psalms 3:1-8; Psalms 4:1-8; Psalms 5:1-12; Psalms 6:1-10; Psalms 7:1-17; Psalms 8:1-9; Psalms 9:1-20; Psalms 10:1-18; Psalms 11:1-7; Psalms 12:1-8; Psalms 13:1-6; Psalms 14:1-7; Psalms 15:1-5; Psalms 16:1-11; Psalms 17:1-15; Psalms 18:1-50; Psalms 19:1-14; Psalms 20:1-9; Psalms 21:1-13; Psalms 22:1-31; Psalms 23:1-6; Psalms 24:1-10; Psalms 25:1-22; Psalms 26:1-12; Psalms 27:1-14; Psalms 28:1-9; Psalms 29:1-11; Psalms 30:1-12; Psalms 31:1-24; Psalms 32:1-11; Psalms 33:1-22; Psalms 34:1-22; Psalms 35:1-28; Psalms 36:1-12; Psalms 37:1-40 Psalms 38:1-22; Psalms 39:1-13; Psalms 40:1-17; Psalms 41:1-13 Book II contains Psalms 41:1-13; Psalms 42:1-11; Psalms 43:1-5; Psalms 44:1-26; Psalms 45:1-17; Psalms 46:1-11; Psalms 47:1-9; Psalms 48:1-14; Psalms 49:1-20; Psalms 50:1-23; Psalms 51:1-19; Psalms 52:1-9; Psalms 53:1-6; Psalms 54:1-7; Psalms 55:1-23; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12; Psalms 61:1-8; Psalms 62:1-12; Psalms 63:1-11; Psalms 64:1-10; Psalms 65:1-13; Psalms 66:1-20; Psalms 67:1-7; Psalms 68:1-35; Psalms 69:1-36; Psalms 70:1-5; Psalms 71:1-24; Psalms 72:1-20 Book III contains Psalms 73:1-28; Psalms 74:1-23; Psalms 75:1-10; Psalms 76:1-12;

Psalms 77:1-20; Psalms 78:1-72; Psalms 79:1-13; Psalms 80:1-19; Psalms 81:1-16; Psalms 82:1-8; Psalms 83:1-18; Psalms 84:1-12; Psalms 85:1-13; Psalms 86:1-17; Psalms 87:1-7; Psalms 88:1-18; Psalms 89:1-52

Book IV contains Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15; Psalms 93:1-5; Psalms 94:1-23; Psalms 95:1-11; Psalms 96:1-13; Psalms 97:1-12; Psalms 98:1-9; Psalms 99:1-9; Psalms 100:1-5; Psalms 101:1-8; Psalms 102:1-28; Psalms 103:1-22; Psalms 104:1-35; Psalms 105:1-45; Psalms 106:1-48 Book V contains Psalms 107:1-43; Psalms 108:1-13; Psalms 109:1-31; Psalms 110:1-7; Psalms 111:1-10; Psalms 112:1-10; Psalms 113:1-9; Psalms 114:1-8; Psalms 115:1-18; Psalms 116:1-19; Psalms 117:1-2; Psalms 118:1-29; Psalms 119:1-176; Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3; Psalms 135:1-21; Psalms 136:1-26; Psalms 137:1-9; Psalms 138:1-8; Psalms 139:1-24; Psalms 140:1-13; Psalms 141:1-10; Psalms 142:1-7; Psalms

143:1-12; Psalms 144:1-15; Psalms 145:1-21; Psalms 146:1-10; Psalms 147:1-20; Psalms 148:1-14; Psalms 149:1-9; Psalms 150:1-6 3.It seems likely since certain psalms appear in more than one collection, that each book was compiled somewhat independently. (e.g. Psalms 14:1-7 and part of Psalms 40:1-17 of Book I appear as Psalms 53:1-6 and Psalms 70:1-5 in Book II; and the latter halves of Psalms 57:1-11 and Psalms 60:1-12 of Book II appear as Psalms 108:1-13 in Book V.) B.AUTHORSHIP 1.ONE is ascribed to Moses, Psalms 90:1-17. 2.SEVENTY-THREE are ascribed to David. Book I consists wholly of David's songs; his name prefixed to all except Psalms 1:1-6 Psalms 2:1-12 which are the preface; Psalms 10:1-18 which is a part of Psalms 9:1-20; and Psalms 33:1-22 which appears as an example of the last verse of Psalms 32:1-11. Book II eight Psalms 51:1-19; Psalms 52:1-9; Psalms 53:1-6; Psalms 54:1-7; Psalms 55:1-23; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12; Psalms 61:1-8; Psalms 62:1-12; Psalms 63:1-11; Psalms 64:1-10; Psalms 65:1-13; Psalms 68:1-35; Psalms 69:1-36; Psalms 70:1-5. Book III one Psalms 86:1-17. Book IV two, Psalms 101:1-8, Psalms 103:1-22. Book V fifteen, Psalms 108:1-13, Psalms 109:1-31, Psalms 110:1-7, Psalms 122:1-9, Psalms 124:1-8, Psalms 131:1-3, Psalms 133:1-3, Psalms 138:1-8, Psalms 139:1-24, Psalms 140:1-13, Psalms 141:1-10, Psalms 142:1-7, Psalms 143:1-12, Psalms 144:1-15, Psalms 145:1-21. 3.TWO are ascribed to Solomon, that is, "to" or "for" him, (Psalms 72:1-20 & Psalms 127:1-5). Psalms 72:1; Psalms 72:20 indicates that it was written by David, as a prayer for divine guidance of his son Solomon. If Psalms 127:1-5 was likewise written by David for Solomon it is forecasting the building of the Temple. If it was written by Solomon, it reflects the building of it (Cf. 1 Kings 8:1-66 and 1 Kings 4:32). 4.ELEVEN Psalms are ascribed "to" or "for" the "Sons of Korah" whose names are not recorded. Psalms 42:1-11; Psalms 44:1-26; Psalms 45:1-17; Psalms 46:1-11; Psalms 47:1-9; Psalms 48:1-14; Psalms 49:1-20; Psalms 84:1-12; Psalms 85:1-13; Psalms 87:1-7; Psalms 88:1-18. Korah's children did not all perish with him (1 Chronicles 6:22; 1 Chronicles 6:27; 1 Chronicles 9:19; 1 Chronicles 26:1; 2 Chronicles 20:19). They were eminent musicians at the time of David and Solomon. 5.TWELVE are ascribed to Asaph, a celebrated Levite, and Chief of the choirs of Israel in the time of David (1 Chronicles 16:4-5). Psalms 50:1-23; Psalms 73:1-28; Psalms 74:1-23; Psalms 75:1-10; Psalms 76:1-12; Psalms 77:1-20; Psalms 78:1-72; Psalms 79:1-13; Psalms 80:1-19; Psalms 81:1-16; Psalms 82:1-8; Psalms 83:1-18. Asaph is a combination poet and the philosopher. His subject matter is doctrinal and perspective. His style is more vehement than David's. 6.ONE EACH is ascribed to the sages of Heman and Ethan, who were the sons of Zerah (1 Chronicles 2:6), and flourished during the captivity. Psalms 88:1-18; Psalms 89:1-52. However Psalms 88:1-18 is also connected with the sons of Korah. 7.TWENTY-FOUR have no inscription of any kind. Book I -- Psalms 1:1-6, Psalms 2:1-12, Psalms 10:1-18, Psalms 33:1-22 Book II-- Psalms 43:1-5, Psalms 71:1-24 Book IV-- Psalms 91:1-16, Psalms 93:1-5, Psalms 94:1-23, Psalms 95:1-11, Psalms 96:1-13, Psalms 97:1-12, Psalms 99:1-9, Psalms 104:1-35, Psalms 105:1-45 Book V-- Psalms 107:1-43, Psalms 114:1-8, Psalms 115:1-18, Psalms 116:1-19, Psalms 117:1-2, Psalms 118:1-29, Psalms 119:1-176, Psalms 136:1-26, Psalms 137:1-9 (The New Testament writers attribute certain of these to David: Psalms 2:1-12 in Acts 4:1-37; and Psalms 95:1-11 in Hebrews 3:1-19; Hebrews 4:1-16).

C. Classification of the Psalms according to Subject.

1.Prayers-- For pardon of sin; under affliction and persecution; relative to public worship expressing trust in God; declaring the psalmists' integrity;for defeat of enemies. 2.Thanksgiving--

For mercies shown. 3.Psalms of Praise-- Declaring God's goodness and mercy; declaring God's power, majesty, and glory. 4.Psalms and Instruction-- Showing the blessings of God's people and the misery of His enemies; the excellence of God's law; the vanity of human life without God. 5.Prophetic and Typical Psalms-- (Messianic, etc.) 6.Historical Psalms-- The creation (Psalms 8:5); Covenant established with Abraham (Psalms 105:9-11); Deliverance from Egypt (Psalms 78:1-72 & Psalms 105:1-45).

D.Superscriptions: An interesting and difficult feature of the book of Psalms are the explanatory notes attached to the individual psalms.

1."For the Chief Musician." This note is attached to fifty-five psalms. It refers to the leaders of the temple singers and so is translated "choirmaster" by the RSV. "To the Choirmaster" would mean instructions to the choirmaster as to how the particular psalms was to be sung. Thus in the RSV of Psalms 4:1-8 we have a clear statement of directions: "To the choirmaster: with stringed instruments," i.e., this psalms is to be sung with stringed instruments. This shows the psalms was specially meant for the Temple (tabernacle) worship. 2."Song of Degrees" (Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3). The ASV and RSV translate this "Song of Ascents." It refers undoubtedly to a group of psalms that were sung by the Jews on their way up to Jerusalem to keep the annual feasts (cf. Psalms 122:1-4). 3."Maskil" This term is found at the top of thirteen psalms. The word means "instructions" and denotes these psalms as didactic (teaching) in nature. 4."Michtam" (Psalms 16:1-11; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12) The meaning of this term is unknown. In rabbinical writings it is taken to mean "a golden poem." 5."On Neginoth" This word appears with six psalms and means "with stringed instruments." The ASV and RSV have greatly helped their readers by giving this translation. 6."Upon Nehiloth" means "on wind instruments," probably flutes. 7.Other terms: a.There are many other unfamiliar terms also-- for example, Psalms 9:1-20 "upon Muth-labbed" ("Death of the Son") this means "set to the tune of a song entitled Muthlabben. b."Selah" occurs seventy-one times, but its precise meaning remains unknown. The word seems to mean "to raise up" and could be instructions for crescendo, or for the lifting the hand to silence to allow a musical interlude, etc.

SUMMARY

The Psalms express the "heartbeat" or the outpouring of the emotions and personal feelings of God's people. Men and women everywhere can identify their lot in life with that of the psalmists. The Psalms tend to display and illustrate the character of our LORD and to enforce the character which His servants are called upon to display. In every experience of our own, no matter how deep the pain or great the frustration or how exhilarating the joy, we can find psalms which echo our innermost thoughts; psalms which God used to bring comfort or to confirm to us that He understands. The Psalms were used in public worship and private devotions in both ages. In them we share every thought and feeling with our LORD.

"Let Us Go Into The House of the Lord"

Psalms 122:1

1. We see in these words the pleasure which David took in approaching the house of the Lord for worship unto his God.

2. It is God's will and command that we worship Him in public worship. Acts 2:42, Acts 2:46, Acts 11:26, Acts 20:7; Hebrews 10:24-25.

I. THE CALL TO WORSHIP-- "Let us go into the house of the Lord."

A. WHY WORSHIP? Why have we assembled this morning?

1. Because it is a natural and necessary thing for man to do. 2. Because worship makes the worshiper like the things he worships. 2 Corinthians 3:18 3. Because in worship we are reminded of values which the world makes us forget. Hebrews 11:1. 4. Because worship is an experience that rebukes the sin in one's life. Psalms 42:2; Psalms 84:2.

B. WHAT IS WORSHIP? WHAT WORSHIP DOES--

1. "Religion: is re-tying man to God. ["Religion" is from the root of the word "ligament."] Worship is the celebration of our religion. 2. Our Worship strengthens our religion. It reminds us what God has done for us... It reminds us of our relationship... It reminds us of power available... It renews our commitment

II. THE PLACE OF WORSHIP -- "Let us go into the house of the Lord."

A. God's house in the O.T. was the temple -- 1 Kings 8:27 B. God's house is His church -- 1 Timothy 3:15; Ephesians 2:22; 1 Peter 2:5 III. THE SPIRIT OF WORSHIP -- "I was glad when they said unto me..."

A. David sure it did him good to "go into the house of the Lord."

B. True spirit of worship demands reverence-- Psalms 89:7. Hebrews 12:28.

C. The worship of the apostolic Christian was truly an offering of the heart-- 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 10:22

1. Worship should be a happy, joyful, uplifting experience.

IV. WHY WE SHOULD NEVER FORSAKE THE WORSHIP-- A. On God's account -- 1 Peter 3:12 B. On Christ's account -- Matthew 18:20 C. For the sake of the church -- 1 Corinthians 12:27; Ephesians 5:30 D. For our own sake -- Matthew 6:33

CONCLUSION 1. Let us say with David, "I was glad when ... "

2. The church says in the words of Moses, "Come thou with us, and we will do thee good." (Numbers 10:29).

03.20. Proverbs

Walking Thru The Bible

PROVERBS

INTRODUCTION A.AUTHOR

The collection of Proverbs in the Bible is attributed to King Solomon, the son of David (Proverbs 1:1, Proverbs 10:1, Proverbs 25:1) and to Agur (Proverbs 30:1), King Lemuel (Proverbs 31:1) and wise men (Proverbs 22:17; Proverbs 24:23). Some hold to the view that King Lemuel was another name for Solomon while Agur is said in Proverbs 30:1 to be the son of Jakeh and some see a connection between him and the tribe of Ishmael (Genesis 25:14). Solomon, a man of great wisdom and literature, was known throughout the earth (1 Kings 4:29-34; Ecclesiastes 12:9). The writer's son (Proverbs 1:8, Proverbs 2:1) is presumed to be Rehoboam who succeeded Solomon as King. But the precepts are for all youths (Proverbs 4:1) and in the broadest scope for all men.

B. BACKGROUND

The book of Proverbs seems to be comprised of at least two collections and perhaps three. The second collection begins at Proverbs 25:1 which is said to have been copied out by Hezekiah's scribes (cf. 2 Kings 18:37). King Hezekiah lived more than 200 years after Solomon. It is thought that these proverbs of Solomon may have been from a court collection used for teaching the princes and Hezekiah had them published for general use. Thus the people got to train their children by royal text books.

C. CHARACTERISTICS

A proverb is a short pithy saying. One definition said: Proverbs are short statements drawn from long experiences. Of the 3,000 proverbs which Solomon spoke, we have only those in this book and Ecclesiastes. Of the 1,005 songs we have only those of the Song of Solomon. The use of proverbs have always been a favorite way of teaching. They are quoted or alluded to some 32 times in the New Testament. The study of proverbs were an important part of a young man's education. It is a vivid, practical, short, easy to remember saying of truth. Henry Halley said, "The Oriental method of teaching was constant repetition of wise and practical thoughts in a form that would stick in the mind." For example, Proverbs 31:10-31 is an acrostic ode on the worthy woman, laid out in a way easy to remember and repeat.

D. DESIGN

The proverbs cover a host of subjects (cf. Proverbs 3:1-35 with Proverbs 22:1-29) There is no clear continuity to the book.

COMMON PATTERNS OF HEBREW POETRY (Parallelisms)

1)The typical pattern is a couplet consisting of two short sentences which express a single thought. The second line usually reinforces the first, as in Proverbs 22:1 -- "A good name is rather to be chosen than great riches, And loving favour rather than silver and gold.

2) Another couplet pattern is where the second line states the opposite of the first, as in Proverbs 14:29.

He that is slow to wrath has great understanding:

But he that is impulsive exalts folly.

3)A third variation is where the second line or succeeding lines complete the thought of the first, examples: The eyes of the Lord are in every place, Keeping watch on the evil and the good. Proverbs 15:3 The fear of the Lord is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate. Proverbs 8:13 GENERAL DIVISIONS OF THE PROVERBS (The first collection)

1. Proverbs of Solomon Proverbs 1:1-33, Proverbs 2:1-22, Proverbs 3:1-35, Proverbs 4:1-27, Proverbs 5:1-23, Proverbs 6:1-35, Proverbs 7:1-27, Proverbs 8:1-36, Proverbs 9:1-18 2. Proverbs of Solomon Proverbs 10:1-32, Proverbs 11:1-31, Proverbs 12:1-28, Proverbs 13:1-25, Proverbs 14:1-35, Proverbs 15:1-33, Proverbs 16:1-33, Proverbs 17:1-28, Proverbs 18:1-24, Proverbs 19:1-29, Proverbs 20:1-30, Proverbs 21:1-31, Proverbs 22:1-16 3. Words of the Wise Proverbs 22:17-29, Proverbs 23:1-35, Proverbs 24:1-22 4. Words of the Wise Proverbs 24:23-33 (The Second Collection)

5. Solomon's proverbs copied out by Hezekiah's scribes - Proverbs 25:1, Proverbs 26:1-28, Proverbs 27:1-27, Proverbs 28:1-27, Proverbs 29:1-27 6. Agur's words - Proverbs 30:1-37 7. King Lemuel's Words Proverbs 31:1-9 - (As taught him by his mother) 8. ? "The Worthy Woman" Proverbs 31:10-31 The Book of Proverbs is a collection of inspired instructions on the kind of conduct which is desirable and acceptable before God. The Proverbs teach piety, justice, and duty. They deal in themes of morality, religion, society, and politics. They draw comparisons between the righteous and the sinner, the wise and the foolish, and rewards and punishments.

The books sets forth a system of morality which all men of good intentions, whether Hebrew or Gentiles, could appreciate and apply to daily life. It must have been by deliberate design that the book contains nothing distinctive that marked it as being for Israel alone. For example: 1. There is no mention of Israel in the entire book. 2. There is no allusion to the feast of the passover, or to the feast of weeks, or to the feast of tabernacle. 3. There is no mention of a sabbath day. 4. There is no requirements or reference to the paying of tithes. 5. There is no distinct trace of messianic hope. In its reference to God the book reflects the universal attributes of God's infinity, omnipresence, and that he chastens and reproves the faithful. God is presented as rewarding the good and condemning the evil and is particularly concerned for the poor and lowly. It was a book that set forth a morality and conduct for men for all races and nations. The book could be studied under the themes of Man's Obligations: 1. His obligations to God, 2. His obligations to Self, 3. His obligations to Fellowmen, 4. His obligations to Parents, 5. His obligations to Spouse, 6. His obligations to Children, 7. His obligations to Civil Power.

SERMON OUTLINEaining The Young

Proverbs 22:6

Introduction:

1.How well do you think this admonition is being observed? 2.Look at the scenes around us today and ponder: a.What has gone wrong? b.Where are American parents failing?

I. WHO IS TO BLAME?

1.The Home-- 2.The School-- 3.The Community-- 4.The Church-- II.CHIEF RESPONSIBILITY OF THE HOME 1.Basic responsibility of parents. 2.Where have parents failed? 3.The Bible admonishes-- a.Moses, at the end of his career as leader of the Israelites, exhorted them: "And these words, which I command thee this day, shall be in thine heart:" (Deuteronomy 6:6) b."And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:7) c."The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Proverbs 29:15) III. TRAIN UP A CHILD 1.Observations of the rule in Proverbs 22:6 a.The principle b.What does it mean to "train" 2."In the way he should go" 3.In what way should he go? 1.In the way of _____ 2.In the way of _____ 3.In the way of _____ 4.In the way of Christ and Christianity (John 14:6).

Conclusion:

- 1. Your children are being "trained"-- who is doing it?
2. How fathers and mothers can "best" fulfil their role.

03.21. Ecclesiastes

Walking Thru The Bible

ECCLESIASTES

I. Author. Ecclesiastes 1:1 Solomon appears to be the author of the book. He was the most famous and powerful man in the world in his day. His wisdom and literary attainments were unequaled by any other.

II. Key Word. "Vanity" occurs some 37 times, and the phrase "under the sun" some 28 times and refers to worldly life and wisdom.

III. Theme. The theme of Ecclesiastes is that all earthly life is vanity (empty, futile). The experiences of Solomon prove this. This book is a dramatic autobiography of his experiences and reflections as he searched for satisfaction in life.

Solomon could not find happiness and meaning in a worldly sensuous life. Solomon saw earthly life at its best, yet his soul was never satisfied. Solomon tried to find satisfaction in the wisdom of science (Ecclesiastes 1:4-11) and turning to a materialistic philosophy (Ecclesiastes 1:12-18) but it was all empty. He turned to the pleasures of building (Ecclesiastes 2:4), gardening (Ecclesiastes 2:5), cattle breeding (Ecclesiastes 2:7), art collecting and music (Ecclesiastes 2:8). He sought satisfaction in fatalism (Ecclesiastes 3:1-15) and in the stoic's philosophy (Ecclesiastes 4:1-16), ritualism and ceremony (Ecclesiastes 5:1-20) but these were all in vain. He tired wealth (Ecclesiastes 6:1-12), and the enjoyment of a reputation (Ecclesiastes 7:1-29) but he found all these vain and futile. There is no hope found in anything this world offers. It is only in the hope of immortality which God gives us that we have real hope (ASV Ecclesiastes 3:11 the word "eternity" is considered a better translation than the term "world.") Solomon's soul was never satisfied though he had everything this world could offer one. Full satisfaction can only be found in what God has for man. We are blessed because Christ has brought life and immortality to light (2 Timothy 1:10).

Careful Study Someone selecting a few verses from this book without understanding the whole could be left with a wrong impression. One must read the whole book and get Solomon's grand conclusion in the last chapter to understand the message of Ecclesiastes.

Solomon's conclusion is that life without God is full of weariness and disappointment. The turning point in the book is Ecclesiastes 8:12 "Yet surely I know that it shall be well with them that fear God." The full meaning of the book is found in the last chapter-- "Fear God and keep his commandments for this is the whole duty of man." (Ecclesiastes 12:13) Two Are Better Than One Ecclesiastes 4:9-16 Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his companion: but woe to him who is alone when he falls; for he has no one to help him up.

Again, if two lie down together, they will keep warm: but how can one be warm alone?

Though one may be overpowered by another, two can withstand him; and a threefold cord is not quickly broken.

(Ecclesiastes 4:9-12; The New King James Bible)

Introduction:

1. Following a period of dissatisfaction with marriage there is now a growing trend of respect for the Biblical arrangement of marriage.
2. Still far too many marriages are ending in divorce. There is evident something serious is happening between "here comes the bride" and "here comes the judge."
3. The strength and value of marriage can be seen in this passage.

"Two are better than one: because they have a good reward for their labour."

Why are two better than one?

1. Support

1. Two are better than one because you have someone to support you and someone you can support. Ecclesiastes 4:10. 2. The importance of the home in this "dog eat dog" age.

2. Share

1. Two can be better than one because we have someone to share with. Ecclesiastes 4:11 says, "Furthermore if two lie down together they keep warm, but how can one be warm alone?" (NASV)
a. A basic purpose of marriage is intimacy (Genesis 2:24). 2. Do you recall the sharing of decisions in the beginning? How wonderful and helpful.

3. Strengthen

1. Two are better than one because there is strength in numbers. (cf. Ecclesiastes 4:12 "And if one can overpower him who is alone, two can resist him." NASV). 2. Marriage provides strength for facing the dilemmas of life. 3. Marriage provides strength for avoiding the deception of life. 4. Marriage provides strength for fulfilling the demands of life.

Conclusion:

03.22. Song of Solomon

Walking Thru The Bible

SONG OF SOLOMON

I. Title and Author. This little book of eight chapters has been title many ways. The Hebrew title is "the Song of Songs," which means the most superlative song or as we would say, "the Best of Songs." Verse 1 asserts that Solomon wrote this song among the 1005 which we wrote (1 Kings 4:32).

II. The Content of the Song. The son is a poetic representation of the sentiment of lovers, some of it quite frank in intimate admiration and desire for each other. It is plain from the spacing in the Hebrew and the change of person, number and gender of the personal pronouns and verb endings that the speakers shift from male to female and from the single male and female to a plurality of women termed in the text the "daughters of Jerusalem." But there is no scene description or stage or drama directions.

The traditional view is that there are two lovers, Solomon and a woman of Shulam, a town seemingly in northern Palestine, and a chorus of women from Jerusalem (either court attendants or the royal harem).

III. Interpretation. There have been many different methods employed to discover the meaning and significance of the book.

1. The Allegorical Interpretation. The Jewish attempt to make it an allegory see the story as love of God for Israel. This view seems to account for the Song as the scripture to be read at the Passover festival by later Judaism. A variant of this view held by some early church fathers thought the song dealt with the Christ and His love for his bride the church. This view has been widely accepted and accounts for many of the interpretative chapter headings in many versions (e.g. Ecclesiastes 1:1-18, Ecclesiastes 2:1-26, Ecclesiastes 3:1-22 "The Mutual Love of Christ and His Church"). It is seen in the poetic adoptions in our songs as "Jesus, Rose of Sharon" and "the Lily of the Valley." Oddly enough however, if the interpretations were carried through correctly, the church, not Christ, would be represented by these titles.

J.W. McGarvey said of this view: "I tried hard to see something prophetic in it, but I failed, and I have never yet succeeded. I am not surprised, therefore, that all very recent interpreters have abandoned the idea that the Shulamite in some way represented the church, and Solomon the Lord Jesus. There is no sustained analogy in any part of the song to anything connected with Christ or the church."

2. The Dramatic View. A view that originally the poem was a drama in which the settings and actions were supplied by pantomime or stage curtains. Some see the story as a love play in which Solomon's love for a young Jewish country maiden is portrayed.

3. The Collection View. Some think the book is not a unit but rather a collection of wedding songs such as were used at wedding festivals and as are still used today in some middle eastern countries. But the "Song of Solomon" does seem to have a plot which develops throughout and it is not likely that a collection of isolated poems would give a story like this.

4. A Modernist View. One recent modernistic view (cf. Interpreters' Bible) has claimed the song was borrowed from pagan religious rites. This view proposes that the song was taken over by Israel and gradually lost its identity with paganism. This view has nothing but conjecture to support it.

5. A View of Pure Married Love. The Bible Commentary says "The simplest and most natural (interpretation) appears to be that which regards it as a poem of pure wedded love." Edward J. Young says, "And it reminds us, in particularly beautiful fashion, how pure and noble true love is."

The Song of Solomon is a song about the beauty and holiness of married love. In the context of Solomon's political marriages, the Shulamite taught him the beauty of monogamous love. The book has some great lessons for a time when we face the abuse of marriage and the perversion of sexuality in our time.

03.23. Isaiah

Walking Thru The Bible

ISAIAH

Introduction

Isaiah is quoted in the New Testament more than any other prophet. There are more than 250 allusions to Isaiah's prophesies. The New Testament says that Isaiah "saw the glory of Christ and spoke of him" John 12:41. Isaiah's name "Yesha-Yahu" (Salvation is of Yahweh) is almost identical in meaning with Joshua (Yahweh is Salvation), which in the New Testament corresponds to "Jesus."

Isaiah -- The Man

Isaiah prophesied in Judah during the 8th century BC. It was during his ministry that the northern kingdom of Israel was taken captive by the Assyrians. It was a critical time for Judah for the Assyrians were threatening them also. The prophet Hosea had been preaching in Israel before its fall and Micah was a contemporary prophet with Isaiah in Judah. Isaiah lived in Jerusalem with his wife and two children to whom he gave significant names (Isaiah 7:3; Isaiah 8:3). The prominence of his father is seen in that the prophet is often called "the son of Amoz" (13 times). The Rabbis taught that Isaiah's father was a brother of King Amaziah, and thus Isaiah would be a first cousin to King Uzziah and of royal blood. Isaiah was well-educated and aware of the international political scene. His wisdom from God was respected by Hezekiah and he served him as a kind of court-prophet. A tradition in the Talmud states that Isaiah when an old man denounced Manasseh's idolatrous decrees and being put inside a hollow log was "sawn asunder" (2 Kings 21:16; Hebrews 11:37).

Isaiah -- The Author

The fabulous book of Isaiah contains 66 chapters. Radical critics in the last century have generally conceded that Isaiah may have written Isaiah 1:1-31, Isaiah 2:1-22, Isaiah 3:1-26, Isaiah 4:1-6, Isaiah 5:1-30, Isaiah 6:1-13, Isaiah 7:1-25, Isaiah 8:1-22, Isaiah 9:1-21, Isaiah 10:1-34, Isaiah 11:1-16, Isaiah 12:1-6, Isaiah 13:1-22, Isaiah 14:1-32, Isaiah 15:1-9, Isaiah 16:1-14, Isaiah 17:1-14, Isaiah 18:1-7, Isaiah 19:1-25, Isaiah 20:1-6, Isaiah 21:1-17, Isaiah 22:1-25, Isaiah 23:1-18, Isaiah 24:1-23, Isaiah 25:1-12, Isaiah 26:1-21, Isaiah 27:1-13, Isaiah 28:1-29, Isaiah 29:1-24, Isaiah 30:1-33, Isaiah 31:1-9, Isaiah 32:1-20, Isaiah 33:1-24, Isaiah 34:1-17, Isaiah 35:1-10, Isaiah 36:1-22, Isaiah 37:1-38, Isaiah 38:1-22, Isaiah 39:1-8, but argued that Isaiah 40:1-31, Isaiah 41:1-29, Isaiah 42:1-25, Isaiah 43:1-28, Isaiah 44:1-28, Isaiah 45:1-25, Isaiah 46:1-13, Isaiah 47:1-15, Isaiah 48:1-22, Isaiah 49:1-26, Isaiah 50:1-11, Isaiah 51:1-23, Isaiah 52:1-15, Isaiah 53:1-12, Isaiah 54:1-17, Isaiah 55:1-13, Isaiah 56:1-12, Isaiah 57:1-21, Isaiah 58:1-14, Isaiah 59:1-21, Isaiah 60:1-22, Isaiah 61:1-11, Isaiah 62:1-12, Isaiah 63:1-19, Isaiah 64:1-12, Isaiah 65:1-25, Isaiah 66:1-24 was added by someone else later. These are critics who

reject the idea that Isaiah could have prophesied so clearly about Christ. There is no clearer evidence for the unity of Isaiah, however than the testimony of Christ and the writers of the NT. They quote from all sections of Isaiah's book and simply attribute it to Isaiah. (In John 12:37-41, Jesus quotes from Isaiah 53:1-12 and Isaiah 6:1-13 in the same breath, crediting the prophet with both statements, even joining the two passages by saying, "Isaiah said again..." (John 12:39).

Isaiah -- His Work

A main theme running through the Book is that God is sending either judgments or comforts, depending on how people respond to Him.

I. Visions of Judgment Isaiah 1:1-31, Isaiah 2:1-22, Isaiah 3:1-26, Isaiah 4:1-6, Isaiah 5:1-30, Isaiah 6:1-13, Isaiah 7:1-25, Isaiah 8:1-22, Isaiah 9:1-21, Isaiah 10:1-34, Isaiah 11:1-16, Isaiah 12:1-6, Isaiah 13:1-22, Isaiah 14:1-32, Isaiah 15:1-9, Isaiah 16:1-14, Isaiah 17:1-14, Isaiah 18:1-7, Isaiah 19:1-25, Isaiah 20:1-6, Isaiah 21:1-17, Isaiah 22:1-25, Isaiah 23:1-18, Isaiah 24:1-23, Isaiah 25:1-12, Isaiah 26:1-21, Isaiah 27:1-13, Isaiah 28:1-29, Isaiah 29:1-24, Isaiah 30:1-33, Isaiah 31:1-9, Isaiah 32:1-20, Isaiah 33:1-24, Isaiah 34:1-17, Isaiah 35:1-10, Isaiah 36:1-22, Isaiah 37:1-38, Isaiah 38:1-22, Isaiah 39:1-8 (39 number of books in OT)

A.The Denunciation of Judah and Jerusalem Isaiah 1:1-31, Isaiah 2:1-22, Isaiah 3:1-26, Isaiah 4:1-6, Isaiah 5:1-30, Isaiah 6:1-13, Isaiah 7:1-25, Isaiah 8:1-22, Isaiah 9:1-21, Isaiah 10:1-34, Isaiah 11:1-16, Isaiah 12:1-6 B.The Denunciation of foreign nations Isaiah 13:1-22, Isaiah 14:1-32, Isaiah 15:1-9, Isaiah 16:1-14, Isaiah 17:1-14, Isaiah 18:1-7, Isaiah 19:1-25, Isaiah 20:1-6, Isaiah 21:1-17, Isaiah 22:1-25, Isaiah 23:1-18, Isaiah 24:1-23, Isaiah 25:1-12, Isaiah 26:1-21, Isaiah 27:1-13 C.The Denunciation in "Woes" Isaiah 28:1-29, Isaiah 29:1-24, Isaiah 30:1-33, Isaiah 31:1-9, Isaiah 32:1-20, Isaiah 33:1-24, Isaiah 34:1-17, Isaiah 35:1-10 D.The Denunciation of Sennacherib Isaiah 36:1-22, Isaiah 37:1-38, Isaiah 38:1-22, Isaiah 39:1-8

II. Visions of Comfort Isaiah 40:1-31, Isaiah 41:1-29, Isaiah 42:1-25, Isaiah 43:1-28, Isaiah 44:1-28, Isaiah 45:1-25, Isaiah 46:1-13, Isaiah 47:1-15, Isaiah 48:1-22, Isaiah 49:1-26, Isaiah 50:1-11, Isaiah 51:1-23, Isaiah 52:1-15, Isaiah 53:1-12, Isaiah 54:1-17, Isaiah 55:1-13, Isaiah 56:1-12, Isaiah 57:1-21, Isaiah 58:1-14, Isaiah 59:1-21, Isaiah 60:1-22, Isaiah 61:1-11, Isaiah 62:1-12, Isaiah 63:1-19, Isaiah 64:1-12, Isaiah 65:1-25, Isaiah 66:1-24 (27 number of books in NT)

A.The Deliverance -- Isaiah 40:1-31, Isaiah 41:1-29, Isaiah 42:1-25, Isaiah 43:1-28, Isaiah 44:1-28, Isaiah 45:1-25, Isaiah 46:1-13, Isaiah 47:1-15, Isaiah 48:1-22 From impending Babylonian Captivity B.The Deliverer -- sa 49:1-26, Isaiah 50:1-11, Isaiah 51:1-23, Isaiah 52:1-15, Isaiah 53:1-12, Isaiah 54:1-17, Isaiah 55:1-13, Isaiah 56:1-12, Isaiah 57:1-21 The Lord's suffering servant C.The Delivered --Isaiah 58:1-14, Isaiah 59:1-21, Isaiah 60:1-22, Isaiah 61:1-11, Isaiah 62:1-12, Isaiah 63:1-19, Isaiah 64:1-12, Isaiah 65:1-25, Isaiah 66:1-2458-66 The coming glory

[* Isaiah 36:1-22, Isaiah 37:1-38, Isaiah 38:1-22, Isaiah 39:1-8 is a historical narrative of some events in the reign of Hezekiah and the invasion of Sennacherib.] Isaiah -- His Message

The northern kingdom of Israel became immersed in idolatry and carnality and falls to Assyria in 722 BC. The threat of invasion from Assyria is real to Judah as well. Isaiah rebukes the nation's

leadership for looking to political alliances with Egypt and others for security instead of trusting in the Lord. Isaiah charges the people of Jerusalem with sin and impiety as the cause of their troubles. Social injustice was rampant in the land, with rich landowners exploiting the poor (Isaiah 5:8). Spiritual life was at a low ebb, with both priests and prophets flattering the wealthy in hope of gain (Isaiah 56:10-12); cf. Micah 3:11). Jerusalem itself was a boiling pot of political factions, intrigue, and corruption. The prophet pleaded for repentance and genuine reformation of life (Isaiah 1:16-17). Isaiah foretells of the captivity in Babylon but prophecies of deliverance and a coming glory. He looks beyond all the events of his own troubled time to the coming, suffering, and reign of the Messiah.

Isaiah -- The Messianic Prophet

Isaiah earns this title because he increased significantly the awareness of the coming Christ. Interlaced through his messages are glorious glimpses of one who will be the Redeemer of God's people. A few are: 1. There is the prophecy of Immanuel's birth to a virgin in Isaiah 7:14. The Apostle Matthew certifies this passage is fulfilled in the birth of Jesus (Matthew 1:22-23). 2. The rejection of the Lord (Christ) as a "stone of stumbling" and "rock of offense" is predicted in Isaiah 8:13-14. See the Apostle Peter's reference in 1 Peter 2:8; 1 Peter 3:14. 3. The benevolence and universality of the Messiah's reign during the Christian age is vividly portrayed in Isaiah 11:1-11. Note how the Apostle Paul uses this in Romans 15:12. 4. The precious, tried, sure foundation corner-stone to be laid in Zion is viewed in Isaiah 28:16, and referred to on several occasions in the NT (Romans 9:33; 1 Peter 2:6). 5. In Isaiah 40:3-5 we have a preview of John the Baptist and his preparatory work for the One who came to reveal the "glory of the Lord" to "all flesh." (Note Matthew 3:3). 6. The Lord's compassionate and just mission is stressed in Isaiah 42:1-4 (See Matthew 12:18-21). 7. Isaiah 53:1-12 is a veritable galaxy of prophecies pointing to the atoning work of the Savior and many details connected with it (Acts 8:32-35; John 12:38, etc.)

SOME GREAT LESSONS

1. If God is GOD then he is able to see the end from the beginning and declare it to his prophets (Isaiah 46:9-10; Isaiah 48:5). To reject predictive prophecy which has been fulfilled clearly and in detail years after the prediction (and said by inspiration to be the fulfillment) is to reject GOD, and vice versa. 2. Sin and wickedness always brings God's disfavor. 3. The Lord has always wanted his people to put their trust in Him and not in the forces of politics. 4. God's great plan has been to redeem man from sin. The promise was given to people long ago and we can enjoy that redemption which is in Christ Jesus.

"THE SUFFERING SERVANT"

Isaiah 52:13-15; Isaiah 53:1-6

Introduction:

1. Isaiah gives an inspired picture of what God's Son would look like, He is called "The Suffering Servant". 2. In the section we have three paragraphs, each giving us a different pose. It begins with "Behold"-- Stop!! look, see!

I. The Faithful Servant Isaiah 52:13-15 1. He volunteered to be a servant -- Php 2:7. 2. He was a faithful servant or steward. 3. He was an enthused servant -- John 2:17 4. He was prudent, and an

exalted servant. Mark 16:19; Ephesians 1:22 5.A servant that would startle many. Mark 6:2 II.The Divine Sufferer Isaiah 53:1-3 1.A proverb of his background -- John 1:46 2.King without pomp -- cf. Acts 25:1-27 3.Undesired and despised. 4.Unreceived and rejected -- John 15:25; John 17:15 5.A Man of Holiness, acquainted with grief, without esteem.

III.The Sinless Substitute Isaiah 53:4-6 1.No other substitute fitting. 2.He was Immanuel, God manifested in the flesh. John 1:1-51; John 14:1-31 3.He took our place. 4.Beaten and insulted. 5.Bruised and crushed. 6. "God laid on him the iniquity of us all." 7.Cut off for our transgressions.

Conclusion:

1.Three paragraphs and three poses of Jesus our Savior. 2.All we like sheep have gone astray. 3.What do we see as we look at His picture?

03.24. Jeremiah

Walking Thru The Bible

JEREMIAH

Introduction

Josiah, trained by the high priest Hilkiyah, came to the throne at the age of eight about 640 BC. This good king began a religious reformation in his 18th year but was killed in a battle with the Egyptians when only 31 years old (2 Kings 22:1-20; 2 Kings 23:1-37). In the opening years of Josiah's reformation Jeremiah joined with Zephaniah in attempting to arouse the conscience of the people. Jeremiah is known to Bible students as "The Weeping Prophet" who laments Jerusalem's doom. We can understand this when we read Jeremiah 4:19; Jeremiah 9:1. What a grand blessing it would be if every elder and preacher in the Lord's church had the kind of interest in God's people he did!

Jeremiah -- The Man

We know more about Jeremiah than any other OT prophet. He was from a priest's family who lived about three miles north of Jerusalem (Jeremiah 1:1). He was called to his prophetic mission when just a young man (Jeremiah 1:6-7). His preaching caused him to be quite unpopular and he suffered opposition and persecution from many sources. We come to see his sensitive heart as he reviews the terrible offences of the nation against God and laments her future. He uses strong vivid words in his preaching and is called by God to live alone, without a wife (Jeremiah 16:2). Perhaps for these and other similarities people in Jesus' day compared Him to the prophet Jeremiah (Matthew 16:14).

Jeremiah -- His Times

Jeremiah was God's prophet to Judah just prior to the destruction of Jerusalem and the Babylonian captivity of 586 BC. The book of Jeremiah takes up about 60 years after the close of the book of Isaiah and deals with the last 40 years of Judah's decline and final fall. Jeremiah's was a great tragic time. His ministry overlaps the reign of kings Josiah, Jehoiakim, and Zedekiah; and the prophets Nahum, Zephaniah, and Habakkuk at the beginning of his work and Daniel and Ezekiel toward the end.

Jeremiah -- His Message

Jeremiah's message is a string of stern rebukes and tender pleadings to a backsliding nation. God gave Judah a final warning of impending judgment and when she refused to repent at Jeremiah's preaching that was it. The Babylonian exile was heaven's punishment on Judah for her sinfulness. There is also a bright side to Jeremiah's prophecies. He held out the promise from God to return her from captivity. (Daniel later picked up on the fact that Jeremiah predicted it would be a seventy year captivity.) He prophesied that the Lord would one day make a new covenant with the house

of Israel which referred to the Christian age. The new covenant will have aspects of 1) individuality; 2) universality, and 3) remission of sins (Jeremiah 31:31-34; Jeremiah 33:8).

Jeremiah -- His Commission

The opening verse bears Jeremiah's name (Jeremiah 1:1). His name appears over 125 times in the book, and in 33 of the 52 chapters. No other writer's name appears so frequently in his respective book. He was told to "Go and cry in the ears of Jerusalem" (Jeremiah 2:22). The "house of Jacob, and all the families of the house of Israel" (Jeremiah 2:4) were to hear the word of the Lord. While he had a message for other surrounding nations, it was particularly for Judah and Jerusalem he preached. Jeremiah was to "root out, and pull down, and to destroy, to build, and to plant" (Jeremiah 1:10). His work was to remind God's people of their evils (Jeremiah 2:13); tell them of their coming captivity (Jeremiah 1:14-16); and assure them of eventual deliverance (Jeremiah 31:1-40).

Jeremiah -- New Testament Links Jeremiah is an often quoted book in the New Testament. We can note only a few instances here.

1. Jeremiah 31:31-34-- Hebrews 8:6-13 The old law to be replaced by a new one.
2. Jeremiah 31:15 -- Matthew 2:16-18; Sorrow over the death of the children slain by Herod.
3. Jeremiah 7:11 -- Matthew 21:12-13; Misuse of God's house.
4. Jeremiah 23:5-6 -- Matthew 28:18 and Acts 2:29-33; Jesus the King is promised.
5. Jeremiah 18:6 -- Romans 9:21; The potter and the clay.

Jeremiah -- An Outline

I. The Prophet's Call and commission -- Jeremiah 1:1-19 II. Prophecies to Jerusalem and Judah -- Jeremiah 2:1-37; Jeremiah 3:1-25; Jeremiah 4:1-31; Jeremiah 5:1-31; Jeremiah 6:1-30; Jeremiah 7:1-34; Jeremiah 8:1-22; Jeremiah 9:1-26; Jeremiah 10:1-25; Jeremiah 11:1-23; Jeremiah 12:1-17; Jeremiah 13:1-27; Jeremiah 14:1-22; Jeremiah 15:1-21; Jeremiah 16:1-21; Jeremiah 17:1-27; Jeremiah 18:1-23; Jeremiah 19:1-15; Jeremiah 20:1-18; Jeremiah 21:1-14; Jeremiah 22:1-30; Jeremiah 23:1-40 Jeremiah 24:1-10; Jeremiah 25:1-38; Jeremiah 26:1-24; Jeremiah 27:1-22; Jeremiah 28:1-17; Jeremiah 29:1-32; Jeremiah 30:1-24; Jeremiah 31:1-40 Jeremiah 32:1-44; Jeremiah 33:1-26; Jeremiah 34:1-22; Jeremiah 35:1-19 III. Events in the Life of Jeremiah -- Jeremiah 36:1-32; Jeremiah 37:1-21; Jeremiah 38:1-28; Jeremiah 39:1-18; Jeremiah 40:1-16; Jeremiah 41:1-18; Jeremiah 42:1-22; Jeremiah 43:1-13; Jeremiah 44:1-30; Jeremiah 45:1-5 IV. Prophecies to Foreign Nations -- Jeremiah 46:1-28; Jeremiah 47:1-7; Jeremiah 48:1-47; Jeremiah 49:1-39; Jeremiah 50:1-46; Jeremiah 51:1-64 V. Historical Appendix -- Jeremiah 52:1-34 The book is made up of biography, history, and prophecy but it's not arranged in any chronological order. Rather, it is grouped according to subject matter and the purpose of the author.

Jeremiah -- Its Scope

The book of Jeremiah is rich in its Messianic prophecies. It makes numerous allusions to plants, trees and animals. It contains many great and well-loved preaching texts. It uses numerous vivid figures of speech. Jeremiah himself often quotes from Isaiah and Hosea and in turn is quoted by others in the Old Testament who follow him in time. The book seems preoccupied with mourning and funeral rites and has a number of expressions that are repeated frequently.

Jeremiah -- Its Inspiration The book of Jeremiah abounds with statements of verbal inspiration. A few examples would be: "Then the word of the Lord came to me, saying" (Jeremiah 1:4). "But the Lord said unto me... whatsoever I command thee thou shalt speak" (Jeremiah 1:7). "And the Lord said unto me, Behold, I have put my words in thy mouth" (Jeremiah 1:9). (Notice: "words" not thoughts!). See also Jeremiah 1:11, Jeremiah 1:13-15 and Jeremiah 2:1, Jeremiah 2:4-5, Jeremiah 2:9, Jeremiah 2:31, Jeremiah 3:6, Jeremiah 3:14, Jeremiah 4:1, Jeremiah 6:9, Jeremiah 7:1, Jeremiah 8:1, Jeremiah 9:3, Jeremiah 10:1, etc. No other book of the Bible sets forth any stronger case for verbal inspiration of the Scriptures. We are made aware of God's presence in every part of Jeremiah. When You're Ready To Quit

Jeremiah 9:2

Introduction:

1. Life was not easy for Jeremiah. 2. Alienated from his friends, afflicted by his enemies. 3. "Oh," he said, "that I had in the desert a wayfarer's lodging place, that I might leave my people and go away from them!" Jeremiah 9:2 4. How often do we likewise become discouraged? 5. Reasons we can't settle for a wayfarer's lodging place.

I. Because of the Challenge Within 1. Jeremiah was appointed to a task and so are we. 2. "But if I say, 'I will not remember Him or speak any more in His name,' Then in my heart it becomes like a burning fire shut up in my bones; and I am weary of holding it in, and I cannot endure it" (Jeremiah 20:9) NASV. 3. We have a great mission -- Mark 16:15.

II. Because of the Need Without

1. Jeremiah's heart was burdened by the spiritual condition of those around him. 2. The need of this world today is great! A great challenge in Russia! 3. Jesus described the compelling impetus with the story of the story in Luke 15:1-32 of the shepherd and his sheep.

III. Because We Have the Answer for the Need

1. We cannot settle for a wayfarer's resting place because we have the answer for the need of our world. 2. God's Word can change the worse of men. 3. It can conquer nations.

Conclusion:

1. God's word has the answers we need today.

03.25. Lamentations

Walking Thru The Bible

Lamentations Jeremiah's Funeral Song Text: Lamentations 1:1-22; Lamentations 2:1-22; Lamentations 3:1-66; Lamentations 4:1-22; Lamentations 5:1-22

Introduction

The titles of the books in the Hebrew Bible usually came from the very first word, in this case Ekaḥ which may be translated into English “alas” or “how sad it is.” The scholars who translated the O.T. into Greek during the intertestamental period (and later into Syriac and Latin) applied the longer title “The Lamentations of Jeremiah.”

This five chapter book is neglected today as a somber and gloomy record of Jeremiah weeping over the ruins of Jerusalem. But it is more that just “a cloudburst of grief, a river of tears, a sea of sobs” as one writer called it. This poem is an affirmation of faith in the justice and goodness of God. True, the author had tasted pain and sorrow and endured frustration and loneliness, but he clings to an undaunted faith which triumphs over circumstances. The book endeavors to explain history and place calamities in proper perspective. When the Christian understands it's purpose we see how wonderfully this book contributes to our understanding of calamities and catastrophes.

The Background and Occasion of the Book

The destruction of Jerusalem in 586 BC was God's judgement for the idolatry and rebellion of Judah against Him. God has been patient and longsuffering with them but finally had to chastise Jerusalem for her horrible behavior. Nebuchadnezzar laid siege to Jerusalem for eighteen long months. Lamentations describes in the most vivid manner the terrible suffering to which the Jews were subjected. When the city was captured the Chaldean king ordered it completely demolished.

To see their beloved sacred city go up in flames was a shocking, sad experience. Despite Jeremiah's warning the city was unprepared for it. For over a hundred years since the miraculous deliverance of Jerusalem in the days of king Hezekiah the popular notion had been that Jerusalem was inviolable and secure. (Micah 3:11 b)

[Q-1] Investigative Question: What had been the predominate message of the false prophets? (Micah 3:11 b; Jeremiah 6:14; Jeremiah 8:11; Ezekiel 13:10.) Theme and Content

[Q-2] Investigative Question: What other Lamentation had Jeremiah written? (2 Chronicles 25:24-25) The theme of the book is a lament over the terrible woes which had fallen upon sinful Judah and over the destruction of the Holy City and the Temple of God. The books consists of four funeral hymns (dirges), Lamentations 1:1-22, Lamentations 2:1-22, Lamentations 3:1-66, Lamentations 4:1-22; and one prayer, Lamentations 5:1-22 written in those agonizing days following the destruction of Jerusalem. For the most part, the poems describe the adversity of the people, their land, the city, and the cause of it. Here are their confessions of sin, declarations of penitence and appeals that they not be forgotten.

Hymn 1	A Widowed City	Lamentations 1:1-22
Hymn 2	A Broken People	Lamentations 2:1-22
Hymn 3	A Suffering Prophet	Lamentations 3:1-66
Hymn 4	A Ruined Kingdom	Lamentations 4:1-22

Prayer A Penitent Nation Lamentations 5:1-22 The Form and Structure of Lamentations

The book is entirely in poetic form. Hebrew poetry does not involve rhyme (as a rule) but rather of thought. The second and third lines repeat the thought of the first in different words (synonymous parallelism). The four dirges are in the form of alphabetic acrostics in which each verse begins with successive letters of the Hebrew alphabet. Chapter 3 contains sixty-six verses with 3 verses assigned to each Hebrew letter. The reasons for using such acrostic patterns was usually to serve as mnemonic devices to aid the memory when the hymns were publicly recited or sung.

It may be also that the author used this technique in order to give a sense of completeness to the expression of grief. When one goes from a to a (so to speak) in expressing his grief he seems to have said all that can be said. (Psalms 25:1-22; Psalms 34:1-22; Psalms 35:1-28; Psalms 111:1-10; Psalms 112:1-10; Psalms 119:1-176; Psalms 145:1-21; Proverbs 31:10-31).

Purpose and use

The book served the purpose of helping the people of Judah maintain their faith in God in the midst of overwhelming disaster. Lamentations expresses the convictions that God had dealt justly with His people. The writer wants the people to recognize the righteousness of God's dealings with them and to cast themselves upon the mercy of the Lord. Lamentations is read in Jewish synagogues on the ninth of the month of Ab (which falls at the end of July or early August), a fast day which commemorates the destruction of the Temple by Babylon in 586 BC and the Romans in AD 70.

Lamentations 1:1-7 (The New King James Version) How lonely sits the city That was full of people!

How like a widow is she, Who was great among the nations! The princess among the provinces Has become a slave!

She weeps bitterly in the night, Her tears are on her cheeks;

Among all her lovers She has none to comfort her.

All her friends have dealt treacherously with her;

They have become her enemies.

Judah has gone into captivity, Under affliction and hard servitude;

She dwells among the nations, She finds no rest;

All her persecutors overtake her in dire straits. The roads to Zion mourn Because no one comes to the set feasts.

All her gates are desolate; Her priests sigh, Her virgins are afflicted, And she is in bitterness. Her adversaries have become the master, Her enemies prosper; For the Lord has afflicted her Because of the multitude of her transgressions. Her children have gone into captivity before the enemy. And from the daughter of Zion All her splendor has departed. Her princes have become like deer That find no pasture, That flee without strength Before the pursuer. In the days of her affliction and roaming, Jerusalem remembers all her pleasant things That she had in the days of old. When her people fell into the hand of the enemy, With no one to help her, The adversaries saw her And mocked at her downfall.

NKJV A Widowed City - Text: Lamentations 1:1-9

Chapter one has two major divisions. In Lamentations 1:1-11 the prophet laments the present condition of Zion and alludes to his own personal agony twice. In Lamentations 1:12-22 the city itself laments over its condition. The entire chapter is written in acrostic style. In Lamentations 1:1-7 we have a description of the condition of the city, and Lamentations 1:8-9 give an explanation for that condition. Then Lamentations 1:9-11 is a prayer to God concerning her. Lamentations 1:1-3. Jerusalem is personified as a widowed princess who sits alone in the night weeping over the loss of her husband and children. Loneliness of widowhood is emphasized. Jerusalem's "lovers" (idol gods) and her "neighbors" (political allies) deserted her. Lamentations 1:4-5. The roads are weeping because no pilgrims are traveling to Jerusalem for the religious holidays. No crowds mingling at the gate, no merchants, no sacrifices. Lamentations 1:6-7. The Widowed daughter of Zion is ugly, weak and helpless. All her beauty is gone. Lamentations 1:8-9. The poet presents the reason for Zion's present misery. She lived only for the present.

Some Lessons

1. We must learn from our failures. Let them teach us lessons we never forget and let us never repeat those sins.
2. Such lessons can be taught our children so they don't fall into the condemnations that others have.
3. We ought to study God's word and have it in our hearts so we can repeat it's admonitions and warnings.

QUESTIONS:

1. Why is the book of Lamentations a much neglected book?
2. How can this book help us as Christians?
3. Who do we understand the author to be?
4. What was the background situation of the book?
5. Thought Question: Why was the city unprepared for what happened?
6. What is the theme of the book?
7. What can you tell about the structure of the book?

8. What do the funeral songs describe?
9. What may be the purpose of such acrostic patterns of composition?
10. What purpose did the book serve to the Jews?
11. How might it be helpful to us?
12. Under what picture does chapter 1 describe the misery of the survivors of Jerusalem?

03.26. Ezekiel

Walking Thru The Bible

EZEKIEL

Introduction

Nebuchadnezzar invaded Judah the second time (597 BC) to put down a rebellion by King Jehoiakim. But Jehoiakim had died (or was killed) and his son Jehoiachin who had ruled only eight months was taken captive to Babylon. Ezekiel, then 25 years old and in training to be a priest (Ezekiel 1:3), was taken into exile along with 10,000 of the most prominent leaders, soldiers, and craftsmen of Judah (2 Kings 24:14). Ezekiel settled in his own house in a village near Nipper along the river Chebar in Babylonia (Ezekiel 3:15, Ezekiel 3:24). He prophesied for at least 22 years. He was a contemporary of Daniel, both of them living in Babylonia, but we don't know whether they ever met or not. Daniel had been taken captive in the first invasion 8 years earlier and was trained to be a civil servant in the Babylonian government. Jeremiah was also contemporary with Ezekiel and preaching during this time in Jerusalem trying to save the city and nation. He may have been a powerful influence on the young Ezekiel growing up in Judah and even while in exile. Zedekiah was then installed by Nebuchadnezzar as king. Eleven years later Zedekiah rebelled against Nebuchadnezzar hoping for help from Egypt. That prompted the third invasion which brought the complete destruction of the city and the temple in 586 BC (2 Kings 25:1-30). God called Ezekiel to explain His actions in allowing the Israelites to be taken into captivity. The phrase, "They shall know that I am the Lord," is used nearly 70 times in this book. The Israelites had been sinful and stiff-necked. When other nations did what Israel had done God destroyed them. However, God did not intend to allow Israel to be completely destroyed, for there was a remnant that drew back to the Lord and through whom the promised messiah would come. From their experiences in captivity the Jews would remember the lesson God taught them and they would never be guilty of idolatry again.

Brief Outline of Ezekiel I. Call and vision of Ezekiel -- Ezekiel 1:1-28, Ezekiel 2:1-10, Ezekiel 3:1-27

II. Prophecies concerning the sins of Judah -- Ezekiel 4:1-17, Ezekiel 5:1-17, Ezekiel 6:1-14, Ezekiel 7:1-27, Ezekiel 8:1-18, Ezekiel 9:1-11, Ezekiel 10:1-22, Ezekiel 11:1-25, Ezekiel 12:1-28, Ezekiel 13:1-23, Ezekiel 14:1-23, Ezekiel 15:1-8, Ezekiel 16:1-63, Ezekiel 17:1-24, Ezekiel 18:1-32, Ezekiel 19:1-14, Ezekiel 20:1-49, Ezekiel 21:1-32, Ezekiel 22:1-31, Ezekiel 23:1-49, Ezekiel 24:1-27

III. Prophecies concerning foreign nations -- Ezekiel 25:1-17, Ezekiel 26:1-21, Ezekiel 27:1-36, Ezekiel 28:1-26, Ezekiel 29:1-21, Ezekiel 30:1-26, Ezekiel 31:1-18, Ezekiel 32:1-32

IV. Certainty of the return -- Ezekiel 33:1-33, Ezekiel 34:1-31, Ezekiel 35:1-15, Ezekiel 36:1-38, Ezekiel 37:1-28, Ezekiel 38:1-23, Ezekiel 39:1-29, Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel

42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23, Ezekiel 48:1-35 I. Call and Vision (Ezekiel 1:1-28, Ezekiel 2:1-10, Ezekiel 3:1-27)

Ezekiel is a book of visions, beginning in the very first chapter. Many of the visions provide background for some of John's visions in the book of Revelation. The 30th year in Ezekiel 1:1 is understood as Ezekiel's own age. This indicates that he had been captivity for five years already (from 597 to 592 BC). Beginning in Ezekiel 2:1 Ezekiel is addressed as the "son of man" throughout the book. this phrase simply means "human being" or "mortal man." This is also the term that Jesus used most often to refer to Himself. The real responsibility of being a watching is found in Ezekiel 3:18-19.

II. Concerning the Sins of Judah (Ezekiel 4:1-17, Ezekiel 5:1-17, Ezekiel 6:1-14, Ezekiel 7:1-27, Ezekiel 8:1-18, Ezekiel 9:1-11, Ezekiel 10:1-22, Ezekiel 11:1-25, Ezekiel 12:1-28, Ezekiel 13:1-23, Ezekiel 14:1-23, Ezekiel 15:1-8, Ezekiel 16:1-63, Ezekiel 17:1-24, Ezekiel 18:1-32, Ezekiel 19:1-14, Ezekiel 20:1-49, Ezekiel 21:1-32, Ezekiel 22:1-31, Ezekiel 23:1-49, Ezekiel 24:1-27)

In Ezekiel 4:1-17 & Ezekiel 5:1-17 Ezekiel enacted the siege and destruction of Jerusalem. The people watched as he measured out a meager amount of grain and water to bake his bread over a fire of cow's dung. He shaved his head and beard to show Jerusalem's disgrace (Ezekiel 5:1). All this represented how Judah was wasted away in the siege until only a small number remained. In Ezekiel 8:1-18 he has a vision of wickedness in the temple. Ezekiel is transported to Jerusalem and set beside the temple seeing the sins of the leaders and the people. In Ezekiel 10:1-22 Ezekiel describes in vision the burning of the city of Jerusalem. This chapter is awesome in its vision of some angels of God at their work. Again in Ezekiel 12:1-28 Ezekiel preaches by dramatic actions as he digs a hole through the wall of his house at night and carries an "exile's baggage" through it in the night. The message of Ezekiel 18:1-32 is "The soul who sins is the one who will die." No individual's eternal fate is determined by his parents' behavior. We are each responsible for our own destiny. In Ezekiel 24:1-27 we see that Ezekiel's wife died on the very day the siege of Jerusalem began (Ezekiel 24:1-2; 2 Kings 25:1). The "delight of Ezekiel's eyes" passed away suddenly and he is told not to mourn or weep.

III. Concerning Foreign Nations (Ezekiel 25:1-17, Ezekiel 26:1-21, Ezekiel 27:1-36, Ezekiel 28:1-26, Ezekiel 29:1-21, Ezekiel 30:1-26,, Ezekiel 31:1-18, Ezekiel 32:1-32)

Many of the prophets of the Old Testament addressed not only Israel and Judah but also the nations surrounding them. Ezekiel also addressed the nations of Ammon, Moab, Edom and the Philistines who surrounded the nation of Judah. Ezekiel 26:1-21, Ezekiel 27:1-36, Ezekiel 28:1-26 regard Tyre and what was to happen to that city. The prophecy began to be fulfilled when Nebuchadnezzar conquered the city the year after Jerusalem fell. King of Tyre or Satan? In Ezekiel 28:1-10 we see the reason behind the judgment of God upon Tyre. The passage is addressed to the King of Tyre regarding his pride but some believe that God is speaking of the real sinister force behind the king, Satan himself! The argument is made that God spoke to Satan through the sources that Satan used. In Genesis 3:14-15 God spoke to Satan through the serpent. And in Matthew 16:23 He spoke to the devil through Simon Peter. So, some think, God is here speaking to Satan through the king of Tyre, and describes him before his fallen state.

IV. The Certainty of the Return (Ezekiel 33:1-33, Ezekiel 34:1-31, Ezekiel 35:1-15, Ezekiel 36:1-38, Ezekiel 37:1-28, Ezekiel 38:1-23, Ezekiel 39:1-29, Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel 42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23, Ezekiel 48:1-35)

After telling Ezekiel that he is the watchman of his people in Ezekiel 33:1-9, he gives a ray of hope in telling the people that if the wicked will turn from their evil ways (repent) they shall live. In Ezekiel 34:1-31 the Lord has a message about Shepherds. False shepherds and true shepherds are described. The true shepherd is a reference to the Messiah. Ezekiel 37:1-28 is the famous chapter about the Valley of Dry Bones. It is a picture of Judah's return to their homeland following the Babylonian captivity. The two kingdoms of Israel and Judah will be one again and is symbolized by the two sticks which become one (Ezekiel 37:22). Ezekiel 38:1-23 deals with the battle of Gog and Magog, two names that are also mentioned in Revelation 20:7-9. Its fulfillment was in Judah's return from captivity and it is used as a figure in Revelation. The closing chapters (Ezekiel 38:1-23, Ezekiel 39:1-29, Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel 42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23, Ezekiel 48:1-35) the prophet refers to the Christian Age ushered in at Pentecost after the Lord's crucifixion. The Valley of Dry Bones

Ezekiel 37:1-14

Introduction:

1. Ezekiel is noted for the bold and striking imagery of his prophecies and this is one of the most vivid of all.
 - a. Over the prophet's shoulder we see a somber valley of dry human bones and listen as the prophet is told to prophecy over these bones.
2. We stare in amazement as the bones join together to become bodies of men and live again. "What does this mean?"

I. THE BACKGROUND OF THE PROPHECY

A.The powerful and prosperous kingdom of David and Solomon's day had fallen to a miserable state. B.Babylon had conquered the nation and Ezekiel was with the nation in captivity. The nation had disregard God's word.

II. THE MEANING OF EZEKIEL'S VISION

A.The dry bones represented Israel removed from its land and apparently dead as a nation (Ezekiel 37:11). B.By the power of God they were to be restored to vigor and strength and returned to their own land (Ezekiel 37:13-14).

III.SOME PRACTICAL LESSONS A.The wages of sin is death (Romans 6:23). 1.Men today dead in trespasses (Colossians 2:13; Ephesians 2:1; Ephesians 2:5) 2.Continued disobedience result in second death (Revelation 20:1-15) B.The power of God is clearly demonstrated. 1.The "bones" of Israel were revived. 2.God is able to resurrect those dead in sin (Romans 1:16) a.Gospel obeyed - Mark 16:15; Hebrews 5:8-9. C.The Word of God is sure. 1.Isaiah decades before had named

Babylon as the captor (Isaiah 39:5-7). 2.Isaiah even named Cyrus as the ruler who would authorize Israel's return from captivity (Isaiah 44:28). (Cyrus was not even born at the time.) 3.God's word, sure in this matter, is also sure in relation to the judgment, to salvation, and to heaven.

Conclusion:

1. Like the dry bones, we must "hear the word of the Lord" in order to live.

03.27. Daniel

Walking Thru The Bible

DANIEL

I. The Man: About eight years before Ezekiel was taken captive by Nebuchadnezzar-- the young man Daniel was taken from Jerusalem to Babylon by Nebuchadnezzar the king. He was young, intelligent and skillful in wisdom (Daniel 1:4). Daniel is one of the few men about whom God says only good. Three times he is referred to as "the greatly beloved" one (Daniel 9:23, Daniel 10:11, Daniel 10:19). Taken into captivity with Daniel were three other young men whom you know by their Babylonian names-- Shadrach, Meshach, and Abednego. The name "Daniel" means -- "God is Judge."

II. The Book: Daniel is sometimes called the Old Testament "Apocalypse" while Revelation is the New Testament "Apocalypse." The word "Apocalypse" means -- "an unveiling of the secret purposes of God." The secret purposes of God can never be known until they are revealed. The manner in which the events are unveiled in Daniel is mainly by visions. In the book of Daniel the word "vision(s)" appears 32 times.

Much of the book of Daniel is written in Hebrew but a large section (Daniel 2:4-49, Daniel 3:1-30, Daniel 4:1-37, Daniel 5:1-31, Daniel 6:1-28, Daniel 7:1-28) is written in Aramaic, the common language spoken in Babylon at this time and also later used by the Jews when they returned from Babylonian captivity.

III. The Contents:

1. The first part of Daniel (Daniel 1:1-121, Daniel 2:1-49, Daniel 3:1-30, Daniel 4:1-37, Daniel 5:1-31, Daniel 6:1-28) deals with the history of Daniel and his friends. Nebuchadnezzar first conquered Jerusalem in 605 BC and took away many of the better educated young men from leading families to be trained for government service in Babylon (Daniel 1:1-5). Daniel was of royal blood and he and his three young friends were from the tribe of Judah (Daniel 1:6-7). These four young men would not defile themselves with the food from the king's table (Daniel 1:8-16). God blessed them with progress far above the others who were in similar training in Babylon (Daniel 1:17-21). Later when Nebuchadnezzar had a troublesome dream only Daniel was able to tell the king about it and give him its interpretation (Daniel 2:1-45). Daniel attributed his ability to the Lord God of heaven and was elevated to a position of prominence in Babylon's royal court (Daniel 2:46-49). Nebuchadnezzar erected a giant golden image and required everyone to worship it (Daniel 3:1-7). Because Shadrach, Meshach, and Abednego would not participate in this idolatry the King had them cast into a fiery furnace but they were miraculously de-livered (Daniel 3:1-30). Another of Nebuchadnezzar's dreams is interpreted for him by Daniel in Daniel 3:1-37. Its message was that because of the King's pride he would be temporarily insane living like a wild animal. His recovery was predicted and he gave glory to the Lord. Belshazzar was a Babylonian king when the nation fell to the Medes (Daniel 5:1-28). Daniel was called on to interpret a

mysterious hand writing which appeared on a wall during a feast. The message was a warning spelling doom to the king. That night Darius the Mede conquered Babylon and Belshazzar was killed (Daniel 5:29-31). Daniel was given a position in government supervision under Darius the Mede (Daniel 6:1-3). Some jealous rivals plotted against Daniel (Daniel 6:4-9) which led to the famous episode of Daniel in the lions' den (Daniel 6:10-24). Darius honored Daniel and his God as a result of this event (Daniel 6:25-28). 2. The second part of Daniel's book encompasses his visions and prophecies (Daniel 7:1-28, Daniel 8:1-27, Daniel 9:1-27, Daniel 10:1-21, Daniel 11:1-45, Daniel 12:1-13). The later part of the book focuses on the revelations given to Daniel about the coming kingdoms of the world. There are four of these and there is a parallel between a dream of Nebuchadnezzar which is recorded in Daniel 2:1-49 and the vision of Daniel in Daniel 7:1-28. In Daniel's vision he sees four great beasts which symbolize the coming of four kingdoms (Daniel 7:1-28); the vision of the ram and he-goat (Daniel 8:1-27); the vision of the seventy weeks (Daniel 9:1-27); and the visions of some events of the Maccabean era (between the testaments) Daniel 10:1-21, Daniel 11:1-45, Daniel 12:1-3. Daniel was told to seal up his book (Daniel 12:4) and the prophecy was concluded (Daniel 12:5-13).

IV. Lessons From Daniel:

1. Faithfulness under difficult circumstances is one of the major lessons from Daniel. The Bible is filled with examples of godly people who maintained their faith in difficult situations. There was Joseph (Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23; Genesis 41:1-57; Genesis 42:1-38; Genesis 43:1-34; Genesis 44:1-34; Genesis 45:1-28; Genesis 46:1-34; Genesis 47:1-31; Genesis 48:1-22; Genesis 49:1-33; Genesis 50:1-26), John the Baptist (Matthew 14:1-2); and the unnamed Christians in Nero's household (Php 1:12-14; Php 4:22). The book of Daniel brings outstanding examples of faith withstanding great trials: a) the fiery furnace of chapter 3, and b) the den of lions in chapter 6. A number of situations come to mind where Christians today face special challenges: a) people who go to plant the gospel in new areas; b) Christians in certain employment situations; c) young people in their school and social relations; and d) persons living in non-Christian homes. Being a Christian today is not always easy. The church came into being in suffering and sacrifice and the world today is not cordial to Christian beliefs and values. Daniel challenges us to serve God with the same devotion and singleness of heart he displayed. 2. Prophecy fulfilled so explicitly and perfectly serves as evidence for divine inspiration and a supreme God who controls the rise and fall of nations. In Daniel we see prophesied the rise of four world empires. In Daniel 2:1-49 we read of Nebuchadnezzar's dream about an image composed of four substances. Daniel interprets it's meaning: 1) the gold = the Babylonian kingdom; 2) the silver = the Medo-Persian empire; 3) the brass = the Greek empire; and 4) the iron = the Roman kingdom. In the days of the fourth kingdom, God himself was to set up an eternal kingdom. Thus the stone cut of a mountain which destroyed the great image pointed to the establishment of the church (Acts 2:1-47). 3. There is a prophecy of the rise of Alexander the Great and conquest of the Medo-Persians by the Grecian empire in Daniel 8:1-27 under the vision of the ram and he-goat. Daniel asserts that God is in control of history and will set aside these human kingdoms for the sake of establishing the church.

The Fearless In A Furnace of Fire

Daniel 3:1-30

Introduction:

1. Daniel 3:1-30 is a very familiar section of Daniel and it is about "The Fearless In A Furnace of Fire" or "Three Young Men Who Would Not Bend."

2. It is about Shadrach, Meshach, and Abednego who had rather burn than turn. They "quenched the violence of fire" (Hebrews 11:34) and there are many good lessons to learn.

I. THEY WOULD NOT BOW (Daniel 3:1-13) A. The image revealed-- Daniel 3:1-3 B. The worship required-- Daniel 3:4-7 C. The order refused-- Daniel 3:8-13 c II. THEY WOULD NOT BUDGE (Daniel 3:14-18)

A. Given another chance they would not budge. They would not bow in spite of the fury they faced and they would not budge in light of the faith they followed. B. We observe that their faith was: 1. Settled -- (Daniel 3:13 & Daniel 3:18) 2. Sure -- (Daniel 3:17) 3. Steadfast -- (Daniel 3:18) III. THEY WOULD NOT BURN (Daniel 3:19-30) A. The furnace was heated as much as possible. B. The men who cast them in were killed by the heat. C. The king saw an amazing thing in the furnace! D. The men were called out and carefully examined. Their bodies were not hurt, their hair was not singed, their coats were not scorched! E. They would not burn because the God they served was: 1) Personal; 2) Powerful; and 3) Present.

Conclusion:

1. The three Hebrews would not BOW in spite of the fire they face. They would not BUDGE because of the faith they followed. And they would not BURN because of the favor they found.
2. We must remember these lessons when we are in the "fiery trials" that we too sometimes must face (1 Peter 4:12).

03.28. Hosea

Walking Thru The Bible

HOSEA

Hosea, from the northern Kingdom, was given a message for Israel to whom he characteristically referred by the name of its leading tribe, Ephraim (Hosea 4:17; Hosea 5:3, Hosea 5:5, etc). He preached to his own people for half a century or more about 760-710 BC (Hosea 1:1). Hosea's ministry is set against the background of a terrible tragic family life which God used as a lesson for the people (Hosea 1:11, Hosea 2:1-23, Hosea 3:1-5). His wife Gomer forsook him and committed adultery with many lovers. Hosea continued to love her and eventually bought her back out of slavery. His experiences with Gomer illustrated God's relationship with Israel. He is remember as the Prophet who demonstrates God's love. Hosea accused the whole nation of Israel of spiritual adultery (Hosea 4:1-19), and emphasized God's willingness to forgive them.

Overview of the Book of Hosea

The book begins with an account of Gomer's unfaithfulness (Hosea 1:1-11) which symbolized Israel's unfaithfulness. The names Hosea gave to Gomer's three children expressed God's judgment of the nation: Jezreel = scattered by God; Loruhamah = not pitted; and Loammi = not my people. Details of Gomer's adultery are given in Hosea 2:1-14, and her relationship to Hosea is described in Hosea 2:14-23, Hosea 3:1-5. The remainder of the book is a direct application of the Word of God to Israel. The nation is indicted for its many sins (Hosea 4:1-19, Hosea 5:1-15, Hosea 6:1-11, Hosea 7:1-16) and told of the punishment which was to come (Hosea 8:1-14, Hosea 9:1-17, Hosea 10:1-15). There was still hope, however, for God's love for the nation was still real (Hosea 11:1-12, Hosea 12:1-14, Hosea 13:1-16, Hosea 14:1-9).

Spiritual Adultery

God's relationship to Old Testament Israel was frequently symbolized as a husband-wife relationship (Isaiah 62:5; Jeremiah 3:14). Thus it was appropriate to represent the nation's sins-- especially idolatry-- as adultery (Hosea 4:13-19). The New Testament warns us about sinning against God's love (James 4:4; cf. Ephesians 5:22-33).

WHAT WAS WRONG WITH EPHRAIM?

What Is Wrong With The Church?

Hosea 1:1-11; Hosea 2:1-23; Hosea 3:1-5; Hosea 4:1-19; Hosea 5:1-15; Hosea 6:1-11; Hosea 7:1-16; Hosea 8:1-14; Hosea 9:1-17; Hosea 10:1-15; Hosea 11:1-12; Hosea 12:1-14; Hosea 13:1-16; Hosea 14:1-9

In about 933 BC the kingdom of Israel was divided into two kingdoms. The northern kingdom was usually called Israel but often it was designated by "Ephraim" bit most influential tribe. In about 760 BC God sent His word by Hosea. Very vividly the prophet describes God's people. The picture is

not beautiful; it looks too much like the church today for us to find enjoyment in looking at it!

I. Three Figures Describing Ephraim 1. A silly dove -- without understanding (Hosea 7:11) a. They had forgotten the law of the Lord. b. They could not remember their own history. 2. A cake not turned -- (Hosea 7:8) a. Tragedy strikes when no one is watching. 3. A taught heifer that loved to tread out the corn (Hosea 10:11) II. Three Things These Conditions Had Done To Them 1. It made their love like a morning mist (Hosea 6:4). a. Not lasting, easily burned away. 2. It caused them to hire lovers (Hosea 8:9). a. They courted the favor of their enemies. 3. It put them beyond help (Hosea 4:17) a. Ephraim is joined to idols, wedded to them. b. Would not give them up.

III. The Causes Which Brought About and Kept Alive These Conditions with Ephraim 1. Ephraim feedeth on the winds (Hosea 12:1) a. Speaking of their spiritual weakness. 2. Ephraim followeth the east wind. a. Their goals and aims were useless. 3. Bound up his iniquity and his sin (Hosea 13:12). a. Tried to conceal it from self and God. b. Repentance and prayer called for.

Conclusion:

Let us read the last verse of the book of Hosea, "Who is wise, that he may understand these thoughts? prudent, that he may know them? for the ways of the LORD are right and the just shall walk in them; but transgressors shall fall therein."

03.29. Joel

Walking Thru The Bible

JOEL

Joel is nowhere dated in terms of a king's reign or a historical event whose date is known to us. The book belongs to about the 9th century BC, a time when the enemies of the Jews were Philistia, Edom, Egypt, and Phoenicia. Its early place in the sequence of prophetic books also indicates an early date. Joel was from Judah and prophesied to his own countrymen warning them of the coming "day of the Lord" (Joel 1:15, Joel 2:1-2, Joel 3:1; cf. Joel 2:15, Joel 2:23, Joel 2:32). The book has been called a "literary gem" because of its fluent and polished style. A terrible locust plague and drought gave the occasion for Joel's prophecy (Joel 1:2, Joel 1:17-20). We often remember Joel as the prophet of Pentecost because of Joel 2:28-32 (cf. Acts 2:17-20).

Overview of the Book of Joel

Joel describes the terror of a real locust plague suffered by Judah which foreshadowed the day of the Lord for that nation (Joel 2:1-11). Joel pleads for repentance (Joel 2:12-17) and looked to the blessings of deliverance and prosperity which would follow if the people turned (Joel 2:18-27). He closes with God's promise to bless mankind through the outpouring of His Spirit (Joel 2:28-32). The great blessings to result from that event are described prophetically (Joel 3:1-21). The Day of the Lord

"The Day of the Lord" is an important theme which runs through several prophetic books (Isaiah 2:12 f; Ezekiel 13:1-23; Ezekiel 5:1-17; Joel 1:15; Amos 5:18-20; Zephaniah 1:7; Zephaniah 1:14; Zechariah 14:1). In both the Old Testament and the New Testament this expression relates to the Biblical doctrine of God's judgment. In the O.T. it is that day when a nation receives its just due for sin. There was no one specific day on which this would occur for all nations. Each nation, as announced by different prophets, was judged at a time chosen by God. The day of the Lord was not only for Israel and Judah but also Babylon (Isaiah 13:6), Egypt (Jeremiah 46:10), and other nations (Joel 3:14). The ultimate "day of the Lord," foreshadowed by all other times of judgment in history, is the final Judgment before Christ (cf. 2 Peter 3:10-12, 2 Corinthians 5:10).

03.30. Amos

Walking Thru The Bible

AMOS

Amos was a herdsman from the southern nation of Judah that was called by God to go up and preach against the sins of the northern kingdom, Israel. Jeroboam, the first northern king, had established the worship of the golden calves at Dan and at Bethel. Amos appeared at one of their services at Bethel and spoke out. The herdsman-prophet went up to Bethel and by inspiration announced God's coming judgment upon the nations surrounding Israel for all their sins and crimes. He got the ear of the people as they probably uttered "Amen" to his sermon, and "Preach on brother!" But then the prophet stopped "preaching" and started "meddling" talking about the sins of Israel. Israel was at the peak of its prosperity but had reached bottom spiritually, and was morally corrupt and decadent.

Overview of the Book of Amos

Amos announced God's judgment against Israel's neighbors (Amos 1:1-15 Amos 2:1-3). He then turns to Judah (Amos 2:4-5) and Israel (Amos 2:6-16). Details about Israel's specific sins and its impending judgment are related (Amos 3:1-15, Amos 4:1-13, Amos 5:1-27, Amos 6:1-14). Amos was then given five visions of the coming judgment of Israel: the locust plague, the devouring fire, the plumb line, a basket of summer fruit, and the altar (Amos 7:1-17, Amos 8:1-14, Amos 9:1-15). In the course of the visions, a priest of the altar at Bethel, Amaziah, rises up in opposition to Amos (Amos 7:10-17). The book ends with a glimpse of the splendor of the Messianic age (Amos 9:11-15). The Social Conscience of the People of God

Amos was a fiery prophet who evaluated people's religion through their conduct in society. Surrounding nations were condemned because of their wickedness and cruelty to others (Amos 1:1-15, Amos 2:1-3). The rulers of Israel were denounced as thieves, and their wives as lazy, greedy, and oppressing the poor. (Amos 3:9-15, Amos 4:1-3). In Amos' preaching the abuse of the poor is denounced severely (Amos 5:10-12). The N.T. has similar warning for Christians (James 5:1-6). In recent decades, liberal religious groups have abandoned the Bible for a social gospel, or social activism; while over the same period many conservative people have defended the Bible and neglected the poor, oppressed, and the helpless. Abortion should not be abandoned to the Catholic Church as its social issue. The plight of the elderly must not be left to federal agencies for solution. Family disintegration is a concern for every Christian.

03.31. Obadiah

Walking Thru The Bible

OBADIAH

INTRODUCTION

The book of Obadiah is not well known but it contains some powerful lessons for our day. It is the only one-chapter book in the Old Testament and contains only 21 verses. The occasion of the book is some recent sack of Jerusalem by the Philistines and Arabians in which Edom had aided and abetted. She had encouraged Judah's foes, enjoyed Judah's fall, and enslaved Judah's fugitives. The book warns Edom of her own coming destruction for her sins against her brother.

BACKGROUND

The Edomites were descendants of Esau, Jacob's twin brother, and hence a "cousin" nation to Judah and Israel. Yet the Edomites were in constant conflict with them. Edom was a narrow strip of mountainous country to the south of the Dead Sea. So rugged is the terrain that the valley in which Petra, one of their capital cities, is located can only be reached through a narrow canyon guarded by towering mountain walls 200-500 feet high (Obadiah 1:3-4).

EDOM'S SIN

Edom is condemned for her pride and her cruelty. Her crimes are described in progressive stages: (1) Edom stood by while Jerusalem was invaded Obadiah 1:11; (2) She rejoiced over the captivity of sons of Judah Obadiah 1:12; (3) She actively participated in looting Jerusalem Obadiah 1:13; and (4) Edom set up road blocks to prevent the citizens from escaping Obadiah 1:14 and sold them into slavery. She is condemned for her cruelty and unbrotherliness: (1) cruelty of the feet, Obadiah 1:11 "she stood afar off"; (2) cruelty of the eyes, Obadiah 1:13 "looked on in his disaster"; (3) cruelty of the heart, Obadiah 1:12 she rejoiced in Jeru.'s destruction; (4) cruelty of the tongue, Obadiah 1:12; she spoke proudly; (5) cruelty of the hands, Obadiah 1:13, laid hands on Judah's substance and cut off escape.

OUTLINE OF EDOM 1. The Doom of Edom -- Obadiah 1:1-9 2. The Denunciation of Edom -- Obadiah 1:10-14 3. The Destruction of Edom -- Obadiah 1:15-21

EDOM AND THE PRIDE OF NATIONS Introduction:

Background on Edom: The Edomites were a rough and tough group of mountain people. They lived in the desert-mountain region of Mt. Seir, reaching from south of the Dead Sea to the Gulf of Arabah. They carved great protective fortresses in the rock mountains and canyons. One of their principle cities was Sela (Hebrew), or Petra (Greek), which simply meant "The Rock" and was carved out of the side of the mountains. The rose-red, orange and yellow mountain wall made Petra a colorful stronghold.

I. EDOM TRUSTED HER FORTIFICATIONS (Obadiah 1:3-4)

Nestled in the cliffs high above the plains they likened them-selves to the eagle which made its nest in the heights of the mountains. They thought their city was impregnable and that they could never be brought down.

II. EDOM TRUSTED IN HER TREASURES (Obadiah 1:5-6) At this time Edom was the center of caravan routes from south to north and east to west. The caves in Petra were used as storehouses for merchandise.

III. EDOM TRUSTED IN HER ALLIES AND FRIENDS (Obadiah 1:7) Edom trusted her confederates and peace treaties but God warns they would deceive her and turn against her.

IV. EDOM TRUSTED IN HER WISDOM AND WISE MEN (Obadiah 1:8) The Edomites were known for their wisdom and cunning. But the time was to come when such would be destroyed among them and they could not be counted on for deliverance.

V. EDOM TRUSTED IN HER "MIGHTY MEN" (warriors Obadiah 1:9)

Edom trusted that her mighty army of strong warriors would be able to defend her against any and every foe. But when God was ready to bring her down it didn't matter what size army or how brave they were.

CONCLUSION:

No human effort can save the guilty nation from God's destructive power. Rock fortresses, impregnable mountains, narrow mountain gorges, dependable allies and proud warriors cannot avail. When the Lord has decreed a nations' humiliation nothing will change that except repentance. We must remember that our hope is in God. Proverbs 16:18; Proverbs 29:23.

03.32. Jonah

Walking Thru The Bible

JONAH

INTRODUCTION

The book of Jonah is a humiliating confession by its author that shows his growth in the Lord as he becomes the great prophet of 2 Kings 14:1-29. Jonah had to learn some important lessons: namely, that God is everywhere and one can't run away from Him; and secondly that God is concerned about every nation and the citizens, the children and even the animals in every nation. The book is often accused of being myth by modernist and religious liberals because of the miracle of the great fish. But Jonah was a real person (2 Kings 14:24) and Jesus credited the story of the great sea creature as factual (Matthew 12:39-41). The Lord also represents the story as true that Nineveh repented (Luke 11:29-32). There is no way to doubt the historicity of Jonah and have regard for the integrity of Jesus.

BACKGROUND

Jonah was a well known prophet of God associated with the royal court of Jeroboam II (ca 790-749 BC). Jonah was a states-man prophet like Isaiah and Jeremiah, not a 'backwoods' prophet like Elijah or John the Baptist. He was called to cry against that "great city" Nineveh, the capital of Assyria and long time enemy of Israel. Nineveh was surrounded by a complex of suburbs with a heavy population of about 600,000 at this time. It was fortified with several walls, the greatest defense being a wall 8 miles long and 100 feet high and wide enough for three chariots to drive abreast, with 1500 towers which were 200 feet high. Jonah's experience was a "sign" to the people of Nineveh and they repented upon hearing his message of destruction for their city. In sack cloth and ashes they showed remorse for their evil and God spared them from destruction to the regret and pouting of Jonah.

OUTLINE OF JONAH Jonah 1:1-17 Jonah Running AWAY from God Jonah 2:1-10 Jonah Running TO God Jonah 3:1-10 Jonah Running WITH God Jonah 4:1-11 Jonah Running AHEAD of God A key passage that allows us to understand why Jonah tried to resign his duty as a prophet, and also gives us great insight into the character of the wonderful and magnificent God who is our Creator is found in Jonah 4:2 "... for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. (Jonah 4:2)

03.33. Micah

Walking Thru The Bible

MICAH

INTRODUCTION

Micah was from among the common people in a little town in southwest Judah, Moresheth, who prophesied for about a thirty year span during the reigns of Jotham (750-732 BC), Ahaz (736-716 BC) and Hezekiah (716-687 BC). Micah was a contemporary with Isaiah and was preaching the same message Isaiah was preaching, but Isaiah was God's prophet to the royal court while Micah preached among the common people rather than the Jewish aristocracy. The book of Micah is sometimes called a miniature version of Isaiah (cf. Micah 4:1-3 and Isaiah 2:2-4). HIS MESSAGE

Micah preached a message of repentance to the people of Judah and looked forward to the day of the coming Messiah's universal kingdom (Micah 4:1-3). The reign of Christ would offer salvation to all nations alike. He promised a peace and prosperity that has its fulfillment in the spiritual life of the kingdom of God and not in the affairs of civil states. Like Isaiah, he condemned the meaningless ritual of their sacrifices and ceremonies (Micah 6:7-8). He emphasized that the people's heart and conduct must match their professed allegiance and worship to God. They were performing their religious ceremonies but ignoring the kind of life their commitment to God expected from them. The Lord's expectation from his people is express in Micah 6:8 "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

MICAH Elsewhere In The BIBLE

Some important quotations from Micah are found elsewhere in the Bible. One saved the live of the prophet Jeremiah (Jeremiah 26:18 from Micah 3:12). The priests and scribes quoted Micah 5:2 in answer to Herod's question about the birthplace of the Messiah (Matthew 2:5-6). Christ quoted Micah 7:6 when He commissioned the disciples the first time (Matthew 10:35-36).

OVERVIEW of the Book of MICAH

Micah announced punishment from God against both Israel (Micah 1:1-7) and Judah (Micah 1:8-16). The reasons for this judgment are given (Micah 2:1-11), and the restoration of the remnant is promised (Micah 2:12-13). After describing the present sorry state of affairs (Micah 3:1-12), he speaks of the future glory to be revealed in Christ in the Christian age (Micah 4:1-13, Micah 5:1-15). The book ends with a plea for repentance. God's complaint against the people (Micah 6:1-16) leads Micah to lament the lack of righteousness in Jerusalem (Micah 7:1-6), confess the sins of the nation (Micah 7:7-17), and rejoice in the mercies of the Lord (Micah 7:18-20).

03.34. Nahum

Walking Thru The Bible

NAHUM

Author: Nahum was from Elkosh which possibly was Capernaum ("City of Nahum"). The northern kingdom had already fallen captive to Assyria in 721 BC and Nahum's message (to Judah and Nineveh, the capital of Assyria) is about the coming fall of Nineveh. The book has three chapters and only 47 verses.

Background:

Jonah had preached to Nineveh more than 100 years earlier and they had repented then but they have long since forgotten God and returned to their cruel ways. In Nahum's day the city was at the height of its glory. Nahum 1:1-15 contains a magnificent description of the character of God (cf. Nahum 1:2-8) and in Nahum 2:1-13 you can almost hear the noise of the battle describing Nineveh's destruction. The Assyrians fell to the Babylonians in 612 BC.

Message:

The message of Nahum centers on God's vengeance upon the impenitent. God's mercy and slowness to anger is demonstrated in Jonah's mission to Nineveh. But now in Nahum we see that a nation, city, or individual must reap the consequence of wickedness if it does not repent.

Outline:

Ch.1 Nahum 1:1-8 The Lord is unsparing in his attitude toward evil.

Nahum 1:9-15 Nahum prophesied that Nineveh would experience God's wrath in the form of a complete overthrow.

Ch.2 Nahum 2:1-7 God gave Nahum a prophetic vision of the siege Nahum 2:8-13 and the plundering of the proud city.

Ch.3 Nahum 3:1-7 All of this was to come about as punishment for sin Nahum 3:8-19 And God's justice can never be averted.

Lesson: God is long-suffering and is not willing that any should perish but that all should come to repentance (cf. Jonah). But is just and wickedness will be punished.

God Is Our Stronghold

Nahum 1:7-8

Introduction:

1. With so many enemies about we wonder if we are on the right side? Is God really with us? Why does the wicked seem to prosper? Does God really care? 2. What Nahum was up against in his day is little different than what we often face today. Nahum 1:1-8 I. GOD'S PROVISIONS Nahum 1:7

1. Nahum describes the awesomeness of God in Nahum 1:7. The Lord is good, we can be safe in His stronghold. 2. A perception of God's provisions-- John Claypool in Tracks of a Fellow Struggler. "Does God make a difference when the bottom drops out?" Isaiah 40:30-31 a. The ecstasy "mount up with eagles" b. The energy "run and not be weary" c. The endurance "walk and not grow faint" 3. The contemporaries of Nahum were discouraged by their apparent difficulties. But God provides.

II. GOD'S PUNISHMENT Nahum 1:8

1. To Nineveh Nahum declared the awesomeness of God in Punishment. Nahum 1:9. 2. God runs the show. He will hold men accountable for their sins and transgressions. "Payday Someday" 3. God is the Creator, the Provider, and the Judge 1:3.

Conclusion:

1. The awfulness of man is no match for the awesomeness of God. Nineveh and every wicked man will be swept up in the unfolding purpose of God. 2. God punishes the wicked, and provides for His own. "Hallelujah! For the Lord God omnipotent reigneth." (Revelation 19:6 b)

03.35. Habakkuk

Walking Thru The Bible

HABAKKUK

Author:

Habakkuk prophesied in Judah just before Nebuchadnezzar's first invasion in 605 BC when Daniel was taken captive. He was commissioned by God to announce the Lord's intention to punish Judah by the coming deportation into Babylon. Three chapters.

Habakkuk's Question:

Habakkuk asks God why sin is being tolerated in Judah (Habakkuk 1:1-4); the reply comes that the Lord is raising up Babylon to punish his people (Habakkuk 1:5-11). This leads to the second question of how God could use people so ungodly as the Babylonians as His instrument to punish Judah (Habakkuk 1:12-17, Habakkuk 2:1). The answer given is that Babylon will be punished in its turn (Habakkuk 2:2-20). The book ends with Habakkuk's prayer of confident faith in the Lord (Habakkuk 3:1-19). This is similar to the question that many righteous have faced through the ages: why does God sometime use the wicked to chastise others. Thus, the book of Habakkuk is a defense of God's goodness and power in view of the existence of evil. The modern form of the same question: why does the wicked prosper at the expense of God's people? The theme of the book is that the person who remains faithful to God and his truth will survive the ordeal about to come.

Outline of Habakkuk:

I. Habakkuk's Problem

A.Habakkuk 1:1-4Problem #1: Why does God allow wicked practices to continue in the land?
Habakkuk 1:5-11God's Answer B.Habakkuk 1:12-17, Habakkuk 2:1Problem #2: Why will God use wicked people to punish others? Habakkuk 2:2-20God's Answer II. Habakkuk's Praise

A.Habakkuk 3:1-3Praise for the Person of God B.Habakkuk 3:4-7Praise for the Power of God
C.Habakkuk 3:8-16Praise for the Purpose of God D.Habakkuk 3:17-19Praise because of Faith in God.

Lesson: God will always be true to Himself in delivering the person who maintains integrity and keeps His divine commandments.

03.36. Zephaniah

Walking Thru The Bible

ZEPHANIAH

Author:

Zephaniah lived on the eve of Judah's fall to Babylon and takes up the theme of the Day of the Lord. He prophesied during the reign of King Josiah (640-609 BC).

Background:

In King Josiah's early days idolatry and all kinds of evil were rampant in the land. He became king at age 8 and at age 16 he began to seek the Lord and at 20 he purged the land of idols. While the temple was being repaired the long-forsaken "book of the Law" was found. In response to its teaching King Josiah began an extensive series of religious and social reforms. (cf. 2 Kings 22:1-20; 2 Kings 23:1-37) Zephaniah evidently prophesied just prior to these great reforms and likely helped to produce them. If the Hezekiah of Zephaniah 1:1 is the good king of Judah, then Zephaniah was of royal blood himself and a cousin to King Josiah. (Jeremiah also came onto the scene about the time of these reforms.) His Message:

Zephaniah speaks to an idolatrous Judah, whose religion and morality were at a terribly low point. He denounces the sins of his fellow countrymen in direct and unsparing language. His strong convictions and fervent zeal are evident in each line of the book. The theme of the book is that the Day of the Lord is at hand for Judah (Zephaniah 1:7-18). The immediate event in view was Nebuchadnezzar's invasion of the land in 606 BC.

Outline of Zephaniah:

1: Zephaniah 1:1-3 Zephaniah announces a judgment in the coming Day of the Lord.

Zephaniah 1:4-13 In particular it would come on Judah and Jerusalem. Zephaniah 1:14-18 It was a day which was very near.

2: Zephaniah 2:1-3 He pleaded for men to seek deliverance from the Lord Zephaniah 2:4-15 No nation would be able to escape the Day of the Lord.

3: Zephaniah 3:1-8 If the heathen were to be punished, Judah should expect her share of the same.

Zephaniah 3:9-10 A remnant would be gathered from among the nations and they would return from captivity and be exalted before the world. Zephaniah 3:11-20 This is a prophetic glimpse of the restoration under Zerubbabel and Ezra

03.37. Haggai

Walking Thru The Bible

HAGGAI

These last three prophets in the Old Testament are from the period following the Babylonian captivity which we often call the "Restoration Period" or post-exilic period. The common message of these prophets was: return to the right ways of the Lord. Haggai and Zechariah were particularly concerned with the rebuilding of the temple which had been destroyed by Nebuchadnezzar and the Babylonians nearly 70 years before. The people had been tending to their personal affairs and neglecting the temple and other spiritual responsibilities.

HAGGAI

Haggai has been described as a man with a single ambition. He preached to a poor, discouraged, and frightened people. He attributed their lack of success in all areas of their national life to the single fact of their neglect of the temple. In a bold and authoritative manner, he pleaded for the people to rebuild the temple. Haggai and Zechariah are credited with getting the temple completed c. 516 BC (Ezra 6:14-15). The dates of Haggai's ministry which is covered in the book is only about four months in the year 520 BC (Haggai 1:1, Habakkuk 2:1, Haggai 2:10, Haggai 2:20). The temple foundation had been laid almost immediately after the exiles returned from Babylon. But then about sixteen years intervened before the work resumed. It took the powerful exhortation of Haggai and Zechariah to motivate Zerubbabel and Joshua to arise and begin to rebuild the house of God.

Outline of Haggai: The prophecy consist of four messages to the returned exiles.

1.The first message was a call to rebuild the temple. The people objected saying that the time to rebuild had not come. Haggai answered, "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" He delivered a stinging rebuke to the people for seeking to establish their own prosperity while neglecting spiritual responsibilities. The result of this sermon was that Zerubbabel, Joshua and the remnant of the people obeyed the voice of the Lord and began rebuilding (Haggai 1:12-15). 2.The second message was designed to encourage the people who had undertaken the rebuilding (Haggai 2:1-9). 3.The third recalled that sin and impure hearts had brought God's punishment in the past (Haggai 2:10-14) and promised that obedience and pure hearts would bring divine blessings (Haggai 2:15-19). 4.The fourth message is a messianic prophecy (Haggai 2:20-23).

03.38. Zechariah

Walking Thru The Bible

ZECHARIAH

These last three prophets in the Old Testament are from the period following the Babylonian captivity which we often call the "Restoration Period" or post-exilic period. The common message of these prophets was: return to the right ways of the Lord. Haggai and Zechariah were particularly concerned with the rebuilding of the temple which had been destroyed by Nebuchadnezzar and the Babylonians nearly 70 years before. The people had been tending to their personal affairs and neglecting the temple and other spiritual responsibilities.

ZECHARIAH

Zechariah was born and reared in Babylon and was among the group that returned to Jerusalem with Zerubbabel (Nehemiah 12:1; Nehemiah 12:4; Nehemiah 12:16). He was evidently younger than Haggai and his recorded ministry continued a year or so beyond the record of Haggai. Under Haggai and Zechariah's preaching the people were stirred to again take up the rebuilding of the temple. While Haggai rebuked and admonished, Zechariah encouraged and looked to brighter days. Their work was fully complementary and compatible. The book of Zechariah contains many visions and a great deal of apocalyptic symbolism. It is the longest and the most difficult of all the Minor Prophets.

Message of Zechariah: This book is also divided into four sections.

1. There is a call for repentance (Zechariah 1:1-6). 2. There is a series of night visions about the future of the people of God and his kingdom: (1) riders among the myrtles (Zechariah 1:7-17); (2) four horns and four smiths (Zechariah 1:18-21) (3) the man with a measuring line (Zechariah 2:1-13); (4) Joshua's trial (Zechariah 3:1-10); (5) a golden lampstand and two olive trees (Zechariah 4:1-14); (6) the flying scroll (Zechariah 5:1-4); (7) the woman in the ephah (Zechariah 5:5-11); (8) the four chariots (Zechariah 6:1-8); (9) and the crowning of Joshua (Zechariah 6:9-15-15). 3. There is a question about fasting raised (Zechariah 7:1-3), and the point is that fasting is useless without obedience (Zechariah 7:4-7). The Lord's expectations of the people are stated (Zechariah 7:8-14, Zechariah 8:1-23). 4. The people of God are reassured about the future. The heathen nations will fall (Zechariah 9:1-7), and the Messiah will appear (Zechariah 9:8-17, Zechariah 10:1-12, Zechariah 11:1-17). Salvation will be established in spiritual Israel, the church (Zechariah 12:1-14, Zechariah 13:1-9, Zechariah 14:1-21).

03.39. Malachi

Walking Thru The Bible

MALACHI

These last three prophets in the Old Testament are from the period following the Babylonian captivity which we often call the "Restoration Period" or post-exilic period. The common message of these prophets was: return to the right ways of the Lord. Haggai and Zechariah were particularly concerned with the rebuilding of the temple which had been destroyed by Nebuchadnezzar and the Babylonians nearly 70 years before. The people had been tending to their personal affairs and neglecting the temple and other spiritual responsibilities.

MALACHI

Malachi was the last writing prophet to serve God under the Law of Moses. The material within the book parallels the situation described in Nehemiah 13:1-31. Nehemiah had served as governor during the rebuilding of the walls of Jerusalem and a few years following. He had returned to Persia to serve the king and in Nehemiah 13:1-31 he has returned to serve as governor a second time. The sins dealt with in Malachi are those found in Nehemiah 13:1-31 and thus Malachi may be dated about 433 BC. Background: The priests were lax and wicked, offerings were being neglected, divorce was common, and justice was being perverted. Malachi's intense love for God and the people of God moved him to speak with great urgency in the streets and market places. Malachi uses a "question-answer" method of preaching. Malachi challenged the apathy and disloyalty of the people. Poverty and hard times had come. The people were questioning the love of God because of their difficulties and the prophet placed the blame where it really belonged. It was the sin of the people--not the lack of divine love--which was at the root of the problems (cf. Isaiah 59:1-2). Outline of Malachi: The book opens with an affirmation of the love of God for his people (Malachi 1:1-5) and shows how that love has been spurned (Malachi 1:6-14, Malachi 2:1-9). A specific rebuke of the people of Malachi's day for their widespread profanation of marriage is given (Malachi 2:10-16). Finally, the prophet looks forward to the coming of the Messiah. A Major Message From Malachi:

One of problems besetting the people of Malachi's day is a major problem of our society as well. It is the heartache of unjustified divorce and remarriage. Both the Old and New Testaments allow divorce and remarriage in one extreme case, Deuteronomy 24:1-4; Matthew 5:32; Matthew 19:9. A problem in Malachi's day was that some had married unlawfully to start with and needed to put away those wives (Ezra 10:10-12; Nehemiah 13:23-31; Deuteronomy 7:3-4). Another problem was some men were beginning to cast aside their lawful wives, and such had to be dealt with also, Malachi 2:14-15. God's severe attitude toward all such tampering with a divine institution is evident in the statement of the prophets (Malachi 2:16). A Bag With Holes

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages

to put it into a bag with holes." (Haggai 1:6)

Introduction:

1. The historical background to Haggai (Cf. Malachi 1:1-14).
2. An overview of Haggai's work and results.
 - a. Sixteen years of wasted efforts and fruitless labors. b. Like sand castles by the sea. (1 Corinthians 3:13).
3. Am I building on a foundation of wood, hay and stubble? Am I putting into a bag with holes?
4. When is life a bag of holes where all efforts are wasted?

I. LIFE WITHOUT CHRIST IS A BAG OF HOLES.

1. In Christ we have all spiritual blessings, Ephesians 1:3. 2. Every life outside of Christ is a bag with holes, Psalms 127:1 II. LIFE'S EDUCATION WITHOUT GOD IS A BAG WITH HOLES

1. What price is too great to pay for the safety, welfare and education of our children? Romans 1:16; Psalms 119:104 2. How Solomon saw it -- (1 Kings 4:29-34; Ecclesiastes 1:18) III. LIFE WITHOUT GOD'S KINGDOM FIRST IS A BAG WITH HOLES

1. How those of Haggai's day lived -- Malachi 1:1-14 vs. 2 Samuel 7:2 2. Jesus's declaration in Matthew 6:33 IV. LIFE WITHOUT LAYING UP TREASURES IN HEAVEN IS A BAG WITH HOLES
1. Alexander the Great -- 1 Timothy 6:7 2. Church at Laodicea -- Revelation 3:17 (Abe Lincoln comment) 3. How can we lay up treasures? 4. In Christ we are rich. James 2:5; 1 Thessalonians 3:12; 1 Timothy 6:17-18; 1 Peter 1:3-4; 1 Timothy 6:6; Colossians 3:16.

Conclusion:

1. A place where our labor is not in vain! (Revelation 14:13; Hebrews 6:10) 2. David's observation of prosperity. Psalms 73:17-19. Prosperity without God is putting into a bag with holes.

03.40. Matthew

Walking Thru The Bible

MATTHEW

Introduction

AUTHOR: Matthew was a tax-collector in the service of the Roman occupying force and was called by Jesus to 'Follow me' and became one of the Twelve Apostles (Matthew 9:9-13; Matthew 10:3; Mark 2:14-17; Luke 5:27-32).

It is said that when Matthew got up from that table to follow Jesus he didn't leave his pen behind. About twenty or thirty years after Jesus went back to heaven the Holy Spirit inspired him to write what we have today as "The Gospel of Matthew."

BACKGROUND: Each Gospel has its own emphasis. The term "Kingdom of Heaven" occurs with such frequency in Matthew that often it is called "The Gospel of the Kingdom."

The Gospel of Matthew was written primarily for Jewish readers. The theme is "The King and His Kingdom." One key word in the book is "fulfilled" for Matthew focuses on how Jesus fulfills the promises of a Redeemer made by inspired writer in the Old Testament. (The word is used about 17 times.) The Gospel and the Old Testament

Matthew	Mark	Luke	John
Quotes from the O.T	53	36	25 20
Allusions to the O.T.	76	27	42 105

1296367125 Nowhere in the four Gospels do we find a single word that Matthew spoke. Yet in his Gospel he gives us the words and works of Jesus Christ, "the Son of David, the Son of Abraham" (Matthew 1:1) [for the following chart to line up right you may need to widen this window.] Words of Christ in the Four Gospels

Matthew	Mark	Luke	John
Total number of Verses	1071	678	1151 879
Verses of Christ's Words	644	285	586 419
Approximate percentage	60%	42%	50% 50%

DESIGN: The book was written to help the Jews understand Jesus as King and to establish his spiritual rule over a spiritual kingdom. In Matthew Jesus' Kingship is alluded to some 10 times: Matthew 1:6; Matthew 2:2; Matthew 5:35; Matthew 21:5; Matthew 25:34; Matthew 25:40 Matthew 27:29; Matthew 27:37; Matthew 27:42. The word "kingdom" is found 54 times.

Matthew talks about the Kingdom of Heaven while Mark and Luke describes it as the Kingdom of God. This indicates the kingdom is: • Divine-- its origin is of God above and not man below • Spiritual-- in nature, and not earthly and sensual • Universal-- not a kingdom confined to Palestine, etc. • Not National-- not racial, but a kingdom of faith Matthew described Jesus as the Doer and the Teacher. None of the four Gospels is a biography in the modern sense of the word. In fact, John doubted that a complete biography of Jesus could ever be written (John 21:25). There are many details about the earthly life of Jesus that are not given in any of the Gospels. Matthew does not try to give us a chronological outline of the events in Jesus's life. Rather, he tends to organize and group similar incidents of "doings" and "teachings" together into ten alternating sections. He records more than 20 specific miracles and 6 major messages. Over 60% of his book focuses on the teachings of Jesus. Matthew points that when he wrote his Gospel God's Kingdom was what the people in the first century was calling the "church" (Matthew 16:18; Matthew 18:17). The Greek word translated church means "a called-out assembly." In the NT this word refers to a local assembly of obedient believers. In the OT, Israel was God's called-out people, beginning with the call of Abraham (Genesis 12:1 f; Deuteronomy 7:6-8). In fact, Stephen called the nation of Israel "the church (assembly) in the wilderness" (Acts 7:38), for they were God's called-out people. But the NT church is a different people, for it is composed of both Jews and Gentiles (Galatians 3:28). Even though Matthew wrote primarily for the Jews, he has a "universal" element in his book that includes the Gentiles. For example, Gentile leaders came to worship the infant Jesus (Matthew 2:1-12); Jesus performed miracles for Gentiles and even commended them for their faith (Matthew 8:5-13; Matthew 15:21-28). At a crisis hour in Jesus' ministry He turned to a prophecy about the Gentiles (Matthew 12:14-21). Even in parables, Jesus indicated that the blessings which Israel refused would be shared with the Gentiles (Matthew 22:8-10; Matthew 21:40-46) and the Lord's commission involves all nations (Matthew 28:19-20)

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"The Kingdom of Heaven is at Hand"

1. The Revelation of the King (Matthew 1:1-25, Matthew 2:1-23, Matthew 3:1-17, Matthew 4:1-25, Matthew 5:1-48, Matthew 6:1-34, Matthew 7:1-29, Matthew 8:1-34, Matthew 9:1-38, Matthew 10:1-42)
 - a. His person (Matthew 1:1-25, Matthew 2:1-23, Matthew 3:1-17, Matthew 4:1-25); His principles (Matthew 5:1-48, Matthew 6:1-34, Matthew 7:1-29); His power (Matthew 8:1-34, Matthew 9:1-38, Matthew 10:1-42)
 2. The Rebellion Against the King -- (Matthew 11:1-30, Matthew 12:1-50, Matthew 13:1-58, Matthew 14:1-36, Matthew 15:1-39, Matthew 16:1-28, Matthew 17:1-27, Matthew 18:1-35, Matthew 19:1-30, Matthew 20:1-34)
 3. The Rejection of the King (Matthew 21:1-46, Matthew 22:1-46, Matthew 23:1-39, Matthew 24:1-51, Matthew 25:1-46, Matthew 26:1-75, Matthew 27:1-66)
 4. The Resurrection of the King (Matthew 28:1-20)
- Matthew Presents "Jesus The King"

1. A King's Name -- "They shall call his name Emmanuel," Matthew 1:23. He had a royal name that declared God's presence.

2. A King's Position -- "Out of Judah shall come a Governor that shall rule my people, Israel." Matthew 2:6. He is over his kingdom, the church (Matthew 16:18; and see Ephesians 1:22).
3. A King's Announcement -- "Prepare ye the way of the Lord; make his paths straight," Matthew 3:3. His coming conformed to a Royal visit.
4. A King's Introduction -- "This is my beloved son, in whom I am well pleased," Matthew 3:17. His coming was heralded by John the Baptism, by God the Father and the Holy Spirit.
5. A King's Authority -- "He taught them as one having authority," Matthew 7:29; (Matthew 28:18-20). The King's authority was absolute-- answerable only to God.
6. A King's Loyalty -- "He that is not with me is against me, and he that gathereth not with me, scattereth abroad," Matthew 12:30. He has a demand for our loyalty.
7. A King's Enemies -- "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed..." Matthew 16:21. Jesus suffered at the hands of the chief priest, Herod, and Pilate.
8. A King's Love -- "For the son of man came not to be ministered unto but to minister, and to give his life a ransom for many," Matthew 20:28. A King's love for his kingdom and subjects, but Jesus is the supreme king, he loved his enemies.
9. A King's Sacrifice -- "And they crucified him... This is Jesus the King of the Jews," Matthew 27:35-37. David suffered at the hands of those who should have loved him- his son Absalom.
10. A King's Victory -- "He is not here, for he is risen, as he said," Matthew 28:6. Victory in battle was the mark of successful kings. Jesus came to do battle against Satan and He won on every encounter (Hebrews 4:12; 1 John 3:8)
11. A King's Glory -- "When the son of man shall come... the king shall say... come ye blessed of my father, inherit the kingdom," Matthew 25:31-34. "...and then shall he sit upon the throne of this glory" Matthew 25:31. A King's glory came on his coronation in Heaven upon his victory and conquest. The King's Recipe for Happiness

Matthew 5:38-45

Intro.

1. In Matthew 5:38-45 Jesus teaches us how a Christian's conduct should distinguish him from people of the world.
2. It is a part of the "Sermon on the Mount" and begins with the word "blessed." There is no question about the kind of life Jesus came to impart. The Master Teacher provides a recipe for happiness. It is not a "short-cut" but a "sure-cut" to happiness.

I. TURN THE OTHER CHEEK (Matthew 5:39)

1. "But I say to you, do not resist him who is evil; but whoever slaps you and your right cheek, turn to him the other also," (Matthew 5:39).

a. Jesus is not teaching pacifism; he's not talking about war, self-defense, or the necessity of protecting our nation, our homes, or even our lives. b. He is stating a great principle Do not try to get even; do not seek revenge.

2. Jesus' life was an example of this behavior.

a. Many times he was insulted, but never lashed back. b. Isaiah 53:7.

3. Illustration of the famous surgeon and the artist.

II. LOVE FOR YOUR ENEMIES (Matthew 5:44).

1. "But I say to you, love your enemies, and pray for those who persecute you," (Matthew 5:44).

a. A hard thing to do but it has happiness wrapped up in it. b. When you pray for others you get a blessings for yourself.

2. The best way to get rid of your enemies.

a. A preacher in a meeting awoken in his motel room in the middle of the night by a telephone call, "Preacher, I just can't do it." b. If you cannot pray for people who spitefully use you, you are going to be miserable.

3. The story of "Uncle Matt Duvall" at the railroad machine shop.

III. IMITATE GOD (Matthew 5:45)

1. "... in order that you may be sons of your Father who is in heaven, for He causes His sun to rise on the evil and the good..." (Matthew 5:45).

a. The story of Her Father's Daughter and it's author Jean Stratton Porter. b. The prayer of the bum on skid-row, "Make me like Joe."

CONCLUSION:

1. Being a Christian is the best of two worlds. Are you one?

Windell H. Gann

03.41. Mark

Walking Thru The Bible

MARK

Introduction

AUTHOR: John, whose surname was Mark, is the writer (Acts 12:12, Acts 12:25). He was the son of a certain Mary of Jerusalem and cousin of Barnabas (Colossians 4:10).

From the fact that the family had large facilities and servants attending the door, Mary appears well off and probably an influential member in the early Jerusalem church. It has been suggested that the upper room may have been at her home and that it continued as a meeting place for the apostles (Cf. Acts 1:13). Although Mark was a source of contention between Paul and Barnabas at the beginning of the second missionary journey, we see him working with Paul and highly favored a few years later (Colossians 4:10; Philemon 1:24). Mark also worked with Peter and is referred to as his "son" much like Timothy was by Paul. Many believe the young man of Mark 14:51-53 was none other than the young Mark himself.

BACKGROUND: One of the pupils of the apostle John said that Mark wrote down exactly, without mistake, the words and deeds of Christ though not in chronological order. He says that the Mark wrote down the substance of Peter's preaching.

PURPOSE: From Mark 10:45 we can easily determine Mark's object in writing his gospel account, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

CHARACTERISTICS: Mark is the briefest of the four gospel accounts. It is a narrative of dynamic action. Jesus is presented as "doing" rather than merely "saying."

1. "Straightway" and "immediately" are used more than 40 times.
2. Mark repeatedly speaks of the impact, the awe, and astonishment that Jesus made on the mind and heart of those who heard him. cf. Mark 1:22; Mark 1:27; Mark 4:41; Mark 6:51; Mark 10:24, Mark 10:26, etc.
3. Mark tells us more about the emotions of Jesus than other writers. He pictures Jesus:
 - a. Sighing deeply in His spirit -- Mark 7:34; Mark 8:12.
 - b. Moved with compassion -- Mark 6:31.
 - c. Marvelling at their unbelief -- Mark 6:6.
 - d. Moved with righteous anger -- Mark 3:5; Mark 8:33; Mark 10:14.
 - e. Looking with love on the rich young ruler -- Mark 10:21.
 - f. Feeling the pangs of hunger -- Mark 11:12.
 - g. Becoming tired and needing rest -- Mark 6:31.
4. Mark repeatedly inserts little vivid details which are the hall-marks of an eye-witness.

a.Cf. the added detail to Matthew 18:2 found in Mark 9:36; b.Cf. Matthew 19:13-15, Luke 18:15-17 and Mark 10:13-16; c.Mark alone tells how the 5000 were seated, and how they looked like plots of vegetable rows in a garden -- Mark 6:40; d.Cf. Jesus and disciples on their last journey to Jerusalem -- Matthew 20:17; Luke 18:31; with Mark 10:32. e.In the story of Jesus stilling the tempest Mark adds one little sentence that makes the picture vivid before our eyes -- Mark 4:38 a.

5. Mark is very fond of the historic present. He speaks of events in the present tense instead of the past.

6. Mark often gives us the very Aramaic words Jesus spoke. Indicative of an eye-witness. Mark always then gives the interpretation of those Aramaic words revealing to us he is writing for non-Hebrews (cf. Mark 5:41; Mark 7:34; Mark 7:11; Mark 14:36; Mark 15:34).

(These may have been times when Peter could hear again the very sound of Jesus' voice, and could not help giving in his sermons the very words that Jesus uttered.)

7. Mark made more use of Latin loanwords than the other gospel accounts and some occur in the New Testament only in Mark. [Note also the evidence of Mark 15:21 and Romans 16:13 which ties his gospel to a Roman audience.]

8. Mark presents Jesus as being addressed as Rabbi or Teacher whereas Matthew and Luke represent Jesus as being addressed by the title "Lord." Some say Matthew and Luke reflect the post-resurrection practice of speaking of Jesus while Mark is faithful to the pre-resurrection way of addressing Jesus.

DESIGN:

Purpose -- The very first verse of Mark provides a clear indication of the writer's purpose: to set forth "the good news" and to bear witness to Jesus as the Messiah and the Son of God. Outline -- MARK -- "The Miracle Working Servant"

I. The Servant's Coming Mark 1:1-13

II.The Servant's WorkMark 1:14-45, Mark 2:1-28, Mark 3:1-35, Mark 4:1-41, Mark 5:1-43, Mark 6:1-56, Mark 7:1-37, Mark 8:1-38, Mark 9:1-50, Mark 10:1-51, Mark 11:1-33, Mark 12:1-44, Mark 13:1-37 A. Beginning of Galilean MinistryMark 1:14-45, Mark 2:1-28, Mark 3:1-6 B. Later stages of Galilean MinistryMark 3:7-35, Mark 4:1-41, Mark 5:43, Mark 6:1-13 C. Jesus goes outside GalileeMark 6:14-56, Mark 7:1-37, Mark 8:1-26 D. The way to JerusalemMark 8:27-38, Mark 9:1-50, Mark 10:1-52 E. Ministry in JerusalemMark 11:1-33, Mark 12:1-44, Mark 13:1-37

III.The Servant's DeathMark 14:1-72, Mark 15:1-47 IV.The Servant's ResurrectionMark 16:1-20

Miracles -- Mark shows Jesus as the miracle-working Servant of God attending to man. Mark's picture is a motion picture showing Jesus in action moving men to God! The Gospel records 35 miracles that Jesus worked.

17 miracles of physical healing 9 miracles over forces of nature 6 specific instances of expulsions of demons 3 raised from the dead

Most of the Lord's miracles, however, are unrecorded (cf. Matthew 14:23; Luke 4:40 Matthew 15:30-31; Matthew 19:1-2; Luke 6:17-19; Mark 1:32-34; and John 21:25, etc.) The purpose of His miracles were to authenticate the Servant as the Son of God (John 15:24; John 20:30-31; Mark 16:20; Hebrews 2:3-4).

God's Son Was A Teacher

"And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" Mark 6:2.

INTRODUCTION 1. "Never man spake like this man" -- John 7:46; Mark 7:5-13.

2. We may go back to the opening chapters of Genesis and read "And the Lord God commanded man, saying..." (Mark 2:16). Thus God became the first instructor and man the first pupil. God instructed man concerning His Will for him.

3. An analysis of the Bible's account of this first teaching situation reveals at least 3 things to us:

1) That God's purpose was to maintain the perfect relationship that existed between man and Himself in the creation. 2) That His method was positive and authoritative. There was nothing obscure, indefinite, or uncertain about what God said. It was "The Lord God commanded the man, saying..." 3) That as long as man obeyed, God's purpose was achieved. It was when man presumed to know more than his teacher that the hitherto happy relationship was dissolved.

4. When man disobeyed God and fell into sin the situation between them was altered. God still loved man and continued to act as his Teacher, but his purpose was no longer to maintain a perfect relationship. It was to restore it. THE FIRST TEACHERS -- The early teachers -- God -- The Patriarchs -- Moses The early centers of learning -- The garden; the family; the kingdom; the synagogue CHRIST The Master Teacher His Preparation -- As Mark informs us His Aim -- He was the Savior; His aim to bring men to God and to prepare them for the kingdom of Heaven. His Method -- He taught; He cared He WAS the Way, the Truth, and the Life CONCLUSION -- Teaching for Eternity

03.42. Luke

Walking Thru The Bible

LUKE

Introduction:

The Gospel of Luke is generally regarded as a literary masterpiece among New Testament books. Here one finds some of the finest Greek in the New Testament. While the Gospels have much in common, almost a third of the Gospel according to Luke is peculiar to itself, including six miracles, eighteen parables, and a great deal of discourse material.

AUTHOR: The two books attributed to Luke (Luke and Acts) make up about 28% of the Greek New Testament. Luke, the "beloved physician" and the traveling companion of the apostle Paul, is not mentioned by name in either book. The only places where his name occurs in the New Testament are in Colossians 4:14; 2 Timothy 4:11; and Philemon 1:24. Luke also referred to himself directly in the "we" sections of Acts (Acts 16:10-17; Acts 20:5-21; Acts 27:1 - Acts 28:16). Just when he became a Christian is unknown.

Luke seems to have been the only Gentile writer of the New Testament. Paul wrote that, of his fellow-workers, Aristarchus, Mark and John were the only ones who were Jewish. The others (Epaphras, Luke, and Demas) were therefore probably Gentiles. Paul referred to Luke as a physician (Colossians 4:14), and evidence from passages in Luke and Acts seem to corroborate this.

BACKGROUND: Luke was a historian who carefully researched his material (Luke 1:1-4). He consulted eyewitnesses for information (Luke 1:2). He may have gathered certain details, such as facts on Jesus' birth and youth from Mary herself (cf. Luke 2:51). Luke also seemed to have had contacts with the Herodian court (cf. Luke 3:1, Luke 3:19; Luke 8:3; Luke 9:7-9; Luke 13:31; Luke 23:7-12). All of Luke's writing was done under the inspiration of the Holy Spirit.

CHARACTERISTICS OF THE BOOK:

Key Verse: Luke 19:10 **Key Word:** "Son of Man" The term "Son of man" is used 26 times. It speaks of more than just the Lord's humanity in contrast to His deity, "Son of God." It means He is the perfect, ideal Man, the true representative of the whole human race.

Other characteristics of Luke that set it apart from Matthew and Mark would include:

1. Additional information concerning the virgin birth narrated from Mary's point of view. Luke also tells the story of the visit of the Shepherds. Luke tells how Jesus was subject to Joseph and Mary and of his visit to the temple when he was twelve years old.
2. In presenting the manhood of Jesus, we are told that he toiled with his hands, wept over the city, knelt in prayer, and knew agony and suffering.

3. Luke emphasizes the miracles of healing, he alone tells of healing Malchus' ear.
4. Luke is the gospel for the outcast on earth. He tells of the Good Samaritan; the Publican; the Prodigal Son; of Zacchaeus, and the thief on the cross.
5. Luke has been called the "Gospel of Womanhood," he has much to say and immortalized certain women associated with Jesus in his ministry. He shows Jesus' compassion upon the many women and children.
6. Luke's is the gospel of Jesus praying, and his parables concerning prayer. (Luke 3:21; Luke 5:16; Luke 6:12; Luke 9:28-29; Luke 11:14; Luke 22:31-32; Luke 22:41-42; Luke 23:46.)
7. Luke's gospel has a domestic tone. Jesus is often pictured as being in a home.
8. The gospel is noted for its praise and thanksgiving, a very poetic book.
 - a. Mary's song, Luke 1:46-55.
 - b. Song of Zacharias, Luke 1:68-79
 - c. The Song of the Angels, Luke 2:8-14
9. Luke emphasized the universal message of the gospel more than the other Gospel writers and gives the reader a more comprehensive grasp of the history of the period than the other gospels. He presented more facts about the earthly life of Jesus than did Matthew, Mark, or John.

DATE. It is believed that Luke wrote his gospel about the years AD 58-60, while Paul was in prison in Caesarea; and followed it with the book of Acts during Paul's imprisonment in Rome the next two years. The two books are in a sense, two volumes of one work.

The book covers about a 35 year span from the annunciation of the birth of John the Baptist to Zacharias to the ascension of our Lord.

PURPOSE: Luke was able to achieve several accomplishments in writing the book:

1. He was able to present an accurate account of the facts about the life of Christ, and confirm to Theophilus that his faith in Christ rested on firm historical fact (Luke 1:3-4).
 2. Luke presented Christ as the perfect God-Man, who after a period of perfect ministry provided a perfect salvation for sinful humanity.
 3. He presented a universal Christ. The gospel is not anti-Jewish, but it does aim to confirm the faith of Greeks.
 4. Others have suggested secondary purposes such as: (a) to give a defense of Christianity; (b) to prepare a brief for use in Paul's trials; (c) to prepare a gospel account for missionary purposes.
- THE RECIPIENTS.** The book along with Acts of Apostles is addressed to Theophilus (meaning "lover of God" or "loved by God") Luke 1:3. Evidently he was a high official because of the title "most excellent" (compare Acts 23:26; Acts 24:3; Acts 26:25). The Gospel was, of course, meant for more than just his private reading. Luke wrote for a Greek audience.

GENTILE CHARACTER OF THE BOOK

Several lines of evidence point to the conclusion that Luke wrote primarily for Gentiles. (1) Luke frequently explained Jewish localities (Luke 4:31; Luke 8:26; Luke 21:37; Luke 23:51; Luke 24:13). This would be unnecessary if he were writing primarily for Jews. (2) Luke traces Jesus's genealogy (Luke 3:23-38) all the way back to Adam (rather than to Abraham, as in Matthew's Gospel). The implication is that Jesus was representing all mankind rather than just the Jewish nation. (3) Luke referred to Roman emperors in designating the dates of Jesus' birth (Luke 2:1) and of John preaching (Luke 3:1). (4) Fourth, Luke used a number of words which would be more familiar to Gentile readers than the comparable Jewish terms found in Matthew's Gospel. An example is Luke's use of the Greek "didaskalos" rather than "rabbi" for "teacher". (5) Luke used the Septuagint when quoting from the Old Testament. He has relatively few direct quotations, though the book is filled with allusions. (6) Little is said about Jesus' fulfilling prophecies because that theme was not as important to Gentile readers as it was to Jewish readers. Luke has only five direct references to fulfillment of prophecy and all but one (Luke 3:4) are found in the teaching of Jesus to Israel.

ZACCHAEUS: A Man Who Wanted To See Jesus

Luke 19:1-10

Introduction:

1. Jesus set his face for Jerusalem -- Luke 9:51 2. The entrance into Jericho -- a beautiful city of importance.

I. THINGS THAT HINDERED A. His job -- Luke 19:2 b he was a chief publican B. His riches -- Luke 19:2 c "and he was rich" 1) Different ways of being rich (1 Corinthians 4:8) 2) 1 Timothy 6:17-18; Revelation 2:9 C. The crowd -- Luke 19:3 "he could not for the press" D. His stature -- Luke 19:3 "for he was little of stature" 1) Different way of being little -- 2) 1 Samuel 15:17; 1 Kings 3:7; 2 Kings 5:2; 1 Corinthians 5:6 II. THINGS THAT HELPED A. His desire -- Luke 19:3 a "and he sought to see Jesus" B. His determination -- Luke 19:4 a "and he ran before" C. His dexterity -- "and climbed up into a sycamore tree" 1) If God made him short, it was God also who made the sycamore tree so he could see. 2) Nature -- the tree; Psalms 19:1 III. THINGS THAT HAPPENED A. The call -- Luke 19:5 Christ called him and he replied B. The comply -- Luke 19:6 The Lord went home with him. C. The criticism -- Luke 19:7 the people murmured D. The conversion -- 1) We see repentance and restitution 2) We see Zacchaeus's surrender 3) We see a picture of the power of Christ to change a life 4) We see him called a son of Abraham

Conclusion:

1. Look at the changes that came into the life of Zacchaeus 2. Look at the way the Jews looked at Zacchaeus (Luke 19:7) and the way Jesus looked at him (Luke 19:9 b) 3. Think of the people who would have considered it beneath their dignity to go home with Zacchaeus but Jesus did. 4. Jesus knew Zacchaeus and called him by name (Luke 19:5)-- don't you think He knows us too... 5. Will you respond like Zacchaeus did?

03.43. John

Walking Thru The Bible

Gospel of John

Introduction:

The book of John is unique among the Gospels. There is no mention of the birth and early years of Jesus. A great amount of attention is focused on Jesus' final instructions to the apostles. Most of the events related in John are found nowhere else in Scripture--the first miracle at Cana, the first cleansing of the temple, Nicodemus' visit with the Lord, Lazarus' resurrection, etc.

Author: The book refers to its author calling himself "the disciple whom Jesus loved...who has written these things," John 21:20; John 21:24. The writer obviously was a Palestinian Jew who was an eyewitness of the events of Christ's life, for he displays knowledge of Jewish customs (John 7:37-39; John 18:28) and of the land of Palestine (John 1:44, John 1:46; John 5:2) and he includes details of an eyewitness (John 2:6; John 13:26; John 21:8, John 21:11). Both internal and external evidences point to the apostle John the son of Zebedee and Salome as the author. It appears that John preached in the area of Ephesus in the middle of the first century and that the gospel was written about that time before the destruction of the city in AD 70, ["Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches." John 5:2]

Purpose of the Book: The Gospel of John has clearly an evangelistic purpose, presenting Jesus and calling upon men to make a decision about him (John 20:31). The book opens with an affirmation that eternal life is to be found in Christ (John 1:4). While Matthew was written primarily for the Jewish audience, and Mark and Luke for the Roman and Greek, John appears to have been aimed at a universal audience.

Major Themes:

1. One of the unique themes of John's Gospel is the opening doctrine of the Word (Greek, ho logos), John 1:1-18. The Jew understood that ho logos created the world (Genesis 1:1), gave life (Isaiah 1:1) and accomplished the divine purpose in all things (Isaiah 55:11). The Greeks perceived ho logos as giving the universe order and harmony (e.g., Heraclitus) and serving to direct mankind to ultimate realities.

John presents Jesus as the divine logos who has come in the flesh. To the Jew, this meant that God's power, plans, and promises were contained in Jesus. To the Greek, it suggested that the one who created and gave order to the universe, who sustained it in an orderly fashion had come in the flesh to dwell among men. In John's gospel the evidential nature of miracles as signs is most prominent. A miracle is "an extraordinary work of God in the world which serves as a sign or attestation." We often hear the word used loosely and incorrectly. A miracle (dunamis) is a mighty work or exhibition of extraordinary power. John uses the idea of Jesus' miracles being 'signs'

(semeion) a distinguishing mark or seal of genuineness, (John 2:23; John 3:2; John 4:54; John 6:2, John 6:14). Miracles in the Bible served the purpose to accredit a man as being from God (e.g. Moses before Pharaoh, etc.) In Jesus' case his miracles confirmed that he was from God (John 5:35; John 3:1-2) and identified him as the Messiah (John 7:31), and gained the attention of the people and showed God's compassion for the plight of mankind. It is impossible to remove miracles from the life and record of Jesus Christ. If one rejects the miracles (including the virgin birth and Jesus' resurrection) he has no grounds for accepting the philosophy and truthfulness of Jesus. On the other hand there are obvious contrasts between Jesus' miracles and the alleged miracles of today's "faith healers." Jesus worked miracles in the absence of faith, he worked a variety of miracles, including control over nature, multiplying food, raising the dead, and were never done for selfish gain. . Jesus speaks of the "new birth" in John 3:1-21 and expresses that a man must be born again, or from above, to enter into the kingdom of heaven. This new birth involves water and the spirit. The association of "water" with the process of man beginning life anew would immediately be identified with baptism in the mind of Nicodemus and those in that time. As seen in the context of this passage John was baptizing multitudes and this was for the forgiveness of sins (John 1:15-34; John 3:22-28; Mark 1:4). Baptism is consistently paralleled with one beginning a new life in Christ (cf. Romans 6:3-6; 1 Peter 3:21). It pictures the putting to death of the man of sin and his burial, his cleansing by the blood of Christ (Revelation 1:5), and his resurrection from the grave of water to a new life (Romans 6:4-6).

John's Plan in the Gospel: The thesis of John's record is that Jesus was God in the flesh. The principle part of the book provides supporting evidence of this thesis. John presents seven great signs (or miracles) that serve to credential Jesus as the Son of God. Nicodemus said something about the power of these miracles when he said in John 3:21

1st sign (John 2:1-11) 2nd sign (John 4:46-54) 3rd sign (John 5:1-18) 4th sign (John 6:1-14) 5th sign (John 6:15-21) 6th sign (John 9:1-41) 7th sign (John 11:1-57) _

John presents seven witnesses who give their testimony to Jesus as the Son of God. Who were these witnesses and what did they say, (1) John 1:34 (John 1:19-36); (2) John 1:49 (John 1:43-51); (3) John 6:69 (John 6:66-69); (4) John 11:27; (5) John 20:28; (6) John 20:31; (7) John 10:36 (John 10:31-47). John presents the seven great "I AM" statements of the Lord himself and his own claims. (1) John 6:35; (2) John 8:12; (3) John 8:58; (4) John 10:11; (5) John 11:25; (6) John 14:6; (7) John 15:1. And John presents clearly his own purpose for writing these things, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30-31).

Overview of John:

- I. Incarnation of the Son of God, John 1:1-18
- II. Presentation of the Son of God, John 1:19-51, John 2:1-25, John 3:1-36, John 4:1-54
- III. Confrontations with the Son of God, John 5:1-46, John 6:1-71, John 7:1-53, John 8:1-59, John 9:1-41, John 10:1-42, John 11:1-57, John 12:1-50

A.At a feast in Jerusalem, John 5:1-47 B.At passover time in Galilee, John 6:1-71 C.At f east of tabernacles, John 7:1-53, John 8:1-59, John 9:1-41, John 10:1-21 D.At feast of dedication, John 10:22-42 E.At Bethany, John 11:1-57, John 12:1-11 F.At Jerusalem, John 12:12-50

IV.Instructions by the Son of God, John 13:1-38, John 14:1-31, John 15:1-27, John 16:1-33
V.Intercession of the Son of God, John 17:1-26

VI. Crucifixion of the Son of God, John 18:1-40, John 19:1-42

VII.Resurrection of the Son of God, John 20:1-31, John 21:1-25 A.The empty tomb, John 20:1-20
B.His appearances afterwards John 20:11-31, John 21:1-25 A Service With Jesus John 20:19-23 (Luke 24:1-53)

Introduction:

1. What first Lord's Day service do you remember?

Here is one that stands out in John's mind.

2. Notice the week the disciples had come through.

3. Look at the condition of their spirit when they met.

4. Jesus met with them on that great day, and let's notice three things that happened in that assembly:

I.THEY WERE COMFORTED A.By What Was Not Said. Jesus did not shame and criticize them. B.By What Was Said. Jesus greeted them with 'Shalom' or "Peace," and really wanted them to have the peace He could give them (John 20:19, John 20:21). II.THEY WERE CONVINCED When the Lord appears they were terrified and how does He convince them? What evidence? (Luke 24:37, Luke 24:38-39) A.The Scars -- Luke 24:39 B.The Scriptures -- Luke 24:44-46; Isaiah 53:1; Psalms 22:1-31 III.THEY WERE CHALLENGED John 19:21-23 is John's record of the commission. They had been challenged before (Matthew 10:1-42) but now it is broader and greater. How would they respond? A.This Would Be An Exalted Privilege 1.They would be ambassadors. Credentials. 2.They would go in the name of Christ. 3.They had a message for every man -- that every man needed to hear -- (2 Corinthians 1:1-5; 1 Timothy 1:1-12) B.It Would Be Extremely Personal Even as I send "you," that means Peter, James, etc. 1.Can we imagine the personal resolution on the part of each one as he hears he is to be sent! 2.Think how each one has a chance to talk of something like this.

Conclusion:

1.Follow these apostles after this Sunday meeting, do you think any said, "Well, I slept half way through it!" or "I didn't get much out of it!" 2.What effect did this meeting have on those present? How did it affect their conduct? 3.What can a "Sunday Service" do for you and me?

03.44. Acts

Walking Thru The Bible

ACTS

Introduction

AUTHOR: Acts is indeed a continuation of Luke's Gospel. We could well refer to the Gospel as Volume One and Acts as Volume Two. In Acts 1:1 "the former treatise" addressed to Theophilus (Luke 1:3) is a reference back to Luke's Gospel.

Internal evidence, particularly the "we" passages of Acts (Acts 16:10-17; Acts 20:5-21; Acts 20:18; Acts 27:1-44; Acts 28:1-16) confirm Luke as the author. Luke by profession was a physician. He is the only Gentile author in the New Testament. He was an eyewitness to many of the events in the book and was Paul's co-worker. **BACKGROUND:** The book of Acts begins where the gospel left off at the resurrection and ascension of Jesus into heaven. It takes up the story there and shows the establishment of the Kingdom (the church) and its growth. It is often called "the book of conversions" because it shows how people in the first century became Christians. Various titles given the book include:

"The Acts of the Apostles"

"The Acts of the Holy Spirit" "The Ecclesia Established, Evangelizes and Expands" "The Message and Method of New Testament Evangelism" "The Great Commission In Action" "How To Get Into Christ" Luke's Gospel = Christ Luke's Acts= How to get into Christ The Epistles= How to stay in Christ "A Book of Beginnings" "Book of Conversions" "Acts of Apostles" (Some Acts of Some of the Apostles) **CHARACTER:** The book is historical and written in narrative form. The history of the Bible is HIS STORY and the pivot point of the Bible around which all things revolve is the Cross. The Old Testament says "Someone is coming." The Gospels say "Someone has come." The Epistles say "Someone is coming again." The Book of Acts is a very important book in the New Testament. From the book we glean much background material for the epistles. We see the important theme of early preaching (the resurrection), fulfillment of prophecy and a number of miracles.

DESIGN: The book shows the progress of Christianity from Jerusalem to all Judea, and Samaria and to the ends of the earth. The commission of the risen Lord had already been reported by Luke (Luke 24:46-49) and here is the description or how it was accomplished.

The key verse of the book is Acts 1:8. This verse is actually like Luke's Table of Contents, or outline for the book. The book was probably composed in about AD 61/62. It begins with the history of AD 29/30, the year of our Lord's death, and ends following two years of Paul's imprisonment at Rome about AD 62.

OUTLINE OF THE BOOK OF ACTS:

I. Spread of the Gospel in Palestine with Peter as leader. Acts 1:1-26, Acts 2:1-47, Acts 3:1-26, Acts 4:1-37, Acts 5:1-42, Acts 6:1-15, Acts 7:1-60, Acts 8:1-49, Acts 9:1-43, Acts 10:1-48, Acts 11:1-30, Acts 12:1-25

II. Spread of the Gospel Outside Palestine with Paul as leader. Acts 13:1-52, Acts 14:1-28, Acts 15:1-41, Acts 16:1-40, Acts 17:1-34, Acts 18:1-28, Acts 19:1-41, Acts 20:1-38, Acts 21:1-40, Acts 22:1-30, Acts 23:1-35, Acts 24:1-27, Acts 25:1-27, Acts 26:1-32, Acts 27:1-44, Acts 28:1-31 A CHRONOLOGY BY CHAPTER (You may need to see this FULL PAGE for the chart to line up correctly.) Acts 35 Years of Church History

Key Verse: Acts 1:8 Author: Luke

Key Word: "Witness" Date written: A.D. 62 DATE: PLACE PERIOD Chapter

29 Jerusalem Birth of the church Acts 1:1-26 Jesus taken back up into heaven

Acts 2:1-47 Pentecost - Holy Spirit Growth Acts 3:1-26 Gate Beautiful - lame man healed thru Acts 4:1-37 Peter & John arrested Testing Acts 5:1-42 The lie told "Acts 6:1-15 Widows neglected "Acts 7:1-60 Stephen

33 Judea Great Acts 8:1-40 Philip's preaching

and Persecution Acts 9:1-43 Saul's conversion Samaria Gospel to Acts 10:1-48 Cornelius' conversion the Gentiles Acts 11:1-30 Peter reports Acts 12:1-25 Herod

45 1st Paul & Barnabas Acts 13:1-52 Cyprus & Antioch

Journey Acts 14:1-28 Lystra & Derbe Jerusalem Acts 15:1-41 Jerusalem council 2nd Paul & Silas Acts 16:1-40 Philippi Journey Acts 17:1-34 Athens Acts 18:1-28 Corinth 3rd Paul & Silas Acts 19:1-41 Ephesus Journey Acts 20:1-38 A farewell address Jerusalem Acts 21:1-40 Paul arrested in Jerusalem "Acts 22:1-30 Stairway sermon Acts 23:1-35 Plot on Paul's life Caesarea Acts 24:1-27 Felix "Acts 25:1-27 Festus "Acts 26:1-32 King Agrippa

62 On way to Rome Acts 27:1-44 Shipwreck

ROME Acts 28:1-31 Rome The Conversion of Lydia

Acts 16:11-15

Introduction

1. Every woman introduced in the Scriptures to any extent is in some way remarkable-- either for her virtues or her vices. 2. As Paul was the first recorded gospel preacher on European soil, so Lydia was the first recorded convert there. 3. Acts 16:13 tell us of the meeting at the place of prayer. Notice:

I. Lydia Prior To Conversion 1. An industrious woman. Acts 16:14 a. Busy people are often good hearers and doers of the word. 2. A religious woman. a. Found at "the place of prayer" on the Sabbath. b. She closed her shop for worship.

II. Lydia In Conversion 1. She heard the word. Acts 16:14 a. Hearing precedes conversion. Romans 10:17 2. The Lord opened her heart. 2. This marvelous work was done by the influence of

God's messenger and the word being explained. (See Luke 24:45). 3. She gave heed--put into practice the things spoken by Paul. a. She and her household were baptized. b. Of whom did her household consist? Baptism is for those who have been taught (Matthew 28:19) and who have become believers (Mark 16:16).

III. Lydia In Christ 1. We get but a glimpse of Lydia the Christian, but how splendid! 2. She was grateful - Acts 16:15 b 3. She was faithful to the Lord--judged so by Paul. Probably the first church in Philippi met in her home - Acts 16:40

LESSONS 1. Without God's word there can be no conversion. Acts 16:14 2. People are both passive and active in the process of conversion.

3. Great blessings for those who attend prayer-meetings! 4. Woman: first in the transgression, often first in obedience.

03.45. Romans

Walking Thru The Bible

ROMANS

Introduction

AUTHOR and DATE

The book of Romans was written by the apostle Paul at Corinth during the three month stay in Greece which is mentioned in Acts 20:3. This was in the winter of 57-58 AD. It was at the close of the third missionary journey and on the eve of Paul's departure to Jerusalem with the offering of money for the poor saints (Romans 15:22-27). Within a few days after writing this letter, Paul began that journey wherein it was testified to him in every city that he passed through that bonds and imprisonment awaited him in Jerusalem. THE RECIPIENTS

Paul had long desired to visit Rome. He wanted to preach the Gospel at this seat of earthly power and government. We do not know who established the church in the imperial city of the Caesars but it would seem probable be that some of the "strangers of Rome" who were present at Pentecost (Acts 2:10) started the church there upon their return home. It is likely that the constant influx of strangers from all parts of the empire carried many converts to the capitol city. Long before any apostle visited Italy, the church was established in Puteoli and in Rome (Acts 28:14-15). There were some Jews in the church of Rome, but the majority of the disciples were of Gentile origin (Romans 1:5-7; Romans 11:13-25; Romans 14:1; Romans 15:15-16). THE OCCASION

The occasion for Paul writing this letter was the departure of Phoebe from Corinth to Rome. As the New Testament was not complete and no apostle had ever visited Rome, doubtless many members of the church there had an imperfect comprehension of many great principles of Christian doctrine. It was needful that the relations of Jews and Gentile and of the law and the gospel be set forth with all clearness. Paul, doubtless, also wanted to inform the people of his desire to visit Rome when the opportunity presented itself (Romans 1:10-13; Romans 15:24). Paul wanted to answer any misrepresentations and slanders which may have been circulated there by him enemies. Legalistic Judaizers were probably attempting to deceive the people as they had recently done in Galatia and earlier in Antioch, and a clear exposition of justification by faith was needed by this church which was located in such a strategic position (Romans 16:17-19).

PURPOSE of the BOOK

This letter was written primarily to instruct the Christians in Rome, but also for the benefit of all the churches. The great theme of the book is set forth in Romans 1:16 " the gospel is the power of God unto Salvation to every one that believeth, to the Jew first and also to the Greek." This great truth is taught in the first eleven chapters of Romans. Paul shows that salvation is not by the works of the Law, but through the Gospel accepted by faith. He tells us that man does not merit

salvation, but is saved by the grace of God on the basis of the sacrifice which Jesus made. The book of Romans is one of the most profound ever written. It has been called the gospel in miniature.

ROMANS in A NUTSHELL Key Verses: Romans 1:16-17 The Person of the Gospel Christ The Power of the God Gospel The Purpose of the Gospel "Unto Salvation" The People to whom sent To everyone The Plan of Acceptance To everyone that believeth CONTRASTS in ROMANS Gospel vs. Law Salvation vs Condemnation Power vs. Legal weakness Everyone vs. Jewish exclusiveness God vs. Human imperfection Believers vs. Legal workers A BIRDS-EYE View of ROMANS Introduction and fundamental thesis -- Romans 1:1-17

I. DOCTRINAL Romans 1:17-32, Romans 2:1-29, Romans 3:1-31, Romans 4:1-25, Romans 5:1-21, Romans 6:1-23, Romans 7:1-25, Romans 8:1-39, Romans 9:1-33, Romans 10:1-21, Romans 11:1-21

A. Necessity of the Gospel (Universal need of salvation) -- Romans 1:18-32, Romans 2:1-29, Romans 3:1-30
1. Condition of the unrighteous heathen world -- Romans 1:19-32
2. Condition of the self-righteous Jewish world -- Romans 2:1-29, Romans 3:1-18
3. The condition for all "For all have sinned." -- Romans 3:9-20
B. God's method of Rescue-- Justification by Faith (the Gospel) and not by the Law (of Moses) -- Romans 3:21-29, Romans 4:1-25, Romans 5:1-21
1. Righteousness obtained through faith in Christ -- Romans 3:21-31
2. The evidence of the Old Testament -- Romans 4:1-25
3. The results of justification by faith -- Romans 5:1-11
4. Adam and Christ-- and the results of their two Acts -- Romans 5:12-21
C. Victory over Sin in the Disciples's life -- Romans 6:1-23, Romans 7:1-25, Romans 8:1-39
1. The Christian to have victory over sin because of his union with Christ in death and resurrection through baptism -- Romans 6:1-23
2. The Christian is not under the Law -- Romans 7:1-6
3. Victorious living does not come through the Law -- Romans 7:7-25
4. Victory through the law of the Spirit of Life -- Romans 8:1-13
5. The result of "life after the Spirit" -- Romans 8:14-39
D. The Vindication of God's choice-- Rejection of Israel -- Romans 9:1-33, Romans 10:1-21, Romans 11:1-36
1. Israel's Past -- God's mercy -- Romans 9:1-33
2. Israel's Present -- Romans 10:1-21
3. Israel's Future -- Romans 11:1-36
II. PRACTICAL Romans 12:1-21, Romans 13:1-14, Romans 14:1-23, Romans 15:1-13
A. The Christian life in relation to self and God -- Romans 12:1-2
B. The Christian life in relation to brethren -- Romans 12:3-16
C. The Christian life in relation to others --(esp. persecutors) -- Romans 12:17-21
D. The Christian life in relation to earthly government -- Romans 13:1-14
E. The Christian life in relation to doubtful matters and weaker brethren -- Romans 14:1-23, Romans 15:1-3
F. Joy, peace and hope for all--both Jew and Gentile--in Christ -- Romans 15:4-13
Conclusion and personal greetings

A. Paul's desire for spiritual blessing for recipients-- Romans 15:14-33
B. Personal greetings and parting exhortations -- Romans 16:1-27
Not Ashamed Of The Gospel

Romans 1:16

Introduction:

1. One of the most familiar passages in Romans is Romans 1:16 "For I am not ashamed of the gospel of Christ for it the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

I. As we look into the life of Paul after his conversion and his writings in the New Testament, and particularly the letter to the Romans, we see that there wasn't ANY PART of the gospel that he was ashamed of. For example:

A.He was not ashamed of the FACTS of the gospel. 1.1 Corinthians 11:1; Acts 13:28-30; Acts 17:16; Acts 26:23; 1 Corinthians 15:1-4; 2.You and I need not be ashamed of the gospel today. B.Paul was not ashamed to preach that there is but ONE GOSPEL. 1.Ephesians 4:5 "one faith"; Ephesians 4:4-6 "one body" Romans 8:24. Galatians 1:8-9 the curse of preaching any other. 2.Acts 13:10 Paul was not ashamed to rebuke those who perverted it. 3.We should boldly preach and stand for the "one faith" C.Paul was not ashamed of the COMMANDS of the gospel. 1.He preached the "whole" gospel,Acts 20:27. He was not ashamed to preach that men must hear the word, Romans 10:17; believe in Jesus, Acts 16:31; repent of their sins, Acts 17:30; confess their faith in Jesus, Romans 10:9-10; and preach that baptism is essential for salvation, Romans 6:5. 2.Don't be ashamed of the commands of the gospel.

II. In the next part of the verse Paul tells WHY he was not ashamed. "FOR it is the power of God unto salvation."

The GOSPEL is God's POWER to save the souls of men. A.It is God's CONVINCING POWER. Romans 10:17; 2 Corinthians 5:7; John 20:30-31. It brings men to faith. B.It is God's CONVICTING POWER. John 16:7-8; Acts 2:37; It brings men to repentance. C.It is God's CONVERTING POWER. Psalms 19:7; Romans 1:16 and Romans 8:2; James 1:25; 1 Thessalonians 2:13. It teaches men how to get into Christ, Galatians 3:27 D.It is God's CONFIRMING POWER. In 1 John 5:13 John said he wrote that they may know they had eternal life.

Conclusion: Don't be ashamed, the Gospel is God's power unto salvation for all of us today.

03.46. 1Corinthians

Walking Thru The Bible

1 CORINTHIANS

Introduction

"First Corinthians" Pros Korinthos, is one of several letters Paul wrote to the Corinthian church. We have two of those letters. A reference to another letter can be found in 1 Corinthians 5:9-13. The background of the church at Corinth can be found in Acts Acts 18:1-28 and Acts 19:1-41.

Author: Paul's name is given several times (1 Corinthians 1:1, 1 Corinthians 1:12-17; 1 Corinthians 3:3-4, 1 Corinthians 3:22; 1 Corinthians 16:21). The style and language are Paul's and the contents harmonize with what we know of Corinth in Paul's time.

Date: Paul gives the place from which he was writing as Ephesus (1 Corinthians 16:8). It was probably written during the latter part of his stay in Ephesus (Acts 19:1) about AD 57.

Historical Setting: The city of Corinth was strategically located on the isthmus of land that connects the lower peninsula of Greece with the mainland. Descriptions of Corinth found in ancient writings state that there were many temples in Corinth, some devoted to Egyptian deities. There was a temple to Venus (Greek= Aphrodite) where a 1000 female slaves gave themselves in prostitution to the worshippers. They had engraved on the soles of their sandals an inscription that left the words "Follow Me" imprinted in the sand. The term "corinthianize" became synonymous with drunken and immoral debauchery. The materialism of the city left lives empty, but Christianity could fill that need. To Whom Written: Paul came to Corinth for the first time on his second missionary journey (Acts 18:1-17), with much weakness, fear and trembling (1 Corinthians 2:3), and established the body of Christ. As is so often true, the local culture threatened to affect the church more than the church could affect the culture.

Corinthian Christians were "saints", the "church of God," but they were engaged in things contrary to the Christian life. Reports had been delivered to Paul concerning their conduct and irregular behavior with regard to unity, attitude, life, and worship. Paul therefore wrote to rebuke, correct, and challenge the saints, and what he writes is of great importance to the church in every age. The Message: The names "Jesus" and "Christ" appear in 1 Corinthians 85 times. The title "Lord" appears an additional 61 times. For Paul, everything is founded in Jesus "through whom all things came and through whom we live" (1 Corinthians 8:6).

The core of Paul's message is Christ. He insists that the most important topic he discussed with these Christians was the death, burial, and resurrection of Jesus (1 Corinthians 15:3-8). When he sums up the essence of his message, it is "Christ crucified" (1 Corinthians 1:23). Paul likes to show how the cross-- which seems to be evidence of weakness and appears so foolish to many-- is really evidence of great power (1 Corinthians 1:18) and wisdom (1 Corinthians 2:6-8; 1 Corinthians 1:18-31; 1 Corinthians 2:1-16; 1 Corinthians 3:18-20; 1 Corinthians 8:1-3).

Background: It appears that after Paul established the church in Corinth about AD 50 and left them that he wrote the church a letter which has not been preserved by the Holy Spirit. In turn, Paul received disturbing news about the disciples at Corinth along with a letter from them about a number of questions they wanted him to answer about the Christian life.

The city of Corinth was as wicked as any city today and like so many churches now the Corinthian church had allowed the world to enter. One writer wrote of them saying:

"They were carnal, immature, immoral, selfish, proud, heretical, and divisive. They were enamored with human philosophy. They identified with little cliques which followed different spiritual leaders. They tolerated sin, fornication, and incest. They took each other to court, abused God's intended role for men and women, and were gluttonous and drunken at the Lord's Supper. They allowed pagan worship ritual to be brought into their own worship, perverted and abused spiritual gifts, and [didn't understand]... the resurrection. They had managed to drag into the church all the old practices of the world. They had not made a clear distinction between the holy and the profane!"

With so many problems at Corinth the letter serves to show us how a church can deal with such problems in the lives of Christians today. It is therefore, an important practical letter for churches in our time.

Outline: Because of the background of the letter noted in the previous paragraph and Paul's response, we want to outline the book in terms of their problems and Paul's response.

Problems In the Church at Corinth

Introduction: 1 Corinthians 1:1-9

Greeting 1Co 11-3 Expression of thanks 1 Corinthians 2:4-9

1. Division in the church 1 Corinthians 1:10-31, 1 Corinthians 2:1-16, 1 Corinthians 3:1-23, 1 Corinthians 4:1-21

a. The fact of division 1 Corinthians 1:10-17 b. The causes of division 1 Corinthians 1:18-31, 1 Corinthians 2:1-16 c. The consequences of division 1 Corinthians 3:1-23, 1 Corinthians 4:1-5 d. The example of Paul 1 Corinthians 4:6-21 2. Scandal--the man who married his step-mother 1 Corinthians 5:1-13

3. Members going to court against members before heathen judges 1 Corinthians 6:1-20

4. Questions of marriage and/or celibacy 1 Corinthians 7:1-9 5. Question of divorce/separation from a non-member 1 Corinthians 7:10-38

6. Question about remarriage 1 Corinthians 7:39-60

7. Question of eating meat offered to idols 1 Corinthians 8:1-13, 1 Corinthians 9:1-27, 1 Corinthians 10:1-33, 1 Corinthians 11:1

a. Inquire... eat? 1 Corinthians 8:1-13 b. Example of Paul 1 Corinthians 9:1-27 c. Exhortation 1 Corinthians 10:1-33

8. Problem of women's behavior in worship (veils) 1 Corinthians 11:2-16
9. Problem with incorrect observations of the Lord's Supper 1 Corinthians 11:17-34
10. Use and misuse of spiritual gifts 1 Corinthians 12:1-31, 1 Corinthians 13:1-13, 1 Corinthians 14:1-40 Doctrinal problems:
11. Problem of understanding the resurrection 1 Corinthians 15:1-58
12. Regarding the collection on the first day of the week 1 Corinthians 16:1-4

Closing 1 Corinthians 16:5-24

Paul's plan to visit 1 Corinthians 16:5-9 Exhortation, greetings, and benediction 1 Corinthians 16:10-24 The Lord's Supper 1 Corinthians 11:23-33 WHAT IS THE LORD'S SUPPER?

1.A memorial feast, Luke 22:19; 1 Corinthians 11:25 b. 2.A communion with Christ, 1 Corinthians 10:16 3.Surpasses wisdom of men-- contains only two elements. a.Bread, the staff of life, (Psalms 105:16) represents his body, Matthew 26:26. b."Fruit of the vine," representing the blood of our Lord shed for the remission of our sins, Matthew 26:28. 4.A proclamation, 1 Corinthians 11:26.

WHY EAT OF THE LORD'S SUPPER 1.He commands us to do so, Luke 22:19. 2.Because we love him, John 14:23; 2 Corinthians 5:14. 3.To keep in contact with him let we forget. WHEN SHOULD THE LORD'S SUPPER BE EATEN?

1.Jesus said "This do in remembrance of me." 2.We should want to remember him often. 3.The Apostles put it on the "first day of the week," Acts 20:7; 1 Corinthians 16:2; Revelation 1:10. a.The day was appropriate, John 20:1,John 20:19; Acts 2:1-4. b.They had the authority, Matthew 16:19; Acts 2:42. 4.The "first day" comes once a week. 5.As other services, not to be neglected, Hebrews 10:25. WHO SHOULD EAT OF THE SUPPER?

1.Citizens of the kingdom, Luke 22:29-30. a.Those "born again" into the kingdom, John 3:1-36; John 5:1-47. b.Those translated into it by "baptism", Colossians 1:13. 2.They who can and do "discern the body," 1 Corinthians 11:29. a.Infants and some handicapped can not "discern." b.They who can discern, but do not, drink judgment unto themselves, 1 Corinthians 11:29. 3.Citizens who have examined themselves, 1 Corinthians 11:28. a.If they have repented of sin, Matthew 5:23-24. b.If they put the Lord first, John 21:15 4.We should neither invite nor forbid.

Suggested hymns:

"When We Meet In Sweet Communion" "Night With Ebon Pinions"

03.47. 2 Corinthians

Walking Thru The Bible

2 CORINTHIANS

Introduction

Author: The Apostle Paul

Date: A.D. 57

Occasion: After writing 1 Corinthians, Paul found it necessary to make a hurried, painful visit to Corinth, since the problems that occasioned the first letter had not been resolved (2 Corinthians 2:1; 2 Corinthians 12:14; 2 Corinthians 13:1-2). Following this visit, he wrote the church a severe and sorrowful letter, to which he refers in 2 Corinthians 2:4 but which has not been preserved for us by the Holy Spirit. Titus delivered that letter.

Paul was unable to wait for Titus' return and proceeded to Macedonia where Titus met him with the good news that the church had accepted Paul's letter with positive results. From Macedonia Paul wrote 2 Corinthians and followed it up with his final recorded visit to the church (Acts 20:1-4).

Purpose: The purpose of this letter was threefold: [1] to express joy at the favorable response of the church to Paul's ministry (2 Corinthians 1:1-24, 2 Corinthians 2:1-17, 2 Corinthians 3:1-18, 2 Corinthians 4:1-18, 2 Corinthians 5:1-21, 2 Corinthians 6:1-18, 2 Corinthians 7:1-16); [2] to remind the disciples of their commitment to make an offering for the Christians in Judea (2 Corinthians 8:1-24, 2 Corinthians 9:1-15); and [3] to defend Paul's apostolic authority (2 Corinthians 10:1-18, 2 Corinthians 11:1-33, 2 Corinthians 12:1-21, 2 Corinthians 13:1-14).

Basic Message of Paul's "Second Corinthians"

1. The Ministration of Righteousness vs. Ministration of Death

In 2 Corinthians 3:1-18, Paul set forth a section of teaching which contrasts the ministration of righteousness (the new covenant) with the ministration of death (the old covenant).

2. Gospel in Earthen Vessels

In 2 Corinthians 4:1-18, Paul set forth the principle which pertains to the means by which the gospel is communicated. He said: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not of ourselves." This is illustrated in Acts 9:11 when the Lord sent Ananias to tell Saul what to do to have his sins forgiven rather than the Lord telling Saul Himself.

3. The Unequal Yoke

In 2 Corinthians 6:1-18, Paul called for the Corinthian Christians to break with heathenism, and he set forth the teaching on being "unequally yoked." He asked: "...What fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols?..."

4. Things Honest

In 2 Corinthians 8:1-24, Paul set an example of how every Christian must provide for things honest in the sight of all men.

5. The Grace of the Macedonian Churches

In 2 Corinthians 8:1-24 and 2 Corinthians 9:1-15, Paul paid tribute to the gracious giving of the churches of Macedonia and shared the great principle of sowing and reaping. Those churches of Macedonia were overwhelmed with afflictions and deep poverty, yet they gave liberally to help their brethren in Judea.

6. Observations Relative to Charges Against Paul

Second Corinthians gives more details and greater insight into the personality and integrity of the apostle Paul than is given any other apostle or disciple of the entire New Testament. A person has but to read Second Corinthians to know that Paul traveled more, suffered more, and sacrificed more than any other apostle.

7. Conclusion

Second Corinthians has been difficult for many to understand, but the difficulty is removed when we realize that Paul wrote for the benefit of three parties--the loyal party, the license party, and the Judaizing party. In no place are more church problems raised and settled than are raised and settled in Paul's two epistles to the Corinthians.

Charges Against Paul The opposition parties filed certain charges against Paul:

1. The opposition parties charged Paul with cowardice in not coming to Corinth as he said he would do. Paul answered this charge in 2 Corinthians 1:15-17.
2. The opposition parties charged that Paul's letters were weighty and terrifying, but that his physical appearance was weak and uninviting. (2 Corinthians 10:10). Paul was prepared to demonstrate his superior power not only by letter, but also in presence as well.
3. The opposition parties charged that Paul had great boldness, but that his speech was rude and simple. (2 Corinthians 11:6). Paul admitted he was not eloquent but emphasized that he was not simple in knowledge.
4. Those in opposition to Paul charged that he was consciously inferior, and for this reason he abstained from taking support from Corinth for his labors. (2 Corinthians 11:7-8). Paul knew by whom he had been called to the apostleship; and he knew why he had abstained from accepting support from the Corinthians.

5. The opposition parties charged that Paul's descent as a true Hebrew was a matter to be questioned. Paul's defense: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside myself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft" (2 Corinthians 11:22-23). In short, this charge against Paul was ridiculous (2 Corinthians 11:22-23).

6. The opposition parties charged that Paul's alleged escape from Damascus was preposterous. In his defense Paul called upon God as a witness: (2 Corinthians 11:31-33). This charge, too, was ridiculous. An Outline of 2 Corinthians Salutation 2 Corinthians 1:1-2 I. The Personal Concerns of the Apostle 2 Corinthians 1:2-24, 2 Corinthians 2:1-13 1. The Purpose of His Suffering in Asia 2 Corinthians 1:3-11 2. The Reasons for His Change of Plans 2 Corinthians 1:12-24, 2 Corinthians 2:1-4 3. The Advice Concerning the Offender 2 Corinthians 2:5-11 4. The Apostle's Anxiety about News from Corinth 2 Corinthians 2:12-13

II. The Glory of the Gospel and Its Ministry 2 Corinthians 2:14-17, 2 Corinthians 3:1-18, 2 Corinthians 4:1-18, 2 Corinthians 5:1-21, 2 Corinthians 6:1-10 1. The Seal of His Apostleship 2 Corinthians 2:14-17 2. Superiority of the New Ministry to the Old 2 Corinthians 3:1-11 3. The Consequent Boldness of the New Ministers 2 Corinthians 3:12-18, 2 Corinthians 4:1-6 4. The Trials and Triumphs of the Apostle 2 Corinthians 4:7-18, 2 Corinthians 5:1-10 5. The Apostle's Motives, Message & Ministry 2 Corinthians 5:11-21, 2 Corinthians 6:1-10

III. The Appeal for Separation and Reconciliation 2 Corinthians 6:11-18, 2 Corinthians 7:1-16

1. For Separation 2 Corinthians 6:11-18, 2 Corinthians 7:1 2. For Reconciliation 2 Corinthians 7:2-4 3. Be Assured of his joy over their repentance? 2 Corinthians 7:5-16

IV. The Collection for the Poor Christians at Jerusalem 2 Corinthians 8:1-24, 2 Corinthians 9:1-15 1. Principles for Giving 2 Corinthians 8:1-6 2. Purposes for Giving 2 Corinthians 8:7-15 3. Policies in Giving 2 Corinthians 8:16-24, 2 Corinthians 9:1-5 4. Promises in Giving 2 Corinthians 9:6-15

V. The Vindication of Paul's Apostolic Authority 2 Corinthians 10:1-18, 2 Corinthians 11:1-33, 2 Corinthians 12:1-18 1. Paul's Conduct 2 Corinthians 11:1-15 2. Paul's Sufferings 2 Corinthians 11:16-33 3. Paul's Vision 2 Corinthians 12:1-10 4. Paul's Unselfishness 2 Corinthians 12:11-18

VI. Concluding Remarks 2 Corinthians 12:1-21, 2 Corinthians 13:1-14 1. Appeal for Repentance 2 Corinthians 12:19-21 2. Statement of Plans 2 Corinthians 13:1-10 3. Greetings and Benediction 2 Corinthians 13:11-14 If Any Man Be In Christ 2 Corinthians 5:17 I. IN CHRIST We Have Some Initial Blessings-- 1. We have the forgiveness of sins (Ephesians 1:7) 2. There is sanctification in Christ (1 Corinthians 1:2; 2 Corinthians 6:17) 3. There is salvation in Christ (2 Timothy 2:10). 4. There is blessings of being a "new creature" 2 Corinthians 5:17.

II. The Continuous Blessings of Being IN CHRIST-- 1. The cleansing blood of Christ (1 John 1:7-9) 2. Joy in Christ in midst of suffering (Acts 5:42) 3. Consolation in Christ (Php 2:1) 4. Blessing of new home when this one is over (2 Corinthians 5:1) III. If Any Man Be IN CHRIST, He Has Been Baptized Into Christ-- 1. Galatians 3:26-27 2. 1 Corinthians 12:13 3. Romans 6:4-6 To turn this around, if we are not baptized into Christ, then we are not in Christ!

IV. After Being Baptized INTO CHRIST, We Have The Responsibility of Staying In Christ-- 1. The one baptized into Christ Has the responsibility of abiding in Christ. John 15:1, John 15:14. 2. We have the responsibility of faithfully observing all His commandments (Matthew 28:20; James 1:22).

CONCLUSION

1. If any man be in Christ he has the hope of heaven when he dies. (2 Corinthians 1:7; 2 Corinthians 3:17; Colossians 1:5; Colossians 1:23). 2. Many think they are in Christ when they are not. They have never been "born" into him. (John 3:1-7; 1 Peter 1:23). 3. Many think they are "still" in Christ, but they're not. They are not abiding faithfully in him (2 John 1:9).

03.48. Galatians

Walking Thru The Bible

GALATIANS

Introduction

AUTHOR AND RECIPIENTS: Galatia was not a city but a Roman district and Paul addressed this letter to all of the churches (congregations) within that district. Roman districts frequently changed boundaries and it is believed that when this letter was written the cities of Antioch, Iconium, Lystra, Derbe and possibly others were included in the area. Galatia was located in the center of the interior of the great peninsula now called Asia Minor and the country of Turkey today.

Paul and Barnabas started all of those congregations on their first missionary journey described in Acts 13:1-52; Acts 14:1-28.

DATE: This brief letter to the Galatians is the first of Paul's New Testament letters that have been preserved for us. It was written to those churches founded on his first missionary journey (AD 46-47). Thus, the date of the book is about AD 48, just before or immediately after the conference in Jerusalem mentioned in Acts 15:1-41.

BACKGROUND: Paul's work had been successful in Galatia, but shortly after he left Judaizing teachers came among them and began teaching another gospel (Galatians 1:7). These false teachers were telling these young disciples of Christ that their conversion was imperfect until they adopted and observed the requirements of the Law of Moses (Galatians 3:1-3). When Paul heard about this he wrote this epistle pointing out the error in such a doctrine. This letter explores the relationship of the Mosaic Law to the Gospel of Christ and concludes that the Law was temporary while preparing the way for Christ.

The Bible teaches that we are saved by a number of things such as faith, grace, baptism, ourselves, works, and obedience so it cannot be said that we are saved by any one thing exclusively. Paul points out that it was by the grace of God that he was saved ("called me through his grace," Galatians 1:15) and that God had directed the means of salvation by his grace down through time (see the allegory in Galatians 4:21-31) and tells the Galatians that they are saved by the grace of God. However, they set aside this grace if they attempt to retain the Law of Moses or parts of the law as binding upon Christians, in fact, when they do this they fall from grace (Galatians 5:4) Cf. Ephesians 2:8. Faith is inseparably tied to grace and to abide in the grace of God one must possess an active faith. Justification by faith is covered by Paul in Galatians 3:23-29 which should be read and studied diligently.

Outline of Galatians A brief outline of the book would be:

- 1) Defense - Galatians 1:1-24, Galatians 2:1-21;
- 2) Doctrinal - Galatians 3:1-29, Galatians 4:1-31;

3) Duty - Galatians 5:1-26, Galatians 6:1-18.

I. Introduction Galatians 1:1-5 II. Paul's Arguments For His Apostleship Galatians 1:6-24, Galatians 2:1-21 A. Warning against perverting the gospel Galatians 1:6-10 B. Paul's apostleship was from God Galatians 1:11-17 C. His apostleship was not from man Galatians 1:18-24 D. His apostleship recognized by others Galatians 2:1-10 E. His message was maintained before Peter Galatians 2:11-14 F. His message was according to God's plan Galatians 2:15-21 III. Paul's Arguments For The Gospel Galatians 3:1-29, Galatians 4:1-31 A. The Holy Spirit was received by faith Galatians 3:1-5 B. Abraham was justified by faith Galatians 3:6-9 C. The curse of the law Galatians 3:10-14 D. The law cannot annul the promise Galatians 3:15-18 E. The purpose of the law Galatians 3:19-22 F. Sons of God through faith and baptism Galatians 3:23-29, Galatians 4:1-7 G. Legalism is no better than paganism Galatians 4:8-10 H. Rehearses his points of contact with them Galatians 4:11-18 I. The two covenants are contrasted Galatians 4:19-31 IV. Paul's Arguments for Christian Living Galatians 5:1-26, Galatians 6:1-16 A. The danger of falling from grace Galatians 5:1-12 B. The law of love Galatians 5:13-15 C. The war between the Spirit and the flesh Galatians 5:16-26 D. The marks of spirituality Galatians 6:1-10 E. The warning against the Judaizers Galatians 6:11-16 V. Conclusion Galatians 6:17-18 Overview of Galatians-- A. Paul's Defense of his Apostleship (Galatians 1:1-24, Galatians 2:1-21)

Paul begins with a declaration of his heavenly credentials as an apostle (Galatians 1:1-5) and resounding condemnation of the false teachers who are misleading the Galatians (Galatians 1:6-9). What Paul preached came by revelation from Jesus (Galatians 1:10-24) and had been endorsed by the leaders of the Jerusalem church (Galatians 2:1-10). He had even rebuked Peter when the latter was untrue to that gospel by virtue of showing partiality to Jews over Gentiles (Galatians 2:11-21).

B. Paul's explanation of his gospel. Galatians 3:1-29; Galatians 4:1-31; Galatians 5:1-26; Galatians 6:1-10

The gospel Paul preached demanded faith rather than ritual performance (Galatians 3:1-5). The Law of Moses was not added to nullify faith (Galatians 3:15-18) but to make men see what sin is (Galatians 3:19-22) and to bring men to Christ (Galatians 3:23-29; Galatians 4:1-7). Going away from the gospel to embrace the Law as a legalistic code would be surrendering to a cruel bondage (Galatians 4:8-31). Christians have liberty in Christ (Galatians 5:1-15), yet this liberty is not to be taken as freedom to indulge the flesh (Galatians 5:16-17). God's people live by the Spirit (Galatians 5:18-26), help one another (Galatians 6:1-5), support faithful teachers (Galatians 6:6), and do good to all (Galatians 6:7-10).

C. Conclusion. (Galatians 6:11-18). The letter ends with Paul's hand-written summary and authentication (Galatians 6:11-17) and a benediction.

Some Lessons Learned From Galatians 1:1-24. We can be assured that the Gospel of Christ comes to us by revelation from God and does not originate with man (Galatians 1:11-12).

2. When we become Christians Christ is to live in us (Galatians 2:20).

3. The Law of Moses served as a "paidagogos" [a servant in charge of children] to bring men to Christ that they might be justified by faith. Now that we are mature sons we

are no longer under the charge of the "paidagogos" (Galatians 3:24-25).

4. Those who are spiritually "in" Christ have been baptized into this spiritual relationship (Galatians 3:26-27).
5. As Christians we are adopted as sons of God (Galatians 3:26; Galatians 4:4-7).
6. We learn what the "works of the flesh" and the "fruits of the Spirit" are (Galatians 5:17-21; Galatians 5:22-23).
7. We learn that the principle of "sowing and reaping" applies to both the physical and spiritual realm (Galatians 6:7-8).

Pillars In The Church Galatians 2:8-10

Introduction:

1. A pillar is the main support of something, therefore, Peter, James and John were referred to as a main support in the church. Why were they thought of as a main support in the church?
 - a. They were present when the Lord needed them (Acts 2:1).
 - b. Because they spoke when the Lord needed them to speak. (Acts 2:14; Acts 3:1; Acts 15:13-21).
2. Would one think of me as a pillar in the church?

DIFFERENT USES OF PILLAR IN THE BIBLE

1. Jacob took the stone that he used for his pillow and set it up as a pillar (Genesis 28:18).
 - a. This is a great need in the church today. Many brothers & sisters need to turn their pillows into pillars. They need to quit sleeping on the job and become a monument to remind people of interest and deep concern for spiritual things.
 - b. Jacob made a great vow and set his life right with God. This pillar became a monument, a marker, a reminder of all these things.
 - c. Do I stand as a reminder of God's presence, of God's family, and of vows made to God?
2. God led Israel by a pillar of cloud by day and a pillar of fire by night (Exodus 13:20-22).

REASONS WHY PETER, JAMES, AND JOHN WERE PILLARS 1. They took a stand on important controversial issues.

- a. Acts 15:9; Acts 15:19. They took an unpopular stand for truth.
- b. Are we ready to stand up in the midst of controversy?
2. They perceived the grace of God given unto Paul to preach to the gentiles (Galatians 2:9).
 - a. Do we see the hand of God in the great missionary opportunities in Eastern Europe and Liberia today?
 - b. Do we stand for more missionary work being done, even when there is opposition to it as in the situation Peter, James and John faced?

3. They gave Paul and Barnabas the right hand of fellowship. Do we cooperate and encourage good works in the church?

4. They were interested in the poor (Galatians 2:10). The Lord blesses those who remember the poor (Matthew 25:34 f). (Acts 11:20-30).

CONCLUSION:

1. Am I a pillar? How much funds would the church have to support mission work and remember the poor if each Christian gave as I give?

2. How much work in the local church would be accomplished if it was supported as I do?

03.49. Ephesians

Walking Thru The Bible

EPHESIANS

Introduction

No book of the Bible exalts Christ and His church to the great extent that Ephesians does. God's eternal purpose is unveiled in this rich epistle of six vibrant chapters. If there is one verse that truly blends all of the thoughts together it is Ephesians 3:21 - "Unto God be glory in the church by Christ Jesus, throughout all ages, world without end, Amen."

The book of Ephesians has six great chapters sharing with us vital information on the church. Notice this simple outline of the contents: Ephesians 1:1-23 The church as the fulness of Christ Ephesians 2:1-22 Reconciled to God in the church Ephesians 3:1-21 Glorifying God through the church Ephesians 4:1-32 The Oneness of the church Ephesians 5:1-33 The Bride of Christ Ephesians 6:1-24 The Army of the Lord! Ephesians 1:1-23 of Ephesians tells us that all spiritual blessings are in Christ. We learn that sinners are redeemed through the blood of Jesus (Ephesians 1:3; Ephesians 1:7). In Ephesians 1:20-23 we learn of the necessity of the church. Christ is head over all things to the church (this eliminates the Pope, latter day "prophets" and all hierarchy). Many sectarian notions and denominational doctrines are ruined by clear-cut statements found in chapter one of Ephesians. Since Christ purchased the church with His own blood (Acts 20:28) it is essential for us to be in that which the blood bought. Ephesians 2:1-22 tells us of the tragic position those outside of the Lord find themselves in. Notice these points in Ephesians 2:1-22 : (1) Dead in trespasses and sins (2) Without hope and without God (3) Unreconciled and separated from God As one preacher said: "They are hopeless, helpless and hapless in this world and in the one to come." But: ! God's grace is in Christ (2 Timothy 2:10) ! Salvation is in Christ (Acts 4:12) And Galatians 3:27 tells us that the way to get into the Lord is through baptism (Colossians 2:12; Romans 6:3-5). The church of the Lord is a spiritual relationship with the Redeemer that transcends geography. Being rooted in Christ means that we are part of the pillar and ground of Truth. Ephesians 3:1-21 tells us of the glorious nature of Christ's church. This spiritual body of the Savior holds a high and lofty place in God's eternal purpose because of its relationship to Jesus. He is the: Builder (Matthew 16:18); Purchaser (Acts 20:28); Head (Ephesians 5:23); Savior (Ephesians 5:24); Foundation (1 Corinthians 3:11); Captain (Hebrews 2:10); and King (John 18:36). The Lord's church will succeed because of its divine founder, the divine book (the Bible), and its heavenly goal. There are those who teach that the church was a substitute for the kingdom due to the rejection of the kingdom by the Jews. However, Ephesians 3:9-11 carefully records the fact that God purposed from eternity that the church would be established and that through the church the manifold wisdom of God would be made known to powers in heavenly places. Ephesians 4:1-32 of this fascinating book sets forth seven points in heaven's platform for unity. The book is written in the decade of the 60's when animosity between Jews and Gentiles is building up greatly [resulting in the Roman-Jewish war AD 67-70], and what a

struggle it must have been to keep down racial friction in the church and so in this chapter Paul stresses the UNITY of ALL the disciples in Christ! There was: One Body -- not one Jewish church and one Gentile church! One Spirit -- both the Jews and Gentile guided the same way One Hope -- their aspirations were the same One Lord -- both Jews and Gentiles the same Savior One Faith -- their doctrine of faith and practice was the same One Baptism -- all Jewish and Gentile disciples were baptized the same way (burial) for the same purpose (remission of sins) into the same Body. One God -- they both believed in and worshiped the same God! Some would teach that of these 7 only one (baptism) is non-essential. But that is arbitrary choosing due to sectarian thinking. Some would say: "There are many faiths"-- but the Bible sanctions only one. And, Romans 10:17 lets us know that "faith comes by hearing the word of God." Others argue that there are many churches pleasing to heaven but Paul's identification of Christ's church as the body (Ephesians 1:22-23) rules out denominationalism. In the next section -- Ephesians 4:7-16 -- careful Bible students learn of the purpose of miracles in the first century. Not only did such phenomena "confirm the word" (Mark 16:20; Hebrews 2:1-4) the miraculous also caused the church to become full-grown when the solid unity of truth ("unity of the faith") was revealed. Every wind of doctrine could be challenged properly when the Scriptures were completed as the Spirit revealed to the apostles "all truth" (John 16:13; John 17:17). Ephesians 5:1-33 Redemption becomes a key word tying together the rich challenge of the first part of the book with the pulsating closing thoughts. Here is one point for each chapter: (Ephesians 1:1-23)Redeemed by His blood (Ephesians 2:1-22)Redeemed by His cross (Ephesians 3:1-21)Redeemed through His church (Ephesians 4:1-32)Redemption demands purity (Ephesians 5:1-33)Redemption demands separation (Ephesians 6:1-24)Redemption brings opposition. The first part of Ephesians 5:1-33 reminds us forcefully that we follow the Lord and not the flesh. No filthiness, jesting, fornication, covetousness, vanity, disobedience, or fellowship with darkness can be tolerated. The last section of Ephesians 5:1-33 tells the message of submission. It is a story of Christ and the church illustrated by the husband-wife relationship in marriage. Ephesians 6:1-24 deals with a valuable, and yet, often overlooked lesson. Children must obey their parents if God's plan for the home is effectively followed. The rampant rise of rebellion around the world can be traced to parents who allowed their offspring to disregard proper respect for authority. The major lesson of the final stanza of Ephesians has to do with the militant nature of Christ's church-- His army! Our spiritual warfare against the hosts of sin is powerful. The one weapon to be used is the sword of the Spirit-- the Word of God! We battle against Satan and Sin. There is no furlough or week-end pass. Soldiers of Christ are always on guard and on duty against emissaries of evil. The panoply of the Christian as a soldier of Jesus includes, truth, righteousness, peace, faith, prayer and the proper use of the Scriptures, our sword. Paul, an ambassador in bonds bids the Ephesians farewell in his familiar benediction of peace, grace and love. The book is a rare gem of deep vibrant passages exalting Christ and His Church in the eternal purpose of God! The One Baptism

Ephesians 4:5

Introduction:

1. Notice the passage in the context of the book. UNITY is the key word of Ephesians; how that the Jews and Gentiles are ONE in Christ.

2. Remember the historical background of the decade in which Ephesians was written. There was a growing animosity between the Jews and Gentiles world-wide. It must have been a gigantic task to keep this friction out of the church.

3. Therefore this book stands to remind both Jews and Gentiles that we are ONE in Christ and that there is:

(1 One Body (2 One Spirit (3 One Hope (4 One Lord (5 One Faith (6 One Baptism (7 One God I. "BAPTISMS" in the Bible 1. The Baptism of Moses -- 1 Corinthians 10:1-22.

2. The Baptism of John -- Mark 1:1-5

3. Apollos and disciples in Acts 18:24-28 & Acts 19:1-41. The Baptism of Suffering -- Matthew 20:20-23 Figurative of an overwhelming in suffering and pain.

4. The Baptism of "Fire and the Holy Spirit" -- Matthew 3:10-12 a. Many fail to understand these are NOT the same thing. b. Notice the context of "baptism with fire" vs. 11-12 1) Baptism with "Fire" was a "threat" John 15:6; Hebrews 1:1 2) Baptism with the "Holy Ghost" a promise (Luke 24:49; Acts 1:4-8; Acts 2:33).

5. NONE of these was the ONE BAPTISM--

a. One Baptism for ALL BELIEVERS still in force when Paul wrote Ephesians in AD 62 was that baptism Jesus commanded in Matthew 28:19-20; Mark 16:15-16.

II. "ONE BAPTISM"

1. What was the significance to the Jews and the Gentiles who received this letter? They were ALL baptized:

(1 upon believing the same truth -- John 8:24 (2 on making the same confession -- Romans 10:9-10 (3 baptized the same way -- Colossians 2:12 (4 for the same purpose -- Acts 2:38 (5 into the same relationship with Christ -- Galatians 3:27-29. The "ONE BAPTISM" for all believers today MUST be the same "one baptism" that Jews and Gentiles accepted in becoming Christians in the first century.

CONCLUSION: Is there "One Faith" today?

03.50. Philippians

Walking Thru The Bible

PHILIPPIANS

Introduction THE CHURCH: The Philippian church was established by Paul on his second missionary journey, ca. AD 50 (cf. Acts 16:1). He was there "many days." The church seems to be the least Jewish of all the communities where Paul established churches. Several women were prominent in the history of this congregation; there was Lydia, the first convert there, and Euodia and Syntyche who are designated as Paul's fellow-laborers in the Gospel.

This congregation seems to have been exceedingly mindful of Paul's needs while he was traveling as a missionary preaching the gospel and sent money to him again and again. They were concerned about his comfort and necessities while in prison and again sent him relief.

PLACE, DATE, AND OCCASION OF WRITING: The letter reflects that it was written during an imprisonment of some duration (Php 1:7, Php 1:13 f, Php 1:17). While Paul was in prison at several different places the evidence is strongest that it was written from Rome. He refers to the praetorium guard (Php 1:13) and Caesar's household (Php 4:22). The date of the epistle if written during first Roman imprisonment would be AD 61-64.

The letter was occasioned by a series of communications between the Philippian church and Paul. They heard of Paul's imprisonment and need and sent their minister, Epaphroditus, to Rome with an offering for Paul. Epaphroditus became seriously sick but God spared him in answer to Paul's prayers. The Philippians then heard of their minister's sickness and were grieved over him. Epaphroditus is now well and Paul sends him back home with this letter of thanksgiving for the gift sent to him.

CHARACTERISTICS OF THE EPISTLE: Philippians is a letter to personal friends, not a sermon as Romans, Hebrews and I John. It is a love letter and Paul praises his beloved friends. It is filled with commendation and encouragement, gratitude and love.

It is a letter of joy. Paul might be scourged in the day but by midnight he could be rejoicing. It has some important teachings on God, and especially of Christ and his pre-incarnated state. **THE MIND OF CHRIST**

Php 2:5

Introduction:

1. Nineteen times Paul mentions joy, rejoicing, or gladness in this epistle. This is even more meaningful when we notice Paul's situation when he wrote the letter. If we can master Philippians we should be filled with joy as we live the Christian life.

2. Paul wrote not wanting anything to mar the joy of the Philippian Christians. He did not want the "Joy Stealers" to get the upper hand.

a.Illustration about "Happiness Robbers" b."These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (John 15:11) Isn't it sad today that so many Christians walk under clouds of gloom when we could be walking in the sunshine of joy.

3. Just how does Christian joy differ from ordinary happiness?

4.The Christian secret of joy is found in the way we (Proverbs 23:7) A.Notice the contrast between Mark Twain and Paul.

5. Paul indicates four thieves that could rob us of our joy and how we can prevent it. Four broad categories suggested by Paul are:

Php 1:1-30Php 2:1-30 Php 3:1-21 Php 4:1-23

6. How can we prevent these thieves from taking what is ours in Christ?

a.By cultivating the Christian mind and attitude (Php 2:5). b.Paul used the word "mind" ten times, and "think" and "remember" five times each. Let us notice how Paul develops the right "mind-set" in each of the chapters:

I. The Single Mind Php 1:30 (Key Php 1:21)

1. How does Paul describe the singlemindedness that James mentions? "A double minded man is unstable in all his ways." (James 1:8)

It is having all of one's life centered on Jesus Christ. Everything we think, plan, do, hope for, takes its meaning and purpose from the Lord.

2. Does a single-minded person simply ignore the circumstances in which he finds himself, acting as if they didn't exist?

II. The Submissive Mind Php 2:1-30 (Key Php 3:3)

1. In Php 2:1-30 Paul focuses on people and provides us with four wonderful examples of the submissive mind (Luke 14:11).

Php 2:1-11_____ (Php 2:6-7) Php 2:12-18_____ (Php 2:16-17) Php 2:19-24_____ (Php 2:20) Php 2:25-30_____ (Php 2:30) 2.The Christian with the submissive mind doesn't expect others to serve him.

3. We see how in Php 1:1-30 Paul puts Jesus first, and in Php 2:1-30 he shows us to put others second. That means you put yourself last, and notice how that spells JOY!

III. The Spiritual Mind Php 3:1-21 (Key Php 3:19)

1. Eleven times "things" are mentioned. We see that 'most people' mind "earthly things"

a.Paul probably has in mind things which are always sinful, but he doesn't list them. b."Things" that concern us may include some necessary but secondary things as food, clothing and shelter. "The worst enemy of the best is the second best." Matthew 6:33.

2. Christians are to mind "heavenly things" (Php 3:20). The person with a _____ spiritual mind looks at things from heaven's point of view. What a difference.

3. Paul uses several figures of speech in Php 3:1-21 as he considers the need for _____ the Christian to develop a spiritual minds from the standpoint of:

!Accountants-- with right values (Php 3:1-11) Php 3:7 !Athletes-- with right vigor (Php 3:12-16) Php 3:14 !Aliens-- with right vision (Php 3:17-21) Php 3:20 III.The Secure Mind Php 4:1-23 (Key Php 4:7)

1. The Christian with joy has a peaceful and secure mind. The great enemy of _____ the secure mind is.

a. "Peace of mind," the basic characteristic of Christian joy cannot _____ coexist with worry for that involves feelings of insecurity or feelings of _____ threatened danger.

2. Paul indicates that worry involves the mind-- wrong and that worry involves _____ the heart (emotions)-- wrong about circumstances, people and things. So if _____ we develop the single mind, the submissive mind, and the spiritual mind as we _____ should we will not have much problem with worry.

3. Four wonderful spiritual resources we have in Christ for joyful, peaceful, _____ worry-free minds are:

a.(Php 4:1-9)God's P _____ Php 4:7 b.(Php 4:10-13)God's P _____ Php 4:13 c.(Php 4:14-19)God's P _____ Php 4:19 d.(Php 4:20-23)God's P _____ Php 4:21-22.

Conclusion:

1. What should you and I do?

2. Notice that each chapter in Philippians begins with either "in Christ" or "in the _____ Lord." When we give ourselves to Christ we no longer belong to the world.

3. We can see how the Philippians gave themselves to God in Acts 16:1-40.

a.They were told to: _____ (Acts 16:31) b.We see evidence of _____ (Acts 16:33) e.We see that they were _____ in obedience to the commands of the Lord (Acts 16:33, Mark 16:16).

03.51. Colossians

Walking Thru The Bible

COLOSSIANS

Introduction

AUTHOR: This letter was written by the Apostle Paul about the same time as Ephesians and Philemon. Tradition says it was written during Paul's imprisonment in Rome, recorded in Acts 28:1-31. Paul never visited Colossae himself (Colossians 2:1), and we believe the church there was started with contact with Epaphras and possibly even Philemon while Paul was preaching for two years at Ephesus, 90 miles west of Colossae.

PURPOSE: The main purpose for writing this letter was to correct some wrong ideas about Christ that were being taught in the towns of Colossae, Laodicea, and Hierapolis (Colossians 4:13). The teachers of these false doctrines were usually called "Gnostics." The word "gnostic" comes from a Greek word which means "to have a special knowledge of God."

FALSE DOCTRINE: The Gnostics believed that everything material was evil, and that a fixed gulf existed between matter and spirit. Because of this false idea, they also held that the true God did not create the universe. Some taught that Christ did not have a real physical body, but that it only seemed to be real. Their emphasis was on wisdom and knowledge and the abasement of the body.

To practice the Gnostics' teachings was supposed to give a person a special "full knowledge" not possessed by others. The Gnostics frequently used the word "fulness" in their teachings. In Colossians Paul emphasizes Christ's pre-eminence. It is interesting to note how often he uses the words "fulness" "complete" and "filled."

KEY VERSE: The key verse is Colossians 1:18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Another important verse in Colossians 2:9 "For in him dwelleth all the fulness of the Godhead bodily."

THEME: The Pre-eminence of Christ.

RELEVANCE: The message of this book is greatly needed today. In a time when Christ is scorned and his teaching rejected, we need to hold forth the grand truth of this inspired letter penned by the apostle Paul.

It was written when false teachers (the Gnostics) and Judaizers were attacking the gospel, and Christians themselves were not living up to principles it set forth.

Outline of Colossians Theme: Christ is Preeminent I.DOCTRINE -- Colossians 1:1-29 CHRIST'S PREEMINENCE DECLARED 1.In the Gospel message -- Colossians 1:1-12 2.In Redemption -- Colossians 1:13-14 3.In Creation -- Colossians 1:15-17 4.In the Church -- Colossians 1:18-23 5.In Paul's ministry -- Colossians 1:24-29 II.DANGER -- Colossians 2:1-23 CHRIST'S PREEMINENCE DEFENDED 1.Beware of empty philosophies -- Colossians 2:1-10 2.Beware of religious legalism -- Colossians 2:11-17 3.Beware of man-man disciplines -- Colossians 2:18-23 III.DUTY-- Colossians 3:1-25 & Colossians 4:1-18 CHRIST'S PREEMINENCE DEMONSTRATED 1.In personal purity -- Colossians 3:1-11 2.In Christian fellowship -- Colossians 3:12-17 3.In the home -- Colossians 3:18-21 4.In daily work -- Colossians 3:22-25, Colossians 4:1 5.In Christian living -- Colossians 4:2-6 6.In Christian service -- Colossians 4:7-18 Who Is Jesus?

1.Colossians 1:15-29.The article "One Solitary Life" by George Peck. 2.This passage helps us to see "Who Jesus Is." 3.One of the greatest controversies to range in early church history occurred in the fourth century over this very passage. A man named Arius argued that Jesus was the very first thing that God created, and then Jesus created everything else. He reasoned that, after all, the obvious meaning of "first-born" is the one born first. That led to his conclusion that Jesus was not divine like the Father, but just a created being. a.A brilliant young man named Athanasius soundly rejected that view and the "Arian" doctrine was branded as heresy. The historic view has been that Jesus, because He is the image of God, is eternal just as God the Father Himself is eternal. He is "very God" as Athanasius put it. b.Thought is has been sixteen hundred years since Arius and Athanasius battled it out, the problem has not disappeared. Some religious groups today do not believe that Jesus is God or that He is eternal. 4.WHO IS JESUS?

I. JESUS IS THE IMAGE OF GOD (Colossians 1:15) Who is the image of the invisible God, the firstborn of every creature: (Colossians 1:15) 1."He is the image of the invisible God" (Colossians 1:15 a) One difficulty people have in believing God is that God cannot be seen. Even as great a man as Moses had the longing to see God. He pleaded with God to just give him a glimpse (See Exodus 33:17-23). 2.The Greek word translated "image" in Colossians 1:15 is "eikon." a.Notice the meaning of that word in religious circles. b.Notice how that word is used today in computer circles. c.What do you have on your driver's license? d.Passports in Paul's day had a section called "Dis-tinguishing Marks" that described something about the person that set him apart from everyone else. The Greek word "eikon" was used in that part of the passport.

3. TEV "Christ is the visible likeness of the invisible God."

II. JESUS IS THE FULLNESS OF GOD (Colossians 1:15, Colossians 1:19) For it pleased the Father that in him should all fulness dwell; (Colossians 1:19) "For in him dwelleth all the fulness of the Godhead bodily." (Colossians 2:9) 1.Jesus is not something "like" God, He is "everything" God IS!

2. Hebrews 1:3 "He is the radiance of His glory and the exact representation of His nature..."

3. All of the attributes of divinity belong of Jesus, He IS God.

III. JESUS IS THE AGENT OF GOD (Colossians 1:16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (Colossians 1:16)

1. The word "for" means is in the sense "because." By Him, Jesus, all things were created. HE was not created, He CREATED!

2. "Before Jesus the carpenter made stools, Jesus the Creator made stars." He fashioned plows, He fashioned planets. Before He made tables, He made trees from which those tables would be made.

3. He also made all the invisible things of our universe.

IV. JESUS IS THE HEAD OF GOD'S CHURCH (Colossians 1:18-23) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:18) 1.From Jesus comes all the guidance and direction for the church.

a.The "doctrine" is "His doctrine" (Hebrews 6:1; 2 John 1:9) b.He is not just "first" but the "Source."

2. Jesus was the first to rise never to die again.

3. Over What was He to have the preeminence? All things! Creation, powers, the church, death...Why was he to have the preeminence? For in Him the sum total of the powers and attributes of God dwell.

V. JESUS IS THE PEACE-MAKER BETWEEN MAN AND GOD

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled (Colossians 1:20-21).

03.52. 1Thessalonians

Walking Thru The Bible

1 THESSALONIANS

AUTHOR: The book of First Thessalonians is probably the first inspired book of the Apostle Paul. It was written about AD 50 or AD 51 from Corinth on the second missionary journey.

BACKGROUND: Thessalonica was a large city of about 200,000 in Macedonia, which is today northern Greece. It's modern name is Salonika. As a strategic commercial center it had attracted a large community of Jews and they had a synagogue (Acts 17:1). Paul was given an opportunity to speak in the synagogue for three Sabbath days and "reasoned with them from the scriptures," showing that Jesus of Nazareth came in fulfillment of the Old Testament prophecies and promises (Acts 17:2-3).

While some of the Jews believed, there was a greater number of God-fearing Greeks and a number of the leading women (Acts 17:4). The Jews, becoming jealous, gathered up some wicked men from the market place and formed a mob. They attacked the house of Jason and took some of the brethren before the city authorities and accused them of harboring men "who have upset the world and have come here also" (Acts 17:5-8). Paul's stay in Thessalonica was undoubtedly filled with more adventure and activity than Luke's account in Acts could briefly record. There are three factors that seem to indicate this: (1)there was a large number of Gentile converts there, (2)Paul engaged in some manual labor during this period (2 Thessalonians 3:8), (3)in Php 4:16 he indicated that from the Philippian church he had received aid more than once while in other parts of Macedonia.

THE CHURCH AT THESSALONICA The church at Thessalonica had been a very faithful active church up to the time of this first letter. Paul speaks of their "work of faith, and labor of love, and steadfastness of hope in the Lord Jesus Christ" (1 Thessalonians 1:3). He also states that they had set an example for the believers in Macedonia and Achaia, particularly in the fact that from them "the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth" (1 Thessalonians 1:8).

Paul's success with the church there had brought them severe persecution from the Jews. When he was forced to leave them he was very eager to learn how things were going and sent Timothy to them (1 Thessalonians 3:1-5; 1 Thessalonians 2:17). Timothy's report of their steadfastness in the faith and some of the questions (especially about Jesus' second coming) may have prompted this letter. **AN OUTLINE OF FIRST THESSALONIANS** I. THE MODEL CHURCH -- 1 Thessalonians 1:1-10, 1 Thessalonians 2:1-20, 1 Thessalonians 3:1-13

1. The Model Church: A Strong Church- 1 Thessalonians 1:1-10. The Model Church: A Strong Conversion- 1 Thessalonians 1:5-10. The Model Church: A Strong and True Minister- 1 Thessalonians 2:1-20. The Model Church: A Strong People - 1 Thessalonians 2:13-20. The Model

Church: A Strong Faith- 1 Thessalonians 3:1-13. The Model Church: A Strong Love - 1 Thessalonians 3:11-13 II. THE MODEL WALK OR LIFE -- 4:1-12

1. A Walk That Pleases God -(I) A Life of Purity- 1 Thessalonians 4:1-18. A Walk That Pleases God -(II) Four Practical Duties- 1 Thessalonians 4:9-12 III. THE SECOND COMING OF CHRIST -- 1 Thessalonians 4:13-18, 1 Thessalonians 5:1-24 1. The Lord's Return and the Resurrection- 1 Thessalonians 4:13-18, 1 Thessalonians 5:1-3 2. The Lord's Return and the Believer's Behavior- 1 Thessalonians 5:4-11 3. The Lord's Return and the Behavior in the Church- 1 Thessalonians 5:12-28 CONTENTS OF I THESSALONIANS

Paul begins his letters by giving thanks to God for them. He mentioned they had readily received the Gospel even in the face of much tribulation; and their zeal and diligence in spreading the Gospel through that part of the world was known by all. 1 Thessalonians 1:1-10. Thessalonica was a city filled with idolaters, as were many others, but "they had turned to God from idols to serve a living and true God" (1 Thessalonians 1:9). 1 Thessalonians 2:1-20. In the first part of chapter two Paul emphasizes the characteristics of his work among them by pointing out: 1) They had preached with boldness in the face of opposition (1 Thessalonians 2:2); 2) Their preaching had been free from deceit, and they had spoken so as to please God (1 Thessalonians 2:3-4); 3) They did not seek glory from men (1 Thessalonians 2:6); 4) They had preached the Gospel in love and truth and for the Thessalonians (1 Thessalonians 2:8); 5) They had worked with their hands that they might not be a burden to the brethren (1 Thessalonians 2:9; 2 Thessalonians 3:8); In this same chapter Paul makes a wonderful statement concerning the attitude with which they had received the Gospel: "You accepted it not as the word of men, but as it is in truth, the Word of God" (1 Thessalonians 2:13). Paul stated his desire to see them and that Satan had hindered his plans (1 Thessalonians 2:17-18).

1 Thessalonians 3:1-13. He explains that when his anxiety over their welfare could endure no longer he sent Timothy to strengthen and encourage them (1 Thessalonians 3:1-2). He had warned them that persecution would come (1 Thessalonians 3:3-4) and rejoiced over Timothy's good report concerning their faith (1 Thessalonians 3:6-11).

1 Thessalonians 4:1-18. Paul emphasized the necessity of boldness in life (1 Thessalonians 4:1-8) and exhorted them to brotherly love (1 Thessalonians 4:9-10). Beginning with 1 Thessalonians 4:13 he instructs them concerning the second coming of Christ and those dead in the Lord and exhorts them "to comfort one another with these words." 1 Thessalonians 5:1-28. The need for watchful and sobriety in view of the Lord's coming is emphasized (1 Thessalonians 5:1-11). After a number of brief exhortations (1 Thessalonians 5:12-22) Paul concludes the epistle with a prayer (1 Thessalonians 5:23-24), some personal requests (1 Thessalonians 5:25-27), and his blessings upon them (1 Thessalonians 5:28).

Give Thanks In All Things 1 Thessalonians 5:18

Introduction:

1. A magazine published a poll what a number of various people said they desired most in life.

2. Paul indicates that he had learned the secret of a thankful life. This basic characteristic of his life comes out in each of his epistles, and even including his prison epistles. "In everything give thanks, for this is God's will for you in Christ Jesus." (1 Thessalonians 5:18)

3. Paul did not just proclaim this principal, he practiced it as well. Paul was thankful for all things, including:

I. THE SAVIOR

1. Paul was thankful for the Lord Jesus Christ. 1 Thessalonians 1:1; 1 Thessalonians 1:3
2. Paul exclaimed in the letter to the Corinthians, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

II. SALVATION

1. Paul was not only thankful for who Jesus was but also for what Jesus had done. 1 Thessalonians 5:9.
2. Salvation to Paul meant to be saved from something.
3. Salvation to Paul meant to be saved for something.

III. STRENGTH

1. As Paul walked up and down the Roman roads he came to know the strengthening presence of the Lord. God not only saves; he also sustains.
2. "I thank Christ Jesus our Lord who has strengthened me" (1 Timothy 1:12, NASB). Php 4:13

IV. THE SAINTS 1. Paul was always thankful for his fellow Christians.

- a. To the Romans, Paul wrote, "I thank my God through Jesus for you all" (Romans 1:8, NASB).
 - b. To the Corinthians he said, "I thank my God always concerning you" (1 Corinthians 1:4, NASB).
 - c. To the Ephesians... Ephesians 1:16
 - d. To the Philippians... Philippians 1:3
2. Illustration of a man who said he recognized passing through three stages of growth in his life.

V. SUFFERING

1. Paul was even thankful for the difficulties he faced in life for he recognized the blessings they added to life. (1 Thessalonians 3:4; 1 Thessalonians 2:14)
 - a. To the Colossians Paul wrote, "Now I rejoice in my suffering, for your sake" (Colossians 1:24, NASB).
2. Why did Paul rejoice in suffering?
 - 1) First, because in his suffering he reached the end of his own ability, and he was forced to really trust in God. (2 Corinthians 4:7, NASV)
 - 2) Second, because his suffering enabled him to more ably minister to others who suffered. Paul explained that God "comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort which we ourselves are comforted by God" (2 Corinthians 1:4,

NASB).

3) Third, because he knew that his suffering could not be compared with the glory that God was preparing for him (Romans 8:18). Some young person suggested that the pay for following Christ is not that good, but his retirement plan is out of this world!

3. Suffering is not the final word in the life of the Christian.

Conclusion:

"In everything give thanks, for this is God's will for you in Christ Jesus." 1 Thessalonians 5:18

03.53. 2Thessalonians

Walking Thru The Bible

2 THESSALONIANS

AUTHOR: The author of the book of Second Thessalonians is the Apostle Paul. It was written about AD 50 or AD 51 from Corinth just a short time after the dispatch of his first epistle.

BACKGROUND: For background on the city of Thessalonica see the study sheet "Walking Thru the Bible" on 1 Thessalonians.

Paul's interest and concern for the new Christians at Thessalonica did not end with the dispatch of his first letter to them. Paul's life was one that showed continued prayer and labor for those he had won to Christ. The background of 2nd Thessalonians is almost the same as that of his first epistle to them. Paul was still in Corinth and had received a report about the church's condition and their reception of his first letter. Through what channel the report came, and whether oral or written, we don't know, but its content prompted him to write 2 Thessalonians.

CONTENTS: 2 Thessalonians was apparently prompted by three main developments:

1) The persecution of the Christians there had grown worse and was leaving some at the point of despair. 2) A letter and other representations falsely claiming to be from Paul were on the verge of convincing the Christians there that the end-time was already present and Christ's return was imminent as evidenced by their suffering. 3) The nearness of Christ's return had been misused as a basis for shirking vocational responsibility even more than at the time of 1 Thessalonians. This problem had become quite severe.

DATE: The letter was written during Paul's stay in Corinth on his second missionary journey. Paul, Silas and Timothy were all together and this combination is unknown to us after this time. The date of the letter is just a few months after First Thessalonians in AD 50 or 51.

PURPOSE: To meet the needs that prompted the Epistle Paul pursued three broad purposes:

1) He provides an incentive for the Thessalonians to persevere a little longer by describing the reward and retribution that God would be handing out to their persecutors in the coming judgment. 2) Paul wants to make clear that they understand that certain things must happen first before the "Day of the Lord" came and thus to prove false the claims that the "day" had already arrived (2 Thessalonians 2:1-12). 3) Paul issues detailed instructions covering disciplinary steps the church should take in correcting those who refuse to work (2 Thessalonians 3:6-15).

INTERPRETATION PROBLEMS:

It is obvious that in his first epistle that the subject under consideration in 1 Thessalonians 4:1-18 is the day of the Lord's return and the resurrection (1 Thessalonians 4:13-18). Apparently a "forged" letter claiming to be from Paul was circulating among them and caused confusion (2

Thessalonians 2:2-3). Some were speculating that the time of Christ's return was imminent and were connecting it with the day of God's judgment upon their enemies (the coming fall of Jerusalem in AD 70). The term "Day of the Lord" was used among the prophets of the Old Testament to refer to a judgment from God where God's people would be vindicated and their enemies punished. It was reference to historical events such as the fall of cities and nations to their enemies. These events were "types" of the final judgment of the Lord which will take place at the return of Christ and the resurrection of all from their graves. Paul uses the term "the day of the Lord" in his first epistle (1 Thessalonians 5:2) in the chapter following his discussion of the second coming. In the second epistle he speaks of "the day of Christ" (1 Timothy 2:2 "day of the Lord" ASV) saying that some were mistaken thinking "the day" was "at hand" and didn't want them to be deceived. Neither the "day of the Lord" as a day of judgment upon the Jews for the rejection of Christ (AD 70 with the fall of Jerusalem, the destruction of the temple, and the nation, Matthew 24:1-51, Mark 13:1-37, Luke 21:1-38); nor the second coming of Christ with the resurrection were at hand. Paul then in 2 Thessalonians 2:1-17 gives some events that must be fulfilled before "the day of the Lord." The interpretation problem is this: what is the fulfillment of these events of 1) apostasy; 2) and "the man of sin"? Notice these two possibilities:

I. Refers to events before the judgment of AD 70.

In this understanding the "apostasy" would be that caused by the Judaistic false-teachers that entrapped Christians again into the keeping of the Law of Moses. The book of Hebrews and Galatians especially deal with this problem as do many of Paul's later epistles. The identity of the "man of sin:"

A. This could be a reference to Nero who "deified" himself and had incense burned before his image in the temples. In the fifth year of his reign Nero murdered the famous Roman teacher and philosopher Seneca who was his tutor and chief adviser and a restraining influence in his life (2 Thessalonians 2:7). Nero became a severe persecutor of Christians putting to death Paul and Peter.

B. It could possibly even be the Jewish priestly hierarchy which defied God's revelation and undertook to stifle God's Word and enforce its own traditions on all Jews.

A strong argument for one of these interpretation is Paul's statement in 2 Thessalonians 2:7 that this "mystery of iniquity" was already at work.

II. Refers to events fulfilled by the Papacy before second coming.

This interpretation views the "apostasy" as Catholicism and the "man of sin" to be the Pope who made himself the vicar of Christ on earth. Many have held to this view especially since the time of the Protestant Reformation.

III. Refers to some yet unfulfilled event before second coming.

This interpretation looks for a greater "apostasy" to occur in the "Christian" faith in the future than has yet arrived on the scene. "The man of sin" is often equated with the "Anti-Christ" that John spoke of in 1 John 2:18 (written in the AD 60's, of whom John said there were "many" and "even now" existing). OUTLINE OF SECOND THESSALONIANS I. Paul deals with some personal matters: 2 Thessalonians 1:1-12 A. Paul extends a brief salutation 2 Thessalonians 1:1-2 B. Paul's

thanksgiving over their spiritual progress 2 Thessalonians 1:3-4 C.Encourages continued faithfulness amid suffering 2 Thessalonians 1:5-10 D.Prays for God to strengthen their lives 2 Thessalonians 1:11-12 II.Concerning the Day of the Lord: 2 Thessalonians 2:1-17

A.Paul disclaims teaching that the Lord's coming is imminent 2 Thessalonians 2:1-2. The Lord's coming nor the Day of the Lord will come till: B.An apostasy ("rebellion") ensues 2 Thessalonians 2:3 C.The man of sin be revealed 2 Thessalonians 2:3-12 III. Paul's appeals to them 2 Thessalonians 2:13-17, 2 Thessalonians 3:1-15 A.Paul appeals for their firmness in the faith 2 Thessalonians 2:13-17. B.He appeals for their prayers 2 Thessalonians 3:1-5. C.He appeals for discipline toward those walking disorderly 2 Thessalonians 3:6-15 IV.Concluding benediction and greeting 2 Thessalonians 3:16-18 "Traditions"

2 Thessalonians 2:15; 2 Thessalonians 3:6

Introduction:

1. Paradosis is the Greek word translated "tradition." It is defined as that which is given over or handed down by word of mouth or in writing, and can refer to the substance of teaching from whatever source, including the Divine (2 Thessalonians 2:15; 2 Thessalonians 3:6; 1 Corinthians 11:2). This is the sense in which it is used in our text.

2. "Traditions" as used in the sense of "traditions of men" are religious laws and regulations originating in the minds of men and handed down orally and/or in printing from generation to generation.

Jesus frequently denounced such traditions and warned disciples that following them makes the word of God "of none effect" (see Matthew 15:2-3; Matthew 15:6; Mark 7:3; Mark 7:5; Mark 7:8-9; Mark 7:13; Colossians 2:8; 1 Peter 1:18; Galatians 1:14).

I. Warning Against Walking Disorderly

A."For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thessalonians 3:11) B."Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thessalonians 3:6) II.Are we "Holding Fast" or Forsaking our Traditions?

A."Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thessalonians 2:15) B.2 Thessalonians 3:6. (See I, B, above) C.Carelessly following after sin. D.Deliberately "toying" with sin.

III. Following Christ the Apostles.

A.The "tradition" of Christ and the Apostles. B.Walking orderly in the way of Christ and the Apostles.

Conclusion:

03.54. 1Timothy

Walking Thru The Bible

1 TIMOTHY

AUTHOR:

In addition to all the letters in the New Testament that Paul wrote to various churches he wrote four to individuals. Two of these were written to Timothy, one to Titus, and one to Philemon. First and Second Timothy and Titus are often referred to by denominational scholars as the Pastoral Epistles due to a common misconception of what a Pastor is. The denominational concept is that a Pastor is the preacher "in charge of the affairs of the local church." The New Testament does not teach this. In Acts 20:17-28 we learn that bishops, elders, and pastors are three different terms referring to the same group of men in the local church doing the same work. The preacher is not the pastor or shepherd of the flock, but the bishops (or elders) are. In New Testament days that was no distinction between bishops, elders and pastors. Timothy and Titus were fellow-laborers with Paul in the work of preaching. Paul is now an aged, mature, experienced, apostle of Jesus Christ and he writes to these two young preachers to encourage and instruct them for the work they would need to continue to do.

DATE:

First Timothy was written after the events recorded in Acts took place. Following Paul's two year imprisonment at Rome mentioned in the last chapter of Acts it is believed that Paul was set free and enjoyed liberty for two or three years before being reimprisoned and finally executed about 66 or 67 AD. The facts of these personal epistles of Paul indicate that Paul traveled to Crete and left Titus there (Titus 1:3), and left Timothy in Ephesus to carry on the work there. Paul traveled on to Miletus and Troas and into Macedonia. In the course of this travel Paul wrote First Timothy from some place in Macedonia. He is subsequently arrested again, probably in Nicopolis. Conditions were changing rapidly. The Jews in Palestine were rebelling against Rome; Nero was laying the blame for the burning of Rome on the Christians; and persecution under Nero grew more severe each day. During his imprisonment Paul was not allowed the freedom of a "house arrest" like his first imprisonment described in Acts 28:1-31. This time he was confined to the Maritime dungeon, according to tradition, and after spending a lonely winter suffering from the cold he was beheaded upon the order of Nero. It was during this imprisonment he wrote 2 Timothy.

TIMOTHY:

Timothy was born in Lystra of a Greek father and a Jewish mother. He was reared in the Jewish faith and was taught the Scriptures by his mother and grandmother from early childhood (2 Timothy 3:15; 2 Timothy 1:5). Paul discovered him at Lystra (Acts 16:1-3). At this point in Paul's second missionary journey Timothy joined Paul and shared in his labors throughout the rest of his life. Timothy was with Paul in his first imprisonment at Rome (Colossians 1:1; Philemon 1:1). After

Paul's release he evidently traveled with Paul as far as Ephesus and was left there to administer to the needs of the Church. While there, he received these two epistles from Paul that bear his name. Although Timothy is referred to as a young man, he is probably about 30 years old at the time he receives this epistle. Whether Timothy was able to reach Rome in time to see Paul before his death is unknown. But in Paul's second letter to him he requests him to come and to bring his cloak and parchments (2 Timothy 4:11-21). THE LETTER:

Paul had left Timothy at Ephesus. The church was faced with threat from various false doctrines. Paul had warned the elders of Ephesus of coming problems in Acts 20:1-38 several years earlier.

1. Paul warns Timothy and the church of a failure of faith and charges the young preacher to instruct certain men not to teach strange doctrines (1 Timothy 1:3). Some had made shipwreck of the faith, such as "Hymenaeus and Alexander; whom I have delivered unto Satan" says Paul (1 Timothy 1:18-20). 2. How Christians ought to conduct themselves in the work and worship of the church is a second underlying thought in Second Timothy. He deals with congregational prayer and worship and how Christian women are to dress and behave themselves. 3. The earliest elders and deacons in the church had been appointed directly by men inspired by the Holy Spirit (Acts 14:23; Acts 6:3, Acts 6:6; Acts 20:28) but now by inspiration of the Holy Spirit Paul gives written guidelines for the appointment of elders and deacons in 1 Timothy 3:1-16. 4. Another general theme of the book is especially applicable to all who preach the Gospel and is found in 1 Timothy 3:16 : "Take heed to thyself and to thy teaching." Paul exhorts Timothy concerning his attitude toward his work and his personal example. He was charged to "rebuke them that sin..." and flee any desire to be rich and "keep that which is committed to thy trust" (1 Timothy 4:6-16; 1 Timothy 5:20-22; 1 Timothy 6:6-11, 1 Timothy 6:20). An Outline of First Timothy Introduction 1 Timothy 1:1-2 I. SOUND DOCTRINE 1 Timothy 1:3-20

1. Danger to sound doctrine 1 Timothy 1:3-11 2. Example of sound doctrine 1 Timothy 1:12-17 3. The preacher and sound doctrine 1 Timothy 1:18-20 II. PUBLIC WORSHIP 1 Timothy 2:1-15

1. Prayer 1 Timothy 2:1-7 2. Men and women in worship 1 Timothy 2:8-15 III. CHURCH OFFICERS 1 Timothy 3:1-16

1. The elder 1 Timothy 3:1-7 2. The deacon 1 Timothy 3:8-13 3. Importance of instructions 1 Timothy 3:14-16 IV. FALSE TEACHERS 1 Timothy 4:1-16

1. Their coming 1 Timothy 4:1-5 2. The preacher and false teachers 1 Timothy 4:6-10 3. The true service of God 1 Timothy 4:11-16 V. CARE OF MEMBERS OF THE CHURCH 1 Timothy 5:1-25, 1 Timothy 6:1-2

1. Care of young and old 1 Timothy 5:1-2 2. Care of widows 1 Timothy 5:3-16 3. Care of elders 1 Timothy 5:17-25 4. Care of slaves 1 Timothy 6:1-2 VI. THE MINISTER HIMSELF 1 Timothy 6:3-21 a

1. Motives 1 Timothy 6:3-10 2. Proper walk 1 Timothy 6:11-16 3. Faithful ministry 1 Timothy 6:17-21 a Conclusion 1 Timothy 6:21 b

03.55. 2Timothy

Walking Thru The Bible

2 TIMOTHY

BACKGROUND:

The second letter to Timothy was written from the Mamertine Prison in Rome. Paul writes his most personal letter, and we see more of his thoughts and feelings. In this letter Paul refers to Timothy twice as his "son," just as in the introduction in 1 Timothy he called him "my son in the faith." Paul urges Timothy to endure hardness as a "good soldier" of Jesus Christ. He exhorts him to "hold fast" to sound words he has heard from Paul and warns him of a coming apostasy or "departure" from the faith (2 Timothy 3:1-17). This is Paul's last writing. He was facing death-- martyrdom. He had to say much in a little time. Some of the great verses of the Bible are in this Book. The Central Message

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed [deposited] unto Him against that day" (2 Timothy 1:12).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15) The Structure of the Book

1.Paul the PREACHER --2 Timothy 1:1-18 2.Paul the PATTERN --2 Timothy 2:1-26 3.Paul the PROPHET --2 Timothy 3:1-17 4.Paul the PRISONER --2 Timothy 4:1-22 Paul the Preacher -- 2 Timothy 1:1-18 1.! Paul's son in the Gospel was Timothy -- 2 Timothy 1:2

! Paul prayed for him day and night -- 2 Timothy 1:3 ! Paul longed to see Timothy -- 2 Timothy 1:4 ! He had full confidence in Timothy -- 2 Timothy 1:5 ! He told him to stir up his gift -- 2 Timothy 1:6 ! Timothy is not to be ashamed of the message or messengers -- 2 Timothy 1:8 ! He reminds Timothy of his calling -- 2 Timothy 1:9 ! Timothy is to hold to sound doctrine -- 2 Timothy 1:13 ! Timothy is to remain true to the ministry -- 2 Timothy 1:14 2.!Note some things Paul says about himself.

! an apostle -- 2 Timothy 1:1 and 2 Timothy 1:11 ! a preacher -- 2 Timothy 1:11 ! a teacher -- 2 Timothy 1:11 ! then in 2 Timothy 1:12 he rings out what every Christian should remember. Paul says -- "I am not ashamed -- for I know -- I have committed."

3. The final verses of 2 Timothy 1:1-18 reveal that Paul has been forsaken by so-called friends. He had been helped by one-- Onesiphorus.

Paul the Pattern -- 2 Timothy 2:1-26

In this chapter Paul uses seven figures of speech to describe the duty and activity of a disciple of the Lord

1. A SON--he should follow the example and teach others, so they may teach others-- 2 Timothy 2:1-2.

2. A SOLDIER -- he is to "endure hardness" or hardships and avoid the entanglements of the world--to please the One who made him a soldier-- 2 Timothy 2:3-4.

3.AN ATHLETE-- he is to contend for the reward. He is to abide by the rules-- 2 Timothy 2:5 4.A FARMER-- must labor before he partakes of the fruit -- 2 Timothy 2:6 5.A STUDENT-- must "rightly divide" the Word of God -- 2 Timothy 2:15 6.A VESSEL-- a vessel must be clean to be usable-- 2 Timothy 2:20-21 7.A SERVANT-- a disciple is a servant, gentle, apt to teach, patient -- 2 Timothy 2:24.

Paul the Prophet -- 2 Timothy 3:1-17

In 2 Timothy 3:1-17 Paul speaks of "perilous times" that were coming to the church. The "last days" is often misunderstood to mean the "last days" of the Christian age, but in all other passages it refers to the "last days" of the Jewish system which came to its end in AD 70 with the destruction of the temple. In 2 Timothy 3:2-13 Paul uses 22 words or phrases to describe the "perilous times" that were coming upon the church. The church has had to contend with such problems ever since.

1."lovers of their own selves" - 2 Timothy 3:2 2."covetous" -- get what one wants - 2 Timothy 3:2 3."boasters" -- braggart 4."proud" -- haughty 5."blasphemers" -- denying Christ, using God's name in vain 6."disobedient"

7. "unthankful"

8."unholy" -- profane 9."without natural affection"- 2 Timothy 3:3 10."truce-breakers" -- promises mean nothing 11."false accusers"

12."Incontinent" -- without self-control 13."fierce" -- is savage 14."despisers of those that are good"

15."traitors" -- or betrayers - 2 Timothy 3:4 16."heady" -- reckless 17."high-minded" -- drunk with pride 18."lovers of pleasure more than lovers of God"

19."have a form" -- hypocritical - 2 Timothy 3:5 20."ever learning" -- never able to discern truth - 2 Timothy 3:7 21."seducers" -- sorcerers, beguilers - 2 Timothy 3:13 22."deceiving and being deceived"

In 2 Timothy 3:14-17 we learn that the source of help and truth is the Word of God. Paul says "But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them" etc. 2 Timothy 3:14.

Paul the Prisoner -- 2 Timothy 4:1-22 1.His Final Charge-- 2 Timothy 4:1-2, 2 Timothy 4:5

!"at His appearing" -- the Lord's Second coming and the judgment of all men dead and alive ! "preach the Word" -- not substitutes ! "be diligent all the time" ! "reprove, rebuke, exhort" ! "watch thou (be alert) in all things" ! "endure afflictions" ! "do the work of an evangelist" ! "make full proof of the ministry"

2. His Final Warning-- 2 Timothy 4:3-4

! Time will come when men will not listen to doctrine ! Men will try to satisfy their own lusts ! They will find false teachers that please them ! They will turn away from truth-- believe fables

03.56. Titus

Walking Thru The Bible

TITUS

TITUS Who Was Titus? Precious little is known about Titus except from his labors in connections with the Apostle Paul. He is not mentioned anywhere in Acts, however, we know that he was a close and trusted associate of the great apostle.

His absence in Acts has led some to speculate he may have been a brother or other close relative to Luke. Titus was of Greek ancestry evidently converted to the Lord by Paul himself. In connection with Paul's defense of his ministry among Gentiles, he took Titus with him to Jerusalem as a "test case" of the church's willingness to receive a converted Greek who had not be circumcised (Galatians 1:1-3). In the interval between the writing of 1 and 2 Corinthians, Paul sent Titus to work with the church at Corinth (2 Corinthians 8:16-24). Paul had absolute confidence in Titus' integrity and faithfulness (2 Corinthians 12:17-18). Titus evidently handled the situation well. After Paul's release from his first imprisonment at Rome, he took Titus with him to Crete and left him in charge of the work there (Titus 1:5). He appears to have been with Paul at Rome during the second imprisonment and was still serving under Paul's leadership in ministering to the churches (2 Timothy 1:1). The Date of Titus? Paul's letter to Titus was written during the time between the two Roman imprisonments, about AD 63.

Background of the Book to Titus.

Titus was working with the church at Crete when this letter was written to him (Titus 1:5). He was there to correct some problem and to appoint elders in the church. Paul was evidently at Nicopolis, or planning to arrive there shortly for winter, and wanted Titus to join him there upon completion of his mission (Titus 3:12). Crete was a large island in the Mediterranean Sea. The church there may have been founded through Jewish converts on Pentecost (Acts 2:11). Paul visited Crete briefly on his voyage to Rome as a prisoner in the fall of AD 59 (Acts 27:7-21). He returned with Titus after his release from the first imprisonment. The Cretians were widely known as an immoral people (Titus 1:12). So Titus must have had a difficult task on his hands in trying to organize and stimulate the work of the church in such an environment.

Purpose of the Book of Titus.

It appears that Paul had two major purposes in writing this letter. First, he wanted to encourage Titus in the task he had left him to do. Second, Paul gave him some specific instructions how to accomplish his mission. The letter to Titus was written about the same time as the first letter to Timothy and is very similar to it. The letter is designed to serve as credentials strengthening Titus' hand in fulfilling his ministry on the island of Crete. Paul probably considered that Titus would encounter some resistance and this letter of authority from an apostle would give credibility among the brethren there (cf. Titus 2:15).

Overview of the Book of Titus.

Paul opens the brief letter with the customary greeting of the first-century (Titus 1:1-4). He reminds Titus of his duties on Crete (Titus 1:5) and lists some qualifications of the men Titus is to appoint to serve as elders of the church (Titus 1:6-9). He warns Titus to be on guard against the Jewish and Greek opponents which he would encounter in his work (Titus 1:10-16). In the rest of the book we see Paul urging a pattern of good works and stressing that sound doctrine requires right living (Titus 2:1-15; Titus 3:1-15). Paul counsels godliness among aged men (Titus 2:1-2) and aged women (Titus 2:3), among younger women (Titus 2:4-5) and young men (Titus 2:6). Paul gives particular encouragement to Titus personally (Titus 2:7-8) and to persons who found themselves in the unfortunate position of being slaves (Titus 2:9-10). He writes of the grace of God (Titus 2:11-14) and bids Titus to declare it boldly (Titus 2:15). He speaks of the sort of life all Christians must live before the world (Titus 3:1-7) and condemns heretics who refuse sound doctrine (Titus 3:8-11). Paul closes his letter to Titus with some personal remarks (Titus 3:12-14) and a farewell (Titus 3:15). THE GRACE OF GOD

Titus 2:11-13

Introduction:

1. These remarks written by Paul to Titus a gospel preacher. 2. Titus's mission in Crete. a. Titus 1:1-16 discusses "Congregation Order" b. Titus 2:1-15 discusses "Christian Conduct" The Meaning of Grace.

1. "Grace" means "unmerited favor", "undeserved kindness" 2. "Grace" is the divine side of salvation.

Grace Has Appeared 1. "Appeared" = manifested, revealed. 2. God's "grace-plan"

Grace Brings Salvation 1. Without grace no salvation 2. Brings salvation to all men 3. God's side and man's side of salvation Grace Involves Instructions About Living 1. Christianity is a "taught" religion. John 6:45 2. God's grace instructs us about righteous living. a. Negatively -- renounce ungodliness, worldly lusts b. Positively -- soberly, righteously, godly Grace Involves Wonderful Hope 1. Our hope undergirded by faith 2. Our hope "anchors us" -- Hebrews 6:19 Grace Involves Our Concern About the Lord's Final Coming 1. The New Testament teaches our Lord will return again 2. The NT teaches what will happen when He comes--

Conclusion:

God's People -- As Presented in Titus 2:14

Here we see some things about God's people-- the Church.

1. It is a Purchased People.

Christ gave his blood as the purchase price -- Acts 20:28 2. It is a Redeemed People.

"Released by the payment of a price"

3 It is a Pure People.

The Lord cleansed his people by washing them.

4. It is a Possessed People Selected from all other and special 5.A "Zealous-of-good-works" People God expects us to be "doers" of the word- not hearers only.

Conclusion: The privilege and life of God's people.

03.57. Philemon

Walking Thru The Bible

PHILEMON

Date. This letter was sent to Philemon about AD 62 at the same time that letters were sent to the Colossians and Ephesians (Php 1:10, Philemon 1:13; Colossians 1:1-9; Ephesians 1:1 ff). Paul was still a prisoner in Rome and this group of letters was written while there (along with the one to the Philippians). Onesimus and Tychicus were the bearers of the letter to the Colossians (Colossians 4:7-9) and Tychicus the bearer of the one to the Ephesians (Ephesians 6:21) while Onesimus bears this letter to Philemon (Philemon 1:10).

Personal character of the Epistle. There is no great doctrinal matter involved nor is it addressed to a church. But it is a delightful picture of domestic life among Christians in a little community in Asia Minor. A family group. Apphia seems to be the wife of Philemon and Archippus is their son (Philemon 1:1 ff). Their home was used as a meeting place for the church in Colossae (Philemon 1:2). The possession of slaves did not necessarily indicate great wealth, unless their number was considerable. This family probably came to know and love Paul during his work at Ephesus (Acts 10:10).

Onesimus. He had a good name ("profitable") but had not lived up to it (Philemon 1:10), he was a runaway slave. In Rome, a favorite resort for runaway slaves, he had been converted to Christ by Paul. Paul calls him his "child" and "a brother beloved" (Philemon 1:10, Philemon 1:16).

Return of Onesimus. Paul acknowledges Philemon's legal claim on his slave Onesimus, and so sends him back but with a pleas for Philemon to voluntarily return him to help Paul (Philemon 1:8-14). Paul speaks highly of Onesimus' Christian character and pleads for his reception on that basis and offers to repay what financial losses Philemon may have suffered when his servant ran away.

Christian slaves. Slavery had its grip on the Roman empire. These slaves were not all lower class people by any means. Many of them were captives of war. Some of them were persons of real culture and distinction. The conversion of slaves to Christ often put the master and slave in the same church. No where does Paul show more consummate skill than in the handling of such a subject in this Epistle.

Gradual emancipation. Paul saw in Christianity a spirit of love for Christian slaves as men and brethren which had in it the seeds of destruction of human slavery. This leaven of freedom has worked through the ages, and the Epistle to Philemon is a charter of freedom.

Christian courtesy. Being a Christian includes showing a gracious courtesy toward all men. Paul did not rail at Philemon but gently persuades and pleads with him.

03.58. Hebrews

Walking Thru The Bible

HEBREWS

Introduction The 21 New Testament epistles are generally divided into two groups. 1) The Pauline Epistles (13) Romans - Philemon 2) The General Epistles (8) Hebrews - Jude The book of Hebrews is the riddle book of the New Testament. It contains the most perfect Greek of the Bible, yet it stands without telling us who the author is. It is as much a sermon as it is an epistle. In fact in the words of the author it is called a "word of exhortation" (or encouragement) in Hebrews 13:22, which is what a sermon is called in Acts 13:15 [Barnabas was called "the son of exhortation" or son of encouragement.] There are those who believe that Paul wrote the book of Hebrews and would classify it with his epistles.

Purpose

Why was the letter written? We see several things the author apparently wanted to accomplish. First, he wanted to encourage faltering Jewish Christians not to drift away from the message which they have heard (Hebrews 2:1; Hebrews 5:12-14; Hebrews 12:1-2). Some seemed about to forsake Christ and the Gospel and go back to the Law of Moses. And second, he wanted to encourage them to grow in their faith and not become stagnant (Hebrews 5:12-14, Hebrews 6:1). Third, they should be prepared to endure persecution. Fourth, the author endeavors to show the absurdity of forsaking Christianity and returning to the Law system (Hebrews 8:6-13; Hebrews 9:13-15; Hebrews 10:1-4; Galatians 4:21).

Circumstances

The recipients of this letter were in a situation of extreme danger (Hebrews 10:32-34). Persecution was causing some to "forsake the assembly" (Hebrews 10:25). The recipients were making spiritual progress as they should but were still infants in the Lord (Hebrews 5:12-14; Hebrews 6:1-3). They appear vulnerable to "diverse and strange teachings" (Hebrews 13:9) concerning food laws (Hebrews 9:10); and a tendency to view Christ as an angel (Hebrews 1:1-14, Hebrews 2:1-18).

Exhortation

There are five great "exhortation" passages in the book where the writer exhorts them to hold to the Word that God has spoken through His Son (cf. Hebrews 1:1-2). In turning away from Christ and the Gospel there were in danger of: Drifting from the Word -- Hebrews 2:1-4 Doubting the Word -- Hebrews 3:7-19, Hebrews 4:1-13 Dullness toward the Word -- Hebrews 5:11-14, Hebrews 6:1-20 Despising the Word -- Hebrews 10:26-39 Defying the Word -- Hebrews 12:14-29 Key Word: "Better"

The book of Hebrews can be called the "BETTER" Book of the New Testament. The word "better" occurs some 13 times and apply describes the New Covenant in relation to the Old. The Dupont company had a slogan, "Building better things through chemistry." The slogan of Hebrews could well be, "Building better things through the blood of Jesus."

1. Hebrews 1:4 made so much better than the angels Better Revelation
(a more excellent name) Better Name
2. Hebrews 6:9 we are persuaded better things of you Better End
3. Hebrews 7:7 the less is blessed of the better Better Priesthood
4. Hebrews 7:19 the bringing in of a better hope Better Hope
5. Hebrews 7:22 made a surety of a better covenant Better Covenant
6. Hebrews 8:6 the mediator of a better covenant Better Mediator
7. Hebrews 8:6 was established upon better promises Better Promises
8. Hebrews 9:23 with better sacrifices than these Better Sacrifices
9. Hebrews 10:34 in heaven a better and enduring substance Better Future
10. Hebrews 11:16 but now they desire a better country Better Country
11. Hebrews 11:35 they might obtain a better resurrection Better Resurrection
12. Hebrews 11:40 provided some better thing for us Better Thing
13. Hebrews 12:24 blood speaks better things than Abel's Better Blood

(Abel's blood cried vengeance, Genesis 4:10 (Christ's blood speaks redemption) Superior To The Prophets

The epistle exalts the person and the word of Christ. The first three verses sets forth this high and holy theme which is maintained throughout the entire book. Immediately it is demonstrated that Jesus Christ is superior to the prophets, men who were held in the highest esteem by the Jewish people and who had ministered in giving Israel God's Word. Christ was superior to the prophets in his person because he was the very son of God, and the "express image" of the Father (Hebrews 1:3). This carried the idea of "the exact imprint." It means that Jesus Christ is "the exact representation of the very substance of God" (See Colossians 2:9 and John 14:9). Christ was superior to the prophets in his work. To begin with He is the Creator of the universe; for by Him, God "made the worlds" (Hebrews 1:2). Not only did Christ create all things by His Word (John 1:1-5), but He also upholds all things by that same powerful Word (Hebrews 1:3). "And He is before all things, and by Him all things consist hold together" (Colossians 1:17). The word "upholding" (Hebrews 1:3) does not mean "holding up," as though the universe is a burden on the back of Jesus like Atlas is pictured holding up the world. But it means He is the God of Creation and providence who guides the universe on its course. Christ is also the superior Prophet who declares God's Word. The contrast between Christ "The Prophet" the other prophets of the Old

Covenant are easy to see: Of course, both the Old Testament and the Gospel revelation came from God; but Jesus Christ was God's "last word" as far as revelation is concerned. Christ is the source, center, and the end of everything that God has to say.

Superior To The Angels

Hebrews 1:4-14 affirms that Christ is not only superior to the prophets, but also to the angels of heaven. Jesus wore a name no angel could wear, "son". As God and Creator He was to be worshiped (Hebrews 1:6), but no angel was to be. ("Firstborn" in the Bible does not always mean "born first." It speaks of rank and honor. God made Solomon the firstborn (Psalms 89:27) even though Solomon is listed tenth in the official genealogy of David, 1 Chronicles 3:1-5.) Christ's superiority to angels is seen in that he was served by them (Hebrews 1:7), and that He is Creator (Hebrews 1:10-12). Christ stands sovereign with the angels as servants even to us (Hebrews 1:13-14).

Superior Prophet, Priest, and King

Not only does Hebrews present Christ as superior to the Old Testament prophets (with Christ God's Prophet today); but the Lord has a ministry as Priest. He "purged our sins" and this aspect of his ministry is detailed in chapters 7-10. And also Christ reigns as King. He has sat down at the place of honor "on the right hand of the majesty on high." This too proves his Deity, for no mere created being could ever sit on God's throne at His right hand!

Drifting With The Tide

Hebrews 2:1

Introduction:

1."Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2:1) a.The ASV says: "Lest haply we should drift away from them."

2. Too often Christians and churches drift with the tide.

3. What is some evidence that one may be drifting with the tide?

1.Hebrews 10:25 2.Hebrews 5:12-14; Hebrews 6:1-3; 1 Peter 2:23.

3.1 Corinthians 15:58; Php 2:12; Titus 3:1; Ephesians 2:10 4.Romans 12:1; 2 Samuel 24:24; Matthew 6:19-34.

James 5:16 b; 1 Thessalonians 5:17 6.Matthew 5:6 7.Proverbs 11:30 8.1 Timothy 6:6-9; Hebrews 13:5; Hebrews 11:25 9.John 14:1; Romans 8:28

03.59. James

Walking Thru The Bible

JAMES

Introduction

1. The Need:

James is one of the most practical books of the New Testament and one needed by Christians of every generation. Its stinging rebukes of worldliness and pretense in religion are urgent ones for our time. Its denunciations of social injustice have caused many to label James the "Amos of the New Testament." The epistle of James appeals from start to finish for Christians to make their lives consistent with their profession. There is an amazing similarity between this epistle and the Sermon on the Mount: 1) Joy in the midst of trials (James 1:2; cf. Matthew 5:10-12) 2) Boldness in prayer (James 1:5; cf. Matthew 7:7-12) 3) The danger of a bad temper (James 1:19-20; cf. Matthew 5:22) 4) Hearing and doing (James 1:22; cf. Matthew 7:24-27) And many other parallel points. The practical wisdom of this book impresses all who bother to study it closely.

2. The Author:

There several men in the New Testament who bear the name "James." (Matthew 4:21; Matthew 10:3; Luke 6:16; Mark 6:3). By a process of elimination the most reasonable possibility for authorship of this letter is James the brother of Jesus. He was the James who played the most prominent role in the early history of the church. This would make him the brother of another New Testament writer, Jude (Jude 1:1, Matthew 13:55). Neither James nor Jude were sympathetic to Jesus' claim during the Lord's personal ministry (John 7:3-5). Jesus appeared to James after His resurrection and all doubts and reservations were removed (1 Corinthians 15:7; Acts 1:14). He is mentioned a number of times in the book of Acts and Paul referred to him as one of the "pillars" of the church at Jerusalem (Galatians 2:9). In his letter James humbly only identifies himself only as "a servant of the Lord Jesus Christ" (James 1:1).

3. The Background:

The letter is addressed to Jewish Christians who had been scattered from Palestine by persecution (James 1:1). This dispersion had come about because of attacks from unbelieving Jews (Acts 8:1 ff about AD 33, and Acts 12:1 about AD 41). This book was probably the first of all the New Testament book to have been written, probably about AD 45. (Therefore the controversy over receiving Gentiles into the church had not yet become an issue.) James knew of the severe trials these saints were having to endure for their faith (James 1:2). He wrote to encourage them in their difficulties and warn them against spiritual laxity and neglect of their duties.

4. The Theme: Daily practice of true religion.

A key verse seems to be James 1:22.

5. An Outline:

I. True religion in a time of trial -- James 1:1-18

1. After a brief salutation (James 1:1), James immediately urges a positive attitude toward his reader's trials (James 1:2-4). Such difficulties should be faced with prayer (James 1:5-8) and with a consciousness of life's true value (James 1:9-11), God blesses those who endure (James 1:12).
2. When temptation comes, it is not from God (James 1:13) but arises from our own lusts (James 1:14). Yielding to temptations ends in death (James 1:15-16), but God only gives good gifts (James 1:17-18).

II. How our faith is tested in this world -- James 1:19-27; James 2:1-26; James 3:1-18; James 4:1-17; James 5:1-18
The faith of Christians is tested in various ways: --its reactions to the word of God (James 1:19-27) --its relations to one's fellowmen (James 2:1-13) --its right actions (James 2:14-26) --its control of the tongue (James James 3:1-18) --its avoidance of worldliness and strife (James 4:1-12) --its acknowledgment of God's will in all one's plans (James 4:13-17) --its reaction to oppression (James 5:1-12) --its dependence on prayer (James 5:13-18)
III. On restoring the erring -- James 5:19-20

Although the letter is designed to promote endurance, it encourages the faithful to help bring back any who should err from the faith (James 5:19-20). Conclusion: !This lovely letter reads very much like a sermon. !It has tones of compassionate authority which James would use with people dear to him who were facing extreme difficulties. !It is eminently practical in showing Christians how faith is to be lived in the total arena of life.

6. Major Points in the book of James:

1. Hearing and doing -- James 1:22-25
The truth of the gospel must be translated into concrete deeds and actions of faith. "Hearing" the Word of God is the right point of beginning; we must guard against the notion that contemplating the good is same as being good! (Romans 2:13). One who is content to hear without doing is "deceiving" himself.
2. Living by the "royal law" -- 2:8-13
Loving one's neighbor as himself is a central commandment of true religion. In the O.T. (Leviticus 1:1; cf. Mark 12:29-31); in the N.T. (Galatians 5:14; Romans 13:8-10). All of the strong statements in this letter about social justice are based on this law. Love for one's neighbors requires compassion for widows and orphans (James 1:27). It forbids partiality (James 2:1-7), it prohibits slander (James 4:11-12), and it rebukes exploitation of the poor (James 5:1-6).
3. The relationship of faith and works -- James James 2:14-26
James' thesis is that faith without works is dead (James 2:14-17). Remember what Jesus said about validating a claim to faith, Matthew 7:21. Christianity must produce practical results in order to be counted genuine. What we believe, must have a bearing upon how we behave. Next James challenges the naive assertion that some men may demonstrate their religion by faith and others by works (James 2:18-20). There is no proof that one has faith at all apart from the fruit that faith produces in his daily life. James challenges anyone to show his faith apart from his deeds. The epistle shows how true faith is exemplified (James 2:21-26). Abraham demonstrated his faith in offering up his son Isaac (Genesis 22:1-19; Hebrews 11:17-19). Rahab proved her faith in the God of the Hebrews by hiding the spies in her house (Joshua 2:1-24; Hebrews 11:31). Our confusion over the relationship between faith and works may be traced to the fact that "works" can be taken to mean different things: (1)the works of

the Law of Moses (cf. Romans 3:28) (2)works of human merit (cf. Ephesians 2:9) (3)actions of response to the divine will (cf. John 6:29; James 2:14-26). No man can be saved by works of the Law of Moses or works of human merit; but no man can be saved without an obedient response to heaven's commands.

Let Us Pray

James 5:13-20

Introduction:

The book of James has a great deal to say about the use of the tongue: complaining (James 5:9); and swearing (James 5:12). But he also named some of the highest uses of the tongue: proclaiming God's Word (James 5:10); and praying and praising God (James 5:13). Seven times in this section James mentions prayer and encourages us to pray by describing five situations in which God answers prayer

1. PRAY FOR THE SUFFERING (James 5:13)

The word afflicted means "suffering in difficult circumstances." James tells us what we should do when we find ourselves in such trying circumstances. Such prayer of the faithful will either remove the affliction, or enable the child of God to bear it.

2. PRAY FOR THE SICK (James 5:14-16)

Some seem to think that this teaches that full physical health is always just a prayer away. Others relate this process outlines by James as invoking God ("pray over him") and using medicine ("anoint him with oil") -- prayer plus a physician. A brief explanation and background will be considered here.

3. PRAY FOR THE SINFUL (James 5:16)

This verse points out our spiritual concern for one another. The healing in this verse is spiritual healing, a healing of the souls (Matthew 13:15; Hebrews 12:13; 1 Peter 2:24).

4. PRAY FOR THE STATE (OR STATESMEN) James 5:16-18

As an indication of the power of prayer James refers to a story of the time of Ahab King of Israel (1 Kings 17:1-24; 1 Kings 18:1-46). We are exhorted to pray for our rulers (1 Timothy 2:1-3).

5. PRAY FOR THE STRAYING (James 5:19-20)

While James does not specifically name prayer in these verses, the implication is there. If we pray for the suffering, the sick, we must pray for the brother who wanders from the truth. (Not that he may be saved in his sin, but that he will turn from those sins.) "Seeking the Lost" is a common Bible picture of soul-winning. Jesus pictured the lost sheep, the lost coin, and the lost boy in Luke 15:1-32. In seeking the lost and straying we must manifest the right attitude (Galatians 6:1 "the spirit of meekness").

CONCLUSION:

03.60. 1Peter

Walking Thru The Bible

FIRST PETER

Introduction

Author: Peter was also called Simon (Acts 15:14; 2 Peter 1:1) and was born at Bethsaida (John 1:44). His father was Jonas, or John (Matthew 16:17; John 1:42) and with him Peter and his brother Andrew carried on the trade of fishing at Capernaum where he lived (Matthew 8:14) and where his wife's mother also lived (1 Corinthians 9:5).

His brother Andrew brought him to Christ and Jesus gave him the name 'Peter' or Hebrew "Cephas' (John 1:40-42). He became a leader among the disciples and one of the inner-circles of Jesus' apostles. Christ gave to him the keys to open the kingdom on the day of Pentecost to the Jews (Acts 2:1-47) and to the Gentiles (Acts 10:1-48) with the conversion of Cornelius.

Background of the Letter: From reading the epistle it is evident there was a persecution upon the Christians under way. The persecution of Nero as described by the Roman historical Tacitus seems to best answer the situation. This came in the middle of the AD 60's. Paul was killed in this persecution and the epistle seems to have been written about this time. The Recipients: The letter is addressed to Christians in the central and northern provinces of Asia Minor. It is addressed to the elect who are sojourners of the dispersion. It is apparent that the readers were Christians of both Jewish and Gentile background (1 Peter 1:14; 1 Peter 2:9-10; 1 Peter 4:3-5). Peter looked upon the scattered Christians as sojourners upon earth and as dispersed among the nations. It is likely that because of Nero's persecution many Christians had been forced to seek safety in the provinces Peter mentions.

Place of Writing and Date: In 1 Peter 5:13 Peter refers to "Babylon" and sends salutations to the saints to whom he was writing so that we get the impression that Peter was in Babylon when the letter was written. A great deal of speculations has been engaged in as to whether or not this was literal Babylon, the city on the Euphrates River, or whether the term, Babylon, symbolically refers to the city of Rome or some other place of great persecution. There are a great many scholars who hold to both these views.

There is no reason, however, to interpret this passage fig-uratively. A passage should be interpreted literally unless the type of literature, context, or other weighty evidence indicates otherwise. Babylon is said to have been a large city with a good size Jewish population during the first century. (The city was not actually destroyed and deserted until the end of the third century.) The date for the composition of First Peter is generally believed to be about AD 64 or 65. The persecution is probably that which was instigated by Nero in his rage against Christians following the fire at Rome in July of AD 64. According to tradition Peter was martyred in Rome about AD 65-67. THE MESSAGE OF FIRST PETER

Theme: The idea of "suffering" occurs 26 times in the book. Peter writes to encourage these saints who are suffering in the midst of persecution. Note how he would encourage them:

I. HE SPEAKS OF THEM AS A SAVED PEOPLE 1 Peter 1:25 Salvation of one's soul is of utmost importance-- A.It was Planned by God (1 Peter 1:2) Salvation was enjoyed not as an afterthought but by God's forethought, thus according to his plan or purpose. B.It was Prophesied in the Old Testament (1 Peter 1:10-12) God's plan was prophesied that Christ was to suffer and to enter into his glory. C.It was Preached by the Apostles (1 Peter 1:12) D.It was Purchased with the Blood of Jesus (1 Peter 1:18-19) They were not redeemed by corruptible things. E.It is Predicated upon Obedience (1 Peter 1:22-23) Their souls were purified by obedience.

II. THEY ARE A SEPARATE PEOPLE 1 Peter 2:1-25 A.They are Separate by Birth - (1 Peter 1:23; 1 Peter 2:5) Their birth was one that made them different, but it was not their fleshly birth, but their new birth. B.They are Separate by Belief - 1 Peter 2:7 What they believed made them different from others. C.They are Separate by Behavior - 1 Peter 2:11 To abstain from things detrimental to the soul.

III. HE WILL SPEAK OF THEM AS A SUBMISSIVE PEOPLE ch 3 (Three areas where essential) A.In their Martial Responsibility - 1 Peter 3:1-7 The duty and demeanor of the wife-- she is to be in subjection to the husband. He is to be a man of consideration and concern for his wife. B.In their Mutual Responsibilities - 1 Peter 3:8-17 Christians are to have proper aims and attitudes in our contact with other people. Cultivate right attitude 1 Peter 3:8 -- control self 1 Peter 3:9-12 -- maintain courage and confidence 1 Peter 3:13-14 -- firm conviction 1 Peter 3:15 -- C.In their Missionary Responsibilities - Imitate Christ's concern for the lost even if the lost don't always respond in a positive way.

IV. THEY ARE A SUFFERING PEOPLE ch 4 A.Suffering can be Expected - 1 Peter 4:1-6 Christians should expect persecution as Christ received. B.Suffering can be Easier - 1 Peter 4:7-11 There are some things that will cushion the blow. -- keep a cool head (1 Peter 4:7) -- keep a warm heart (1 Peter 4:8) -- keep open houses (1 Peter 4:9) -- keep ready hand (1 Peter 4:10) -- keep truthful tongues (1 Peter 4:12) C.Suffering can be Endured - 1 Peter 4:13-19 Look back and see how Christ endured. -- Keep your perspective (1 Peter 4:12) -- keep your peace (1 Peter 4:13-14) -- keep your purity (1 Peter 4:15) -- keep your pride (1 Peter 4:16) -- keep your poise (1 Peter 4:17-19) -- V.THEY ARE TO BE STEADFAST 1 Peter 5:1-14 In closing, Peter is aware of their struggles. He encourages them to remain firm and steadfast. What will help them? -- A.Leadership that is Strong - 1 Peter 5:1-4 Peter an elder talking to elders and he knew that strong leadership is needed if the church remains steadfast. With respect to leadership Peter speaks of: -- respect that elevates (1 Peter 5:1) -- restrictions that regulate (1 Peter 5:2-3) -- regard that dominates (1 Peter 5:2-3) -- rewards that motivates (1 Peter 5:4) B.Loyalty that is True - 1 Peter 5:5-9 Satan will attempt to destroy their faith. They are to realize the danger yet resist all efforts of the devil.

C.Love that is Sincere - 1 Peter 5:10-14 In brotherly love Peter closes epistle and sends greetings. All should encourage one another and be warm in our love. (1 Peter 5:14; cf. 1 Peter 1:22).

Conclusion: Such an epistle would help one to endure the cross in order to obtain the crown. Yes, they are saved, separated, submissive and suffering, however, they must remain steadfast. THE

SUFFERING OF THE SAINTS

1 Peter 1:6-9

Introduction:

1. The people to whom Peter wrote were God's elect because they had obeyed the gospel of Christ (1 Peter 1:2; 2 Thessalonians 1:1-12).
2. As God's elect they had an inheritance (1 Peter 1:5).
3. As God's chosen ones they rejoice in salvation (1 Peter 1:6)
4. Problem: Why do the saints suffer?

I. The Fact of Christian Suffering
A. All that live godly shall suffer (2 Timothy 3:12).
1. Jesus suffered (John 15:20; 1 Peter 2:21-24). / (1 Peter 4:16)
2. One who suffers as a Christian should not be ashamed. / B. Why do the saved suffer?
1. By a physical body the Christian is connected to a world where there is suffering, disease, death, and accidents.
2. A sinful world does not appreciate godliness, and will react by inflicting physical and/or mental suffering upon the saved (1 Peter 4:1-5).
3. Satan causes suffering (1 Peter 5:8; see Job 1:1-22) / Matthew 1:1 f
4. Some inflict suffering upon those obeying Christ
II. The Nature Of The Trials
A. Manifold trials - 1 Peter 1:1 : This refers to kinds of trials and not to numbers; persecutions, deprivation, hardships, difficulties, etc.
B. Fiery trials - 1 Peter 1:7; Some trials are fierce (Luke 12:50; Matthew 26:39); Life during time of Nero was difficult (1 Peter 1:1-20; 1 Peter 3:14 f)
C. Temporary trials -- 1 Peter 1:6; Life's trials are "but for a moment" (2 Corinthians 4:17); suffering as a Christian is but for "a little while" (1 Peter 5:10).

III. The Value of Suffering

A. Trials test and reveal true nature of one's faith. (Cf. Abraham in Genesis 22:11, Genesis 22:12). Peter uses the figure of removing the impurities from gold by fire (1 Peter 1:7). Trial of faith works patience (steadfastness) James 1:2-3. B. Trials may arouse one to greater service -- Psalms 119:67, Psalms 119:71 C. Trials enable one to help others who suffer (2 Corinthians 1:3-4)

CONCLUSION:

1. It is important to develop and maintain a Christian attitude in the midst of suffering.
2. The importance of attitude: the same sun that melts wax hardens clay.
3. Rejoice because of heavenly reward -- Matthew 5:11-12.

03.61. 2Peter

Walking Thru The Bible

2 PETER (and see also JUDE)

2 PETER The Writer: The apostle Simon Peter is the author of this letter (1:1). The internal evidence for his authorship include:

1.The writer was present at the transfiguration of Christ (2 Peter 1:16-18) 2.Jesus had told him something of his death (2 Peter 1:12-14; cf. John 21:18-19,John 13:36) 3.He associated himself with the other apostles (2 Peter 3:2) 4.He asserts that this is his second epistle (2 Peter 3:1) Probably no character other than Jesus himself is better known to New Testament readers than Peter. He, his brother Andrew, James, and John were partners in a fishing business; Jesus called them to be "fishers of men" (Luke 5:9-11). When the Lord chose twelve apostles, these four men were in that select group, and in all four lists of the apostles, Peter's name comes first (Matthew 10:2-4). Although his name means "a rock" he was sometimes more like shifting sand in his early career (Matthew 14:28-31; Matthew 16:21-23; Matthew 26:69-75). After the establishment of the church he was known as one of the "pillars" of the church at Jerusalem (Galatians 2:9).

Time: Peter thought that his death was near when he wrote the letter (cf. 2 Peter 1:12-14). If that is so we should date the epistle about AD 66-67. At this time there is great hostility between the Jews and the Romans and war is building between the Jews and the Gentiles in Palestine and Christians (especially Jewish Christians) are being persecuted mercilessly by Nero.

Paul may have been put to death already in Rome about the time of Peter's writing and Peter is shortly to be put to death there also by Nero. This letter is about AD 67 just shortly before Peter's place and the likely place of its origin is Rome. The Readers: No specific church or location of churches are named in the letter and so it is generally regarded as a "catholic" or "universal" epistle. However, chapter 2 Peter 3:1 mentions that this is his second letter to them. If the reference is to I Peter then the recipients would be the churches of Asia-Minor and the date would be subsequent to Peter's other letter to them. The first letter is address to Christians scattered among the Roman provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Peter 1:1).

He mentions that Paul had also written to them. His reference to Paul is in glowing terms which assures us that any riff between Peter and Paul exists only in the minds of the critics. True, Paul had once rebuked Peter openly, but Peter is not one to hold resentment, especially when he has been wrong. In fact, he speaks of Paul's writing and puts it into the classification of "scripture."

Style of Second Peter: While this is Peter's second epistle we notice that the style of 2 Peter is quite different than that of his first epistle. This is explained on the basis that the subject matter and the purpose of this second letter is vastly different than the first. The same man might write a love note to his wife one minute and then write a memo to his boss and we would expect the styles and contents of those to be quite different.

In 2 Peter the emotional factor is different. In his first letter Peter wrote to comfort and strengthen a persecuted church while in this letter he is bent on warning those churches of false teachers which can be more disastrous than persecution. The similarities between 2 Peter and the book of Jude are very obvious. The two epistles apparently were not widely separated in time. They are both writing about the same problem facing Christians at the same time and that would account for much similarity. But yet the books are still so parallel that it may well be that one of them is familiar with the other's writing and is making reference to it in his own letter. If that is the case, our question is, which one wrote first? It is very difficult to tell but there are certain points which tend to favor the priority of 2 Peter over Jude.

Example: Peter's principal statement relative to the false teachers is in the future tense, 2 Peter 2:1-3, while Jude refers to them as having already come. Jude admonishes his readers to remember what the apostles had said concerning the coming "scoffers." The only time the identical word "scoffers" appear is in 2 Peter 3:3. The Unchanging Faith In A Changing World

Jude 1:3

Introduction:

1. Our world is in a state of change. Aircraft and missiles are outmoded before they are off the assembly line. Textbooks and technologies are outdated by the time they are in print. It is "change" that sells automobiles, etc., year by year.
2. The opinion is widespread that a modern age demands an updated religion. Science has made old beliefs taboo. Society rebels against traditional and obsolete modes of worship and service.

I. The Realm Of The Changeable

- A. There have been vast changes in Physical Expedients from the first to the 21 centuries. Transportation; communication (Ephesians 6:21-22); conveniences.
- B. Social customs have changed considerably in 20 centuries. Slavery (cf. Philemon and Onesimus, Ephesians 6:5-9); dress has radically changed (Acts 21:11; 1 Corinthians 11:1-34); methods of greeting (Romans 16:16).
- C. There were temporary necessities in the early church that were to pass away because they would no longer be needed when the faith was established. Inspiration of apostles and prophets, Ephesians 1:1; miracles to confirm the spoken word (Mark 16:17, Mark 16:20; Hebrews 2:3-4); community of goods (Acts 2:44 ff).

II. The Realm of the Unchangeable

- A. The Godhead is the same today as ever. God changes not (Malachi 3:6); Christ remains the same (Hebrews 13:8); the Holy Spirit abides forever (John 14:26).
- B. Satan and sin have remained unchanged. (1 John 2:16). The same works of the flesh are practiced (Galatians 5:19-21). The same type of people live.

C. Man is basically the same today as always. He is still body-soul-and spirit. (1 Thessalonians 5:23). He stills needs 4-fold growth (Luke 2:52). His choice are still two masters to serve, two roads to travel.

D. Principles of faith and right have not and cannot change. (cf. Jude 1:3).

1.Principles behind changing customs and temporary necessities of the 1st century are still obligatory. (Submission to husbands; modesty, brotherly affection; humility and hospitality, love).

2.Principles of ethics and morals are unchanged. Matthew 5:1-48; Matthew 6:1-34; Matthew 7:1-29 still relevant. 3.Principles of faith are still binding. Hebrews 11:6; John 8:24; James 2:24

III.Changing the Unchangeable A.There are efforts to change the unchangeable.

1. New theology -- God is dead. (Psalms 14:1); 2. New Christology - Christ's deity, miracles & resurrection denied (Matthew 22:42; 2 Peter 2:1) . 3. New soteriology; 5. New morality.

B. There are efforts within the church to change the unchangeable. New hermeneutics; new rapport with error. These are not new, but centuries old.

Conclusion:

1. Change is permissible only in the area of expedients. (1 Corinthians 9:19 f) 2. In matters of faith and doctrinal truth we much preach the unchanging gospel (Galatians 1:6-9) and stand for the old paths (Jeremiah 6:16).

03.62. 1John

Walking Thru The Bible

1ST JOHN

Introduction

Author: One of the unique features of the first epistle is that it does not name either the author or the recipients. The Epistle to the Hebrews is the only other book similar in this respect.

From the beginning it has been recognized as a letter from the Apostle John circulated to the churches around Ephesus (Asia Minor). The Apostle John worked with the church in Jerusalem until about A.D. 70. After the destruction of Jerusalem he made his residence at Ephesus. He lived to a great age and here wrote the fourth Gospel, his three epistles and the Book of Revelation. Much information about John and testimony to his work and authorship has come down to us through three of his pupils, Polycarp, Papias, and Ignatius, who became leaders in the churches at Smyrna, Hierapolis, and Antioch.

External Evidence: The external evidence for the Apostle John's authorship is very great. Only much later did someone try to suggest that the "elder John" was a John different from the Apostle. The term "elder" however was used by 2nd and 3rd generation Christians to refer to their predecessors, "the men of early days". It was natural then for John, the last of the apostles, to refer to himself as one of "the elder men" (Cf. EGT, V, p.160).

Internal Evidence: The similarity of the 4th Gospel and these three epistles is overwhelming. Identical authorship is obvious from contents, attitude, vocabulary, identical expression style.

Date and Place of Writing: As Ephesus was the Apostle's chief abode during the later years of his life, we may assume that they were written from there. Certainly they were written late in John's life. The tone of them is that of an old man writing to a younger generation. The internal relation of the three epistles strongly favor their time-order as we have them, 1st, 2nd, and 3rd. We may date them about A.D. 80-95.

Recipients: The first epistle might rightly be called a "general" or "catholic" epistle. It is not addressed to any specific church but it appears messengers took duplicate copies to area churches (See 2 John and 3 John).

Content: Each of John's epistles have introductory material and a conclusion, but apart from that it is difficult to make a satisfactory analyzed outline.

Purpose: John says he writes that the joy of his people be full (1 John 1:4) and that they may not sin.

Problem: Some false teachers were attempting to lead some away from the truth. John in a polite way does not name them but he leaves no doubt about whom he is speaking. His language and

arguments are directed to refute their heresy.

One term used to describe this radical philosophy was Docetism. It is from the Greek word that means to seem, and the Docetists taught that Jesus only "seemed" to have a body. They insisted that he was only a phantom and never had flesh and blood, physical, human body; that he was a purely spiritual being who only appeared to have a body. Another term used to describe a philosophy adopted and adapted by some false-Christian teachers was Gnosticism. This Gnosticism led to about three different attitudes:

1. Since it regarded the body as evil, it sometimes took the form of asceticism with fasting, celibacy, rigid control and even deliberate ill treatment of the body.
2. Or--it might take the form that the body did not matter, therefore its appetites and lusts might be gratified without control and without limit.
3. The Gnostic regarded himself as an altogether spiritual man; he was above all the material things of life, so completely did they consider themselves above sins that sin, for them, had ceased to exist. To them John speaks of deceiving themselves, 1 John 1:8-10. A personal enemy of John at Ephesus was a man named Cerinthus. It might help us by seeing by Irenaeus says of him.

"Cerinthus, again, a man who was educated in the wisdom of the Egyptians,...represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible / unsuffering / inasmuch as he was a spiritual being." Against Heresies, I, 26:1-2.

Style: An understanding of something of the style of John will give greater appreciation to this epistle.

Parallelism

John writes in the Hebraic style of balancing two lines. The second line is usually in opposition or contrast to the first. (Cf. 1 John 1:5, 1 John 2:4, 1 John 2:27). Also in antithesis-- 1 John 3:7-10, 1 John 4:4-6, 1 John 5:18-19.

Recapitulation

Sometimes one word will be introduced in a closing sentence of a paragraph only to be taken up and given fuller treatment in the next paragraph.

Word Parenthesis

(Cf. "manifested" 1 John 1:2; "last hour" 1 John 2:18; "out of you" 1 John 2:19; "abide" 1 John 2:27; "love" 1 John 4:7; "Son" 1 John 5:10; "death"; 1 John 5:16.

John's style sometimes makes him seem repetitious if not understood.

WHY THESE THINGS ARE WRITTEN

Introduction:

1. John sets forth his purpose in writing First John, and deepens our faith in God's Word.

2. The idea "I write" or "I have written" appears 9 times.

I. John Wrote To Give God's Saints A Basis for Joy - 1 John 1:1 A. Men desire happiness. 1 Peter 3:10. B. Greatest happiness comes from obedience to God's Word. C. We can rejoice in forgiveness of sins.

II. John Wrote To Urge People To Live Pure Lives - 1 John 2:1-2 A. Jesus died for our sins. 1 John 1:2 B. Jesus' blood keeps on cleansing saints from sins - 1 John 1:7 C. John would motivate people to live pure lives.

III. John Wrote So Men Might Have the Right Relationships - 1 John 2:13-14 A. Men need to know the Lord. B. Men need to have right relationship with the devil. C. Men need the proper relation to God's Word. D. Brethren need to have the right relationship with each other - 1 John 2:8-11, 1 John 3:11 IV. John Wrote That God's People Might Have Access to the Truth-- 1 John 2:21 A. The Truth shall make you free - John 8:32; 1 Timothy 2:4 B. False teachers trying to seduce God's people - 1 John 2:26

V. John Wrote That God's Children Might Know That They Have Eternal Life - 1 John 5:13

A. Men need this kind of assurance. "Blessed Assurance" #477. B. This assurance must be built upon God's revealed and written word. 1 John 5:13.

WHY BRETHREN "GO OUT" FROM US

1 John 2:19

Introduction

1. It is possible for some to "go out" from us. 1 John 2:19 2. This danger is seen in the lives of Hymenaeus and Alexander (1 Timothy 1:19-20) and Demas (2 Timothy 4:10).

I. Some "Go Out" Because of Temptation -- Luke 8:13

A. Temptation means generally, a testing or trial, but it also means "solicitation to sin." James 1:12-16. B. "Testing" may come from "friends" (1 Peter 4:3) or lusts of the flesh, eyes, or pride of life. 1 John 2:15.

II. Some "Go Out" Because Of:

A. "Cares of this life" -- Luke 8:14 B. Not "seeking the Kingdom first" -- Matthew 6:33 C. "Pleasures of this life" -- Luke 8:14 b III. Some "Go Out" Because of False Doctrine A. John warned the brethren - 1 John 4:1; 1 John 2:26 B. Jesus warned His disciples of false teachers - Matthew 7:15 C. Paul described people "tossed to and fro by every wind of doctrine" -- Ephesians 4:14 D. The Galatian Christians had been deceived by a "perverted gospel" -- Galatians 1:6-9. E. Today brethren are led astray by the false doctrines that: 1. "The Church of Christ is just a denomination among denominations." -- Ephesians 4:4. 2. "Morals are relative and ultimately determined by the

situation." -- Galatians 5:19-21. 3. "Truth is subjective, and is obtained through dialogue, and through the direct operation of the Holy Spirit." -- John 8:32; Jude 1:3

Conclusion:

1. These are some reasons brethren become unfaithful.
2. Those who "go out" are in the grips of spiritual death -- 1 John 5:16
 - a. A sin unto death is any sin a brother will not confess and repent -- 1 John 5:16; 1 John 1:6-9.
 - b. Those who "go out" can return -- James 5:19-20.
3. One thing more tragic than "going out" from the Lord is dying in that condition.
4. And it is just as tragic to never come "into" the Lord in the first place -- Galatians 3:27; Romans 6:3-5.

03.63. 2John

Walking Thru The Bible

SECOND JOHN

Introduction

Author: While John does not use his name in these 2John it is generally accepted by the scholars that the writer is the same as the writer of the first epistle and the Gospel that bears his name. John refers to himself as "the elder" not in the sense in which that word is synonymous with bishop in a local church but in the primary sense of an older or aged person.

Second John

Recipient of 2nd John: There is a great diversity among the scholars as to whom the letter was really addressed, some think "the elect lady, and her children" meant a particular Christian woman and those who met in her house to worship God. Some believe that either "Electa" or "Lady" may have been her name. If so, this is then a more personal letter than the first epistle.

Others believe this reference is simply to a local church and its members. To speak of a church under the figure of a "Lady and her Children" is in no sense unlikely. If the "chosen lady" is a figurative way of designating a particular church, then the "chosen sister" of 2 John 1:13 would mean a different church, or "sister" congregation. Perhaps as one writer has put it, "the problem of the address is insoluble with our present knowledge."

Background of 2nd John: The false philosophy of Gnosticism and its teachers is still the major problem with which this epistles deals. This second epistle had more to do with the practical side of the right attitude to take toward Truth, false doctrine, false teachers and faithful brethren.

John writes to warn this dear sister (or congregation) against having her hospitality taken advantage of by the false teachers circulating in the region (2 John 1:9-11).

Purpose and Contents of 2nd John:

1) John expresses joy in finding her "children" walking in the truth as they had been commanded of God. This was a cause of joy when so many were being led astray by false teachers. They had been taught to love the truth (2 Thessalonians 2:10-12). That truth had to be discerned and they must continue to walk in it lest they lose those things already accomplished such as their forgiveness from sin and the hope of eternal life (2 John 1:8-9) that their joy might be made full (2 John 1:12). 2) John also exhorts to walk in love (2 John 1:5). Truth not only taught them to love God and His truth but that walking also required walking in love (2 John 1:6). Their love had to include loving one another because they loved God and His truth. 3) John warns that many false teachers who loved only self had come into the world and had to be withstood and avoided lest they lose all they had wrought (2 John 1:7-8). 4) Doctrine must be limited to the truth of Christ and we dare not go beyond for that would separated us from both God and Christ (2 John 1:9). The

"doctrine of Christ" here is not the "doctrine about Christ" revealed in the Gospel (objective genitive) but the doctrine emanating from Him and belonging to him (subjective genitive) or the doctrine which we taught. To go beyond that forfeits all connection with both God and Christ (Galatians 1:6-12; 2 Corinthians 4:13; 1 Corinthians 1:1. 5) Adherence to the truth revealed by Christ meant rejecting, refusing to fellowship by encouraging or supporting those teachers who teach any other doctrine. When we fellowship false teachers we become as guilty as they of disloyalty to the truth (2 John 1:10-11). 6) John closes the epistle with the hope that he might again see them face to face to further teach and encourage them and with a salutation from other Christians in a sister congregation to them (2 John 1:12).

03.64. 3John

Walking Thru The Bible

THIRD JOHN

Introduction

Author: While John does not use his name in these 3John it is generally accepted by the scholars that the writer is the same as the writer of the first epistle and the Gospel that bears his name. John refers to himself as "the elder" not in the sense in which that word is synonymous with bishop in a local church but in the primary sense of an older or aged person.

Third John

The third letter, like the other two, deals with their love for the Lord, His Word, and their love for one another from a very practical point of view. All of John's epistles draw a sharp line of distinction between truth and error, light and darkness, and love and hatred.

Recipient of 3rd John: This is a very personal letter addressed to "Gaius, the beloved whom I love in the truth" (3 John 1:1). We do not know which Gaius this may be (cf. Acts 19:29; Acts 20:4; Romans 16:23; 1 Corinthians 1:14). Some early writers mention a Gaius, not referred to in the scriptures, who had been ordained a "bishop" of Pergamos by John but we do not know that such is reliable.

Message: The letter focuses on showing hospitality and giving support to those traveling evangelists who were faithfully preaching the truth. Gaius had received them with hospitality while Diotrephes, a self-assertive leader in one of the churches, had refused to receive them. Whether Gaius and Diotrephes were members of the same congregation or sister congregations is unknown

Traveling preachers, perhaps sent by John, had visited the church and a leader there named Diotrephes had spoken against the Apostle John and had stood against those who had received them. The only reason given for his conduct was that he "loved to have the preeminence." John condemned this haughty and selfish ambition and the envy and jealousy it stirred up in his heart as reflected in his wicked treatment of both John and other brethren. Rejection of Apostolic authority and instruction is a destructive attitude and alienates a man from God (1 John 4:6).

Outline of the Book:

John expresses his love for Gaius (3 John 1:1) and assures him of his prayers (3 John 1:2), tells him his joy over his standing for the truth (3 John 1:3-4), commends him for his hospitality and fellowship toward faithful brethren (3 John 1:5-6), encourages him to continue to do so in spite of Diotrephes (3 John 1:7-9). John informs Gaius of his intended visit to deal with Diotrephes (3 John

1:9-10), commends Demetrius to him (3 John 1:11-12), and gives assurance that he intends to visit him and talk with him face to face and tell him many things he could not write (2 John 1:13-14). This third letter, as John's other epistles, was evidently written toward the end of John's ministry in the area of Asia Minor in the decade of the 60's or 70's. It gives us a view of life in a congregation of that period.

LESSONS:

1. These two epistles together serve to warn us against fellowshiping false teachers and supporting them in their error. 2. They also encourage us to extend hospitality and support to those who preach the truth. 3. There is a severe warning for leaders who let their position go to their head and seek the "preeminence" instead of supporting faithful preachers preaching the truth.

Helping God's Servant

3rd John

Introduction:

1. "What did I do?" is a question often asked by one who is credited with some good deed or charged with some crime, when the deed was performed by another.

a. Accessories to the fact, etc. b. "Assists" are recorded in sports statistics as well.

2. Second and Third John deal with "assists" to religious teachers.

a. Second John warns against encouraging false teachers. b. Third John commends Gaius for helping teachers of the truth.

I. WHOM SHOULD WE HELP?

A. Teachers of Truth. Truth is tested by faithfulness and loyalty to the doctrine of Christ (1 John 4:1-3; 2 John 1:9). B. Faithful teachers and not hirelings (3 John 1:7) C. Demetrius cited as an example (3 John 1:12). (1) Recommended by those who know him. (2) Recommended by comparison of his words and work with the Word of God. (3) Recommended by the apostle.

II. WHY SHOULD WE HELP?

A. Because God's servants need help. B. So the servant of God can do the work that needs to be done; he can lead, teach, and encourage. (2 Timothy 4:5) C. Because Christians need to give the help (3 John 1:8); "fellow helpers to the truth." (1) "Where our missionaries go, we go with them" (2) A church is blessed in having young learning preachers working with them, not only for what he can do, but for what they can do for him. Together they grow!

III. HOW SHOULD WE HELP?

A. In manner worthy of God. (1) Because he is God's servant and you love God, you help him with your best. (2) Because you are God's servant, and you act as God's channel of kindness and help. B. In encouragement for his service to another. (1) "Receive" and "bring them forward on their journey," we are not the only ones they need to serve. (2) Christians think of others, those weak and those who are lost. C. In thoughtful reflection of the Golden Rule. (1) Cooperate in what we ask

him to do. (2) Express appreciation for conscientious effort. (3) Accept any benefit from the teaching and service he renders (cf. 1 Thessalonians 3:8). (4) Be thoughtful and considerate to his family. He can't accomplish his work if they are unhappy and neglected.

CONCLUSION:

1. You will meet him later, at some church, GM, camp, lectureship, or at the judgment. Let him greet you warmly, saying "You helped me to whatever accomplishment I have made in the ministry!"
2. Paul said to Philemon "The hearts of the saints have been refreshed through you, brother." (Philemon 1:7).

03.65. Jude

Walking Thru The Bible

JUDE (see also 2PETER)

1. Author: Several men in the NT bear the name "Jude," a name quite common among the Jews. among the twelve there are two - Luke 6:16, John 14:22.

Jude calls himself "brother of James." At the time he wrote this no James other than the Lord's brother was so well known. - Acts 15:13 f; Galatians 1:19; 1 Corinthians 15:7.

Jesus had four half-brothers, James, Joseph, Simon, and Judas - Matthew 13:55; Mark 6:3. The brothers of the Lord were not disciples during his earthly ministry (John 7:5). Jude was present in Jerusalem with the disciples in Acts 1:14 which indicates that the resurrection of Jesus made his brothers believers- and strong ones. Jude and his wife must have done some evangelistic traveling - 1 Corinthians 9:5.

(Eusebius quotes the father of church history, Hegesippus, c. AD 150 concerning the grandchildren of Jude and their persecution by the Roman Emperor Domitian, p. 120.)

Strong external evidence caused the book to be accepted by the early church as written by Jude the brother of the Lord, and brother of James 2:1-26. Jude and Second Peter: There are many similarities between these two books. Both deal with the same subject matter, giving similar warnings, and sometimes employ the same words and phrases.

3. Date: Probably late AD 60s (AD 65 - 70; some say AD 70-75). It seems that by 1 John 2:19 these false teachers had already separated themselves from the church. I take it that these were the last two NT books written.

4. Recipients: Many think it was written to the same people to whom Peter wrote.

5.Contents: This epistle furnishes us information about some of the problems which the first century churches had to deal. Jude treats the subject boldly and sternly. He shows concern for true doctrine and right living. True doctrine is the basis for morality, perversion of doctrine for immorality and apostasy. The Unchanging Faith In A Changing World

Jude 1:3

Introduction:

1. Our world is in a state of change. Aircraft and missiles are outmoded before they are off the assembly line. Textbooks and technologies are outdated by the time they are in print. It is "change" that sells automobiles, etc., year by year.

2. The opinion is widespread that a modern age demands an updated religion. Science has made old beliefs taboo. Society rebels against traditional and obsolete modes of worship

and service.

I. The Realm Of The Changeable

A. There have been vast changes in Physical Expedients from the first to the 21 centuries. Transportation; communication (Ephesians 6:21-22); conveniences.

B. Social customs have changed considerably in 20 centuries. Slavery (cf. Philemon and Onesimus, Ephesians 6:5-9); dress has radically changed (Acts 21:11; 1 Corinthians 11:1-34); methods of greeting (Romans 16:16).

C. There were temporary necessities in the early church that were to pass away because they would no longer be needed when the faith was established. Inspiration of apostles and prophets, Ephesians 1:1; miracles to confirm the spoken word (Mark 16:17, Mark 16:20; Hebrews 2:3-4); community of goods (Acts 2:44 ff).

II. The Realm of the Unchangeable

A. The Godhead is the same today as ever. God changes not (Malachi 3:6); Christ remains the same (Hebrews 13:8); the Holy Spirit abides forever (John 14:26).

B. Satan and sin have remained unchanged. (1 John 2:16). The same works of the flesh are practiced (Galatians 5:19-21). The same type of people live.

C. Man is basically the same today as always. He is still body-soul-and spirit. (1 Thessalonians 5:23). He stills needs 4-fold growth (Luke 2:52). His choice are still two masters to serve, two roads to travel.

D. Principles of faith and right have not and cannot change. (cf. Jude 1:3).

1.Principles behind changing customs and temporary necessities of the 1st century are still obligatory. (Submission to husbands; modesty, brotherly affection; humility and hospitality, love).

2.Principles of ethics and morals are unchanged. Matthew 5:1-48; Matthew 6:1-34; Matthew 7:1-29 still relevant. 3.Principles of faith are still binding. Hebrews 11:6; John 8:24; James 2:24

III.Changing the Unchangeable A.There are efforts to change the unchangeable.

1. New theology -- God is dead. (Psalms 14:1); 2. New Christology - Christ's deity, miracles & resurrection denied (Matthew 22:42; 2 Peter 2:1) . 3. New soteriology; 5. New morality.

B. There are efforts within the church to change the unchangeable. New hermeneutics; new rapport with error. These are not new, but centuries old.

Conclusion:

1. Change is permissible only in the area of expedients. (1 Corinthians 9:19 f)

2. In matters of faith and doctrinal truth we much preach the unchanging gospel (Galatians 1:6-9) and stand for the old paths (Jeremiah 6:16).

03.66. Revelation

Walking Thru The Bible

REVELATION

Introduction

Author: We understand the Apostle John to be the author of the last book in the New Testament (Revelation 1:1, Revelation 1:4, Revelation 1:9; Revelation 21:2; Revelation 22:8). He is "a brother, and a companion in tribulation, and in the kingdom and patience of Jesus Christ" (Revelation 1:9).

Evidence from within the book indicate that it was written by the same author as that of the Gospel and Epistles which bear John's name. From the nature of the book no other John can measure up to what is demanded by the essence of the book.

Date: The book of Revelation is unique in that the date of its composition affects the interpretation placed upon its message. There are two general views, called "The Late Date" (c. AD 96) and "The Early Date" (c. AD 64-68).

Some think the book was written about AD 96 during the reign of Domitian (AD 81-96) and that he had banished John to Patmos. The tradition for this however is unreliable and there is no internal support. Those who take the Late Date hold to various views of its interpretation. For those who understand the book is dealing with the destruction of the Temple, Jerusalem, and Judaism, a date before AD 70 is essential, and therefore a date from the time of about AD 65-68 seems valid.

Reasons for Holding to the Early Date:

1.The parallel between passages in the Gospels and in Revelation that deal with the destruction of Jerusalem would call for a date for the book before AD 70. 2.Allusions to other apostles still alive besides John. 3.The state of Israel and the temple still existed. 4.The fact of Jewish persecution of Christians in foreign cities. 5.In the most ancient version or translation made of the Bible into another language (The Syriac version in the second century) the superinscription says the letter was written by the Apostle John during the reign of Nero. 6.John expected to leave Patmos (in Revelation 1:1-20) and go and preach among the churches to whom he addressed this letter. That could be expected of a man who was 60 years old, but it could hardly be expected of a man who was 96 years old. 7.John says that the visions occurred in the reign of the sixth Roman Emperor. That within itself nails down the date without any doubt. The six emperors were: Julius, August, Tiberius, Caligula, Claudius, and Nero. Nero reigned from AD 54 to 68. (Revelation 17:10)
Overview: There are four important things to remember: --

1.It is a revelation, that is, "an uncovering, or unveiling." People who think that the book cannot be understood need to look at its title, it is not 'a concealment' or 'a hiding' but an uncovering and an unveiling. It is a book about something that is being made known. 2.It is addressed to the seven

churches of Asia. (Revelation 1:11) We need to realize that first and foremost it was a message for them and it had significance for them. 3.It is a revelation in signs. The things revealed were "signified" (Revelation 1:1), thus these things are not "literal" but revealed in symbolic language. (We should not expect the devil to look like a real dragon.) The signs and symbols are drawn primarily from the Old Testament. 4.The revelation concerns "things which must shortly come to pass" (Revelation 1:1); and the things it talks about "were at hand" (Revelation 1:3). The time element is emphasized at the beginning of the book, and lest the reader has forgotten during the course of the book, it is emphasized again at the end of the book, as well as several reminders along the way, i.e. Revelation 6:10 "a little season," or "a little while." (Revelation 1:1; Revelation 1:3; Revelation 22:6; Revelation 22:10). Any interpretation of Revelation that ignores these vital points is a wrong interpretation.

What Revelation Is About:

Revelation is NOT primarily about the "last days" before Christ's second coming, but about the "last days" of Judaism, and the fall of the nation and the destruction of their capital city Jerusalem, the temple, and the Jewish hierarchial system. It is a parallel to the subject the Lord dealt with in Matthew 23:1-39, Mark 13:1-37, and Luke 21:1-38. It concerns the vengeance and judgment of God upon the Jewish nations for their rejection of the Son of God and their persecution of Him and the church (Luke 11:47-51; Luke 21:20-22; Revelation 18:20-24). The Message From the Book:

1.It is a message to the saints concerning the tribulation they were suffering. It helped them to understand what the outcome of such suffering was going to be. It helped them to pinpoint the source, the cause, and the eventual outcome of the persecution being inflicted upon the saints. 2.It was particularly a message to the seven churches of Asia to remain steadfast in the faith and to a warning to them to correct the deficiencies in their faith. 3.It was a warning to those saints who needed to repent and get right with God. 4.It was a message that those afflicting the saints would have to face the judgment and wrath of God for their evil deeds. 5.It was a message of hope and comfort to the saints indicating that God had not forgotten them and that the ultimate victory would be theirs. 6.The message of God's judgment upon Judaism stands as a reminder (and a 'type') of the final great judgment upon every individual at the second coming of Christ (2 Corinthians 5:10; 1 Thessalonians 4:13-18.). The "Coming" of the Lord:

1.Revelation is speaking about the Lord coming soon in a judgment upon the persecutors of His people as vengeance is meted out. (Revelation 6:9-10; Revelation 18:20-24; Revelation 22:20).
a.This was a coming in judgment like the judgment upon the world at the time of Noah; and like His judgment upon Sodom and Gomorrah, and His judgment upon Jerusalem in the time of Nebuchadnezzar. b.It was a time of vengeance for how the unfaithful Jews had treated the prophets and apostles God sent to them (Matthew 23:34-36; Luke 18:7-8; Luke 11:47-51; Revelation 18:20-24). 2.We are waiting His visible return when he comes in a final judgment upon all the world (2 Corinthians 5:10). a.This will be the time of the resurrection of the bodies of those who have died (1 Thessalonians 4:13-18). b.It will be the rewarding of the saints (John 14:1-3) and the ushering in of eternity with God or separation from Him (Matthew 25:41-46).

Ten Surprised Men Revelation 20:11-15

Introduction:

1. What a day of surprises the judgment will be! A day of surprises for men but not for God. Ecclesiastes 1:1; Job 42:2; Hebrews 4:13.

2. Notice how Jesus depicted the surprise of some, Matthew 7:22-23.

3. Will you be among the surprised that day!?

1. It will be a Day of Surprise for:

Psalms 14:1; Hebrews 10:31; 2 Corinthians 5:10 2.

It will be a Day of Surprise for: Php 2:10-30. It will be a Day of Surprise for: Hebrews 9:27; Acts 17:30-34. It will be a Day of Surprise for: Job 14:14; John 5:28-47. It will be a Day of Surprise for: Isaiah 55:8; Matthew 25:1-46; 2 Thessalonians 1:7-9.

It will be a Day of Surprise for:

Titus 1:2; Hebrews 6:18; John 6:68

It will be a Day of Surprise for:

Hebrews 6:10; Psalms 69:5; Psalms 139:12; Psalms 94:1, Psalms 94:11; 2 Timothy 2:19; Numbers 23:23

It will be a Day of Surprise for:

Acts 17:30; 2 Timothy 2:15; John 8:32 It will be a Day of Surprise for: Ephesians 5:23; Colossians 1:18; Acts 2:47; 1 Corinthians 12:13; 1 Peter 3:21 It will be a Day of Surprise for: Matthew 25:1-13; 2 Corinthians 13:5 Conclusion: Would not be better to be "surprised" now!?

S. A CAPELLA MUSIC IN NEW TESTAMENT WORSHIP

ACAPELLA MUSIC IN NEW TESTAMENT WORSHIP

1973-0211 WOR-17

Introduction:

1. I want to speak principally to the young people tonight. But not about teenage problems – but about religion. And I hope the adults will listen in also.

a.Because you talk to your friends a lot about religion. You ask each other questions, and I know that one of the questions you are most frequently asked is, "Why doesn't the Church of Christ use music?" b.Well, first, young people, let's look at the word "music" first. c.You see, young people we do use music, we use "vocal music."

2. You see, the word "music" is what would be called, "generic" that is, it is like an umbrella term, and covers a lot. It covers three kinds of music. 1) Instrumental music, 2) vocal music, and 3) mixed instrumental and vocal music.

a.So, we do have music, it is vocal music. b.So, really the question is, "Why don't we use a piano or an organ in our worship?"

3. As we look at this question, I want us to realize the fundamental way that we look at the Bible.

a.We believe it is the inspired Word of God. 2 Timothy 3:16; 2 Peter 1:21 b.We believe as the Word of God, we should let it direct us in all matters of faith. c.Look at Colossians 3:16 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus", that is, by the authority of the Lord. d.Look also at 1 Peter 4:11, "If any many speaks, let him speak as the oracles of God." The term "oracles" is found 4 times in the New Testament. It means the "Word of God" or Scriptures. 1)This passage is saying that if any man speaks, teaches/ preachers, he is to speak as the Word of God speaks. e.Look at the warning God gave in Deuteronomy 4:2. We are not to add nor take away from the Word of God. f.I'm sure that you've heard preached give a lot of examples from the scriptures about some who tried to change God's Word. It is imperative that we let the Scriptures speaks, and add to them in our religious practice, nor take away.

4. Let me give you an example of the communion. We have unleavened bread and unleavened drink on the Lord's Table. The drink, by the way, is never called "wine" in its connection with the Lord's Supper. It is very clearly, unleavened drink, never fermented, and is called, "the fruit of the vine."

a.But would we think of adding another food item to the table? b.Why not? c.When the Lord specified what is to be used, that rules out everything else.

I. WHAT DOES THE NEW TESTAMENT SAY –

1. We find several occasions where singing was present in the life and worship of the early Christians.

a)Where we find it mentioned – NINE TIMES 1)Matthew 26:306)Ephesians 5:19 2)Mark 14:267)Colossians 3:16 3)Acts 16:258)Hebrews 2:12 4)Romans 15:99)James 5:13 5)1 Corinthians 14:15 b)Other passages also to be considered. 1)Acts 2:47 and 2)Hebrews 13:15 c)This was rooted in the practice of Jesus with his disciples – Mark 14:26 "And when they has sung an hymn, they went out into the Mount of Olives."

2. But there is just as clearly no reference to instrumental music in Christian worship in any New Testament text.

a.The debate of some contending for instrumental accompaniment have focused on Ephesians 5:19 and the Greek word psallo. "making melody" The word ado = singing. They want to understand it as "singing to the accompaniment of a plucked instrument." b.This argument must realize that in the O.T. in the LXX where it means "singing to the accompaniment of an instrument" the instrument is named. [cf. . 5 Zamar, See Note # 2] Note: 1 Samuel 16:16; Psalms 32:2; Psalms 81:2; Psalms 149:3; Isaiah 23:16; 1) It is noted by lexicographers that usually it meant singing praises, and if it referred to playing an instrument, the instrument was named. c.In N.T. times it meant singing praises. And IF one attempted to look at Ephesians 5:19 from an O.T. point of view, we notice that the instrument that is to be played is mentioned – the plucking that is to accompany Christian singing is on the heart strings.

3. A FACT – Instrumental music was used by the approval of God in the Temple in connections with the rituals there accompanying the sacrifice. But according to Philo and Rabbinic literature in the Talmud, it was never used in the synagogues where singing was without instrumental accompaniment.

a)The Mishna gave instructions to the Levites how they were to wash their hands and feet in the laver before picking up the holy musical instruments. It gave instructions as to just what precise moment the symbols were to be clapped and the trumpet blown. b)It was an intricate part of the temple ritual – [cf. p. 31, Note # 3] c)New Testament church worship was patterned after the synagogue worship and not the worship of the Temple. See James 2:2 "synagogue"

II. A LOOK AT CHURCH HISTORY

1. The writings of Church Fathers include the Apostolic Fathers (1 volume); the Ante-Nicene Fathers (10 volumes) and the two series of Nicene and Post Nicene Fathers (30 volumes).

a.No instrumental music is found in Christian worship in the first 6 centuries. When it was first introduced into church in the 7th century for a short while, we find arguments raised against it. 1)Gregory the Great, was Bishop of Rome 590-604 A.D. Many of his sermons and statements are found in the Post Nicene collection. He forbid the use of the instrument that had just been introduced. That settled the issue in the western or Roman church for centuries. 2)The Greek Orthodox Church never used instrumental music. b.From the contention which resulted in its removal– we know that there was none used previous to this.

2. The debate among the church fathers in the 1st, 2nd and 3rd centuries centered on whether a Christian could sing party music and whether instruments of music could be used for such

entertainment occasions.

a. Some were extreme— and emphatic and extreme on Christian leisure time and frolicking with entertainment where plucking on harps, guitars, and blowing on flutes were used. 1) One reason the position was so extreme was that generally such was done in pagan temples in an atmosphere of dancing and intoxication, and places of low morals. 2) It was considered worldly and frowned upon. b. The middle course was generally upheld however. Holding that Christians could attend entertainment and have parties and sing and play— providing they didn't sing the obscene songs often so popular, nor the pagan temple songs, but more or less decent folk songs. c. It was still held that Christians should not do these things for frequent those places that would hurt their Christian influence.

3. Statements written by Christians to outsiders describing their Christian worship to those never attending and not acquainted with them, specifically laid out that they sang without the accompaniment of any instrument.

4. Commentaries made by the church fathers on the O.T. and the N.T. scriptures, such as Theodoret [p. 35ff, & p. 54] on the Psalms pointed out the contrast between Mosaic use of the instruments and the Christian's non-use.

5. The subject is also mentioned in a few sermons which were not arguing against it, for it was not used— but some sermons pointed out that the instrument of the Christian to accompany his singing was his heart. (These arguments were with pagans. The argument was that incense gave way to prayer, and sacrifice gave way to spiritual praise.)

III. HISTORY OF THE INTRODUCTION OF INSTRUMENTAL MUSIC INTO CHRISTIAN WORSHIP:

1. Sometime during the 7th century a gift was made by a ruler to a church or congregation in Rome. It created a controversy and was soon withdrawn.

b. History is not clear at what precise moment it was re-introduced. Some say as early as the tenth century, but that's guessing. The testimony is for the 11th and 12 centuries. It appears first, not in accompaniment to singing in Church, but as background music for ritual processions of the Roman Catholic Church in Spain and Italy. c. NOTE: — it was never introduced into the Greek Orthodox Catholic church [See Note #11] and they remained strongly against its use. Instrumental music was used in the Emperor's court — but never in the church. d. When the Protestant Reformation came along the reformers of the 16th century were split over whether it was proper to use instrumental music or not. 1) The Lutherans and the Anglicans kept the Roman Catholic practice. 2) The Reformed Church led by John Calvin, and the Anabaptist, the Mennonites, and others rejected it as not proper. 3) To this day several religious groups refuse to use it in their worship, some Presbyterians, Mennonites, some Baptists groups, and Greek Catholics. 4) An interesting argument is seen in the term that is used in musical circles for unaccompanied singing.

2. One of the strongest arguments is the very word *a capella*. This word comes from the Latin by way of Italian, and means "in the style of the church" "as is done in the church".

a. This very word is evidence that in ancient times the church didn't use instrumental music in the accompaniment of its praises to God.

3. We here at Rogersville want to restore the unity of the N.T. church. We believe that if we do things in Bible ways this would be a basis of unity. The church of Christ is ecumenical. The ecumenical ground to occupy is to teach and practice a capella singing in worship.

a. Now we have noted N.T. first century practice – and history of the first ten centuries was without the instruments in church music. We've seen how and when it was added to modern worship.

b. NOTE: – it was not absent from the N.T. worship and from the first ten centuries because it was not available– some might try to make this argument. It was available and was used in pagan temple worship and in entertainment. But it was just as definitely not used in spiritual worship of the Lord God.

IV. Argument that Instrumental Music is Just an AID.

1. What is an aid. The basket or plate for the contribution. a) The tray for the Lord's Supper. b) The song books for Singing. c) Teach – our class rooms, and work books are aids. 2. Aid do not change, or add to or subtract from what it to be done. a) But the instrument adds to the MUSIC – it is an addition – And it is not authorized. b) Peanut butter and cracker on the LT would be an addition. It is not authorized.

CONCLUSION:

1. We conclude that the use of instrumental music was done away in the ritual of the Judaic Temple – and found no place in the spiritual worship of the church.

2. You see, we are trying to be loyal to the Bible and the worshiping of God in spirit and in truth.

a. This is our commitment here at Rogersville. Back to God's way in all things.

3. We preach that if you have reached the age to know right from wrong, you are a sinner– that you must be born again to be saved of God–

a. You are begotten by the Spirit of God when you are convicted of the truthfulness of the Gospel–
b. You must then turn from sin in repentance–
c. And be baptized into the family of God– receiving the remission of sins and all the spiritual blessings that are found in Christ.

4. If you are not a simple Christian as defined in the New Testament we invite you to come to Christ as we stand and sing.

[A sermon first delivered February 11, 1973, this transcription from that sermon delivered at the Rogersville Church of Christ on Sunday March 13th, 2005.] Some sources use: Cullmann, Oscar. Early Christian Worship. (Studies In Biblical Theology No. 10). SCM Press: Bloomsbury St., London, 1953, Sixth printing 1966. Ferguson, Everett, The New Testament Church, ACC Press, Abilene, Tx., c. 1968 Ferguson, Everett. Early Christians Speak (Life and Faith in the First Three Centuries), Abilene, Texas, c. 1971 Ferguson, Everett. A Capella Music In The Public Worship of the Church. Biblical Research Press: Abilene, Texas, c. 1972

S. A WEE LITTLE SINNER

A WEE LITTLE SINNER

Luke 19:1-10

Introduction:

1. Many Bible characters are relatively unknown, but even children know about one little fellow, though he appears in only one brief scene in the New Testament, Zacchaeus. Most children's Bible classes sing a song about him.
2. Unfortunately, many of us stopped studying about Zacchaeus when we reached eight or nine. The story of Zacchaeus contains beautiful and powerful lessons. For instance, many would immediately recognize this verse: "For the Son of Man is come to seek and to save that which is lost." (Luke 19:10). Have you ever thought about what event prompted that great passage? It is in the story of Zacchaeus.
3. For a few moments, let us look at Luke 19:1-48 and study the story of this "wee little man" who was "a wee little sinner." As we do so, I want to pull from this text about "a wee little man" some great big lessons.

1. From this wee little man we learn A BIG LESSON ON WEALTH -

Luke 10:1-21. The chapter begins, "And he entered and was passing through Jericho" (v. 1). Jesus was on his way to Jerusalem. For months He had been traveling "with his face toward Jerusalem," and now He was getting into the region of Jerusalem, into Judea, with Jerusalem less than 20 miles away.

2. Jericho is one of the most ancient of cities. If you were to visit that city today you would be shown vast mounds where ancient city after city had been built on top of each other. In Jesus' time it was a beautiful city, known for her palm trees and rose gardens. Some of the streets were lined with what the Bible calls sycamore trees. These were mulberry-fig trees, trees with leaves like mulberry trees. They grew thirty to forty feet, had short trunks and spreading branches close to the ground. They provided a welcome shade in such a land as Palestine.

3. Jericho had many riches. One source of riches were its date palms, whose fruit was sold around the world; it was famous for its balsam groves that provided a fragrant and soothing ointment sold around the world.

4. Another reason Jericho was wealthy was her location. It was at the heart and center of a vast trade route network. Situated in the Jordan valley in control the routes east and west and north and south to such cities as Damascus, Tyre, Jerusalem and Ammon, and to Mesopotamia, Arabian, and Persian cities. And it is important to remember that all goods passing through Jericho were subject to taxation.

5. As Jesus began to pass through the city the events of the story began to unfold. “And behold, there was a man called by the name of Zacchaeus” (v. 2a). “Zacchaeus” is a Hebrew name meaning “pure” or “righteous.” His name reflects the hope his mother had for her baby boy. However, Zacchaeus was not looked upon as either pure or righteous by the citizens of Jericho. The reason is given in the next part of the text... “... and he was a chief tax-gatherer” (v. 2a).

6. Tax collectors were no more popular then than they are now. I've never know a parent to say, “My dream for my child is that he will grow up to be a tax collector.” However, being a tax-collector today is an honored professions compared to what it was in the time of Christ.

7. In Palestine, tax collectors were Jews who worked for the Roman government collecting taxes from their own people to support the nation that had overrun their country and occupied their land for about a century now. To become a tax-collector, one had to get a concession from the Roman government (often a hefty bribe was involved). The Romans then told him how much he was expected to collect each year; sometimes this had to be paid in advance. He made his profit by charging enough to keep back to himself a very profitable percentage. a. It was a system ripe for greed, dishonesty, and corruption. As a result, other Jews consider tax-collectors as traitors and turncoats, no longer true sons of Abraham. According to the Jewish code, a tax-collector could not vote; he couldn't testify in court; and he was not allowed to go into the synagogue. b. In the scriptures, tax collectors are invariably lumped with undesirables:

1) Matthew 18:17 .. “tax-collectors and sinners”

2) Matthew 21:31-32 .. “tax-collectors and harlots”

3) Luke 18:11 .. “swindlers, unjust, adulterers, or... this tax-collector”. c. Zacchaeus was not merely a tax-collector, he was “a chief tax-collector.” Barclay translates this phrase “commissioner of taxes.” Apparently Zacchaeus had purchased the tax-concession for that entire area, and he had tax-collectors working under him. He would have received a percentage for each of these tax-collectors working in the region. To the Jews in that region, Zacchaeus was the head of the local Mafia, the Jewish Godfather.

8. Considering the widespread nature of Zacchaeus' enterprise, we are not surprised to read the next words: “and he was rich.” (v. 2c). Zacchaeus had prospered from his lucrative position in Jericho. a. Had Zacchaeus's wealth made him a happy satisfied man? I don't think I'm reading too much into the text to say that although Zacchaeus had money, he did not have happiness. He was probably the most hated man in Jericho. When Jesus went home with him, the text says, “They all began to grumble, saying, ‘He has gone to be the guest of a man who is a sinner” (v. 7). b. How would like to be the most despised man in town- a total outcast? Imagine what this would do to your wife, to your children? I'm sure that Zacchaeus wasn't a happy with being the most despised man in town. c. I believe that, either consciously or unconsciously, Zacchaeus was seeking Jesus because he wanted Jesus to help him turn his life around. Perhaps he had heard that Jesus was the friend of tax-collectors and sinners (Matthew 11:19). Perhaps, he had heard that Jesus had called Matthew, a tax-collector, to be one of His disciples (Luke 5:27). Perhaps Matthew had even been a friend of Zacchaeus'.

9. Hear this little lesson on wealth: Money and things cannot buy happiness. Possessions are quickly gone, and things do not comfort. To be happy, we need relationships with others.

Especially do we need a right relationship with our God.

2. From this wee little man we learn A BIG LESSON ON SEEKING THE LORD -- (Luke 19:3-4)

1. "And he was trying to see who Jesus was" (v. 3a). Literally, the text read, "And he was seeking to see Jesus." Wherever a form of the word "seek" is found in the New Testament it always indicates a diligent effort, it never denotes a half-hearted attempt. Zacchaeus had heard that Jesus was passing through Jericho and he was determined to see Him.

2. However, when he tried, "he was unable because of the crowd" (v. 3b). Many of the pilgrims going up to Jerusalem for the feast had gathered around Jesus and were traveling with Him. In addition, word had gone ahead and people no doubt, lined the streets of Jericho, probably several deep as Jesus and the travelers passed along.

3. Zacchaeus' problem is stated in the last part of the verse: "He was unable... for he was small in stature" (v. 3c). To say it plainly, he was a short man. We can imagine him trying to push through the crowd to get where he could see. When people saw who it was, it was their chance to get back at the hated tax collector. Can't you imagine him standing at the back, hopping and down, straining to see over the crowd, with no success.

4. As Jesus and the crowd began to move, and Zacchaeus was not one to give up easily. He was determined to see Jesus. Probably seeing the street lined with the trees, he got an idea. He may have even seen others, perhaps boys, up in the trees looking to see Jesus.

5. "And he ran on ahead" (v. 4a). Wealthy important men of Zacchaeus station walked with dignity, but here we see something about Zacchaeus. He ran. We picture him pulling up his robes and stretching out his short legs, skirting the crowd and running ahead down the street.

6. Zacchaeus "climbed up into a sycamore tree in order to see Him, for He was about to pass through that way" (v. 4b). We see his enthusiasm and wonder how long it had been since Zacchaeus had climbed a tree. Zacchaeus would let nothing stand in his way of seeing Jesus, not the crowd, not his height, not his pride.

7. Moses put our little lesson on seeking the Lord this way: "But . . . you will seek the Lord your God, and you will find Him if you search for Him with all your heart and all your soul." (Deuteronomy 4:29). a.[Years ago a student and a teacher walked together along a street. The student asked the teacher how he could find the Lord. The teacher grabbed the young man, pulled him over to a watering trough, thrust his head under the water, and held him there. When he released him, the young man stood, water running down his face, gasping for air. The teacher said, "When you want to find the Lord as keenly as you wished for air, you will find Him!"] b.Zacchaeus was ready to do what it took to find the Lord! We need to be that determined to find truth (John 8:32)!

3. From this wee little man we learn A BIG LESSON ON COMPASSION -- (Luke 19:5-7).

1. "And when Jesus came to the place, He looked up" (v. 5a). The KJV says, "he looked up, and saw him." Zacchaeus probably thought no one would see him hidden among the broad leaves of the tree, but Jesus saw him. Remember the verse with which this closes (v. 10) Zacchaeus was not the only one seeking; Jesus was also seeking. Jesus was seeking the lost.

2. “And said to him, Zacchaeus, hurry and come down” (v. 5b). How astonished Zacchaeus must have been when Jesus called out his name! But Jesus not only knew his name, he knew everything else about him, his needs, the ache in his heart ... even his potential!

3. “Zacchaeus, hurry . . . for today I must stay at your house” (v. 5c). Isn't it amazing? Jesus invited himself to Zacchaeus' home for dinner! What would you think if someone you had never met before, walked up to you and said, “I'm going home with you. What are you having for supper?”

4. However, if Jesus was to go into Zacchaeus' house, He would have to invite Himself- for Rabbis would not go into the houses of tax-collectors, nor would Pharisees, or Sadducees, or scribes.

a. Notice the word “must,” “Today I must stay at your house.” b. Jesus came “to seek and save the lost” and here was one of the lost. In effect Jesus said, “I must stay at your house, if salvation is to come to your house!”

5. What was Zacchaeus' response? “And he hurried and came down” (v. 6a). See him scrambling down out of the tree, he still was not worried about appearing dignified. “And received Him gladly” (v. 6b). It may have been a long time since Zacchaeus had anything to smile about or to be happy, but can't you image the joy that lights up his face now! Jesus was coming to his home!

6. Some of us are familiar with Walt Disney's Scrooge McDuck, “the richest duck in the world.” Scrooge McDuck is happy only when diving and swimming in his pool of money. a. He's just a cartoon character, but he represents multiplied thousands who think that the way to find happiness is in money. b. However, Zacchaeus, had already discovered that happiness did not come through amassing fortunes. Instead, it came when Jesus showed concern and compassion for him.

7. As Jesus and Zacchaeus walked away, verse 7 tells of the reaction of the crowd: “And when they saw it, they all began to grumble, saying, ‘He has gone to be the guest of man who is a sinner.’”

Earlier, when He was criticized for eating with tax-collectors and sinner, He had said, “It is not those who are healthy who need a physician, but those who are sick” (Matthew 9:12). However, it was a hard lesson for His hearer to learn.

8. You and I need to learn this little lesson on compassion: Not only does “Jesus Loves Me”, as the song goes, but Jesus loves everyone. Regardless of what has happened in a person's life, how deep in sin that individual may be, or how bad his reputation, Jesus loves him- and so should we!

4. From this wee little man we learn A BIG LESSON ON REPENTANCE - (Luke 19:8)

1. Luke doesn't give us any details of Jesus' say in Zacchaeus' home. We'd like to know how long he stayed, what all they talked about, and how Jesus touched this little man's heart. Luke gives just the results in verse 8: “And Zacchaeus stopped” (v. 8a) What ever Zacchaeus was doing, he suddenly stopped to make an announcement.

2. Zacchaeus spoke to Jesus: “Behold, Lord, half of my possession I will give to the poor ...” (V. 8b). Literally, “I am giving to the poor.” This is something he was NOW going to do!

3. Zacchaeus continued with his announcement: “And if I have defrauded anyone of anything” (v. 8c). The Greek tense and mood of this statement assumes it to be true.

a. And he now says “I will give back four times as much” (v. 8d). The law said that if a thief confessed, he had to repay what he had stolen plus one-fifth. If he stole \$100, he was to pay back \$120. b. In certain extreme cases, restoring twofold or four fold was required (Numbers 5:7; Leviticus 6:5; Exodus 22:1; Exodus 22:4; Exodus 22:7) c. But these did not fit Zacchaeus’ situation. Zacchaeus was not required to repay four-fold, but he was not interested in just getting by with some bare minimum. He said, in effect, “If I have taken \$100 from a man, I will give \$400 back.”

4. Zacchaeus’ attitude is a beautiful demonstration of biblical repentance. The word “repentance” is translated from a Greek word that means “change of mind or attitude.” A key aspect of repentance is the willingness to make restitution for the past, as far as possible. Some time restitution is not possible.

a. For instance, Peter told the people who had crucified Jesus to repent (Acts 2:23; Acts 2:38) but there was no way that could undo their terrible deed. In most cases, however, some kind of restitution is possible. b. John the Baptist told his hearers “... bring forth fruits in keeping with repentance” (Luke 3:8). [Matthew 21:29] c. Unfortunately, the importance of restitution is often overlooked in the matter of repentance.

5. The hardest part of conversion is not baptism, but repentance. Repentance involves being brokenhearted. Repentance means that one is moved enough to bring about real changes in his life! If your conversion has not made a difference in your life, you may want to consider whether you have really been converted!

6. Zacchaeus’ conversion made a difference in his life! We need to learn this little lesson on repentance.

5. From this wee little man we learn A BIG LESSON ON SALVATION -

(Luke 19:9-10)

1. Jesus responded to Zacchaeus’s words: “Today salvation has come to this house” (v. 9a). Salvation had come to Zacchaeus because he had responded properly to the love and concern of Jesus. Not only had Jesus come into Zacchaeus’ house, but He had come into his heart.

2. Next, we have these stirring words from the Lord: “For the Son of Man has come to seek and to save that which was lost.” (v. 10). Not only was Zacchaeus seeking Jesus- but Jesus was seeking Zacchaeus.

a. It seems always that when men are honestly and sincerely seeking the Lord, the Lord goes out seeking them. Remember the Ethiopian, sincerely seeking and reading his Bible- and God sent Philip to him. Cornelius worshipping and praying- and the Lord sent Peter. A woman worshipping and praying by a river bank in Macedonia- and the Lord sent Paul.

3. Today as people sincerely seek- don't you think they will find! The gospel can be heard around the world today on shortwave radio - every hour of the day! The gospel can be accessed by correspondence courses - wherever there is mail! The gospel is found on the Internet- everywhere there is a phone and a computer! The Lord is "seeking" the lost who want to be found.

4. But this verse says something about the "lost." as well. Most of us have heard the word "lost" so often in sermon that it doesn't register what all that means. That which is lost is that which is out of place, and therefore, useless and worthless.

a. Remember Jesus' parables about the lost sheep, the lost coin. The wonderful part of this verse is that Jesus says he has come seeking and save the lost. b. He was even now, on his way to Jerusalem - there to die on the cross for the sins of the world.

CONCLUSION:

1. What an exciting day it was for Zacchaeus as this "wee little sinner" became a "great big follower" of Jesus! It is not hard for us to put ourselves in Zacchaeus' place. a. Whatever tree you're hiding in- Jesus can see you! He is saying to you, "I want to go home with you."

b. And like Zacchaeus, you can let him come into your house and into your life- will you be as big a man as Zacchaeus this morning!

2. When Zacchaeus awoke that morning in Jericho, he could not have known how exciting the day would turn out. That Jesus of Nazareth would come to HIS home! a. I don't know how this day started for you. Perhaps you woke up still tired and sleepy. Maybe you struggled over whether to be here or not. Maybe the day has not improved much. b. However, if you can see Jesus standing at the door of your heart, asking to come in, what an exciting day this can be for you! If you will let Jesus in- today salvation has come to your house!

S. ANGELS

ANGELS

INTRODUCTION:

1. The study of "ANGELS" is a fascinating study. For the angels are primarily the ministers of God's providence. The scriptures have much to say about angels. Yet, today there is a very general disregard for the subject.
2. Actually, members of the church of the Lord, generally speaking, give little or no thought for the subject. Many brethren have never heard a sermon, or studied a lesson regarding the subject of "angels."
3. With many, the subject of angels is a question of myth or reality. Some questions that naturally arise relative to angels include the following:
 - a. What is the origin of angels?
 - b. What is the state or form of angels?
 - c. What are the attributes of angels? Their mission? Their destiny?

I. THE ORIGIN OF ANGELS

1. Relative to the origin of angels, God asked Job: "Where was thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath determined the measures thereof, if thou knowest? Or who stretched the line upon it? Where upon were the foundations thereof fastened? Or who laid the corner-stone thereof, When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4-7). The "sons of God" shouted for joy when God laid the foundations of the earth, but Adam was not created until the sixth day of creation. Who, then, were those sons of God? Without doubt, they were angels.

2. Angels, however, were not in the beginning and thus from eternity. For instance, Nehemiah 9:6 reads "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things thereon..." (Nehemiah 9:6). In short, Jehovah made or created the "host" of angels. Psalms 148:1-14 indicates that God created all-- that is, the host-- and then called upon the whole creation to praise him. The reading is as follows: "Praise ye Jehovah. Praise ye Jehovah from the heavens: Praise him in the heights. Praise ye him all his angels: Praise ye him, all his host. Praise ye him, sun and moon: Praise him, all ye stars of light. Praise him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of Jehovah; For he commanded, and they were created" (Psalms 148:1-5).

Emphasis should be placed on the fact that there were no angels until Jehovah commanded, and then they were created.

3. The apostle Paul wrote: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named,..." (Ephesians 3:14-15). This scripture affirms that God has a family. It also affirms that part of the family is in heaven, and part is on earth. The family in heaven

also consist of angels-- of created beings. 4. Further, the author of Hebrews wrote: "...but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel" (Hebrews 12:22-24).

Thus heaven is composed of innumerable hosts of angels. The very thought of this reading from Hebrews staggers one's imagination.

5. Paul wrote the Colossians of thrones, dominions, principalities, and powers, and by these he must have spoken of the organizations among the good angels. He said, "...who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities, or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Colossians 1:15-17). In this quote, Paul adds that the invisible things of heaven-- which certainly includes angels-- were created through him and unto him. That angels are created beings is an inescapable conclusion. Angels were not-- are not-- therefore, glorified human beings. Jesus said that glorified human beings would be angels, but he did not say they would be angels.

Angels were created as a company, as individuals, and not as a race. Angels had no sex distinctions. Jesus said, "...Ye do err, not knowing the scriptures, nor power of God. For in the resurrection they never marry, nor are given in marriage, but are as angels in heaven." (Matthew 22:29-30).

II. ANGELS ARE FREE MORAL AGENTS

1. Angels, like man, were created in the image of God and were therefore, free moral agents. The will of an angel was, and is autonomous. Had angels been created otherwise, they would have been mere robots and thus unable to serve as the ministers of God's providence. Angels were placed under law; otherwise they would not have had the freedom of will. To illustrate how that angels were under law, David wrote: "Bless Jehovah, ye his angels. That are mighty in strength, that fulfill his word, Harkening unto the voice of his word. Bless Jehovah, all ye his hosts, Ye ministers of his, that do his pleasure" (Psalms 103:20-21).

Jude wrote: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 1:6).

Peter wrote: "...God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment" (2 Peter 2:4).

There can be no question--angels were under law, and disobedient angels were cast out of heaven and down to the abyss.

2. Angels are of a higher order than man, but they are of a lower order than that of God, Christ, and the Holy Spirit. When Jesus came in the flesh, he was thereby made, "a little lower than the angels," and this fact indicates that man was of a lower order than that of angels (Hebrews 2:7). Angels are "... ministering spirits, sent forth to do service for the sake of them that shall inherit

salvation" (Hebrews 1:14).

III. STATE OR FORM OF ANGELS

1. Relative to the state or form of angels, for one thing, angels are invisible to the unaided human vision. They are incorporeal, that is they are not made of material substance. Balaam's ass was permitted to see the angel of Jehovah that stood in the way, and she lay down under Balaam. "Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand" (Numbers 22:23). In the days of Elisha, the king of Syria sent a host with horses and chariots to take him. Elisha's servant said: "Alas, my master! How shall we do?" Elisha said, "Fear not; for they that are with us are more than they that are with them" (2 Kings 6:15-16).

"And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots round about Elisha." (2 Kings 6:17).

There can be no doubt; those horses and chariots were angelic beings. Neither the angel that stopped Balaam's ass, nor the horses and chariots were seen by the unaided human eye.

2. For another thing, angels were and are capable of assuming any form in which God is pleased to employ them. As has been observed, angels appear as horses and chariots. An angel appeared to Moses as a flame of fire in the midst of a bush which burned and was not consumed. This angel was probably none other than the second person of the Godhead. The passage of scripture reads: "And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2). The Hebrew writer wrote: "And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire:" (Hebrews 1:7). The point is that just as one cannot see the wind he cannot see an angel; but an angel once appeared as a flame of fire and in other forms as well.

3. Angels very frequently appear as men. Angels appeared as men to Abraham, and Jehovah was one of them (Genesis 18:1-2). Angels appeared as men to Lot (Genesis 19:1-2). At that time "Jehovah [the word or second person of the Godhead] rained upon Sodom and upon Gomorrah brimstone and from from Jehovah [the first person of the Godhead] out of heaven" (Genesis 19:24). An angel appeared as a man to Manoah (Judges 13:9). Jacob wrestled until the breaking of the day with an angel who appeared in the form of a man (Genesis 32:22-28). The angel that made known to the women at the sepulchre the resurrection of Jesus was a young man (Mark 16:5). The two angels who proclaimed the return of Jesus as the ascension from the summit of Mount Olivet, appeared as men clothed in white apparel (Acts 1:10-11). [A question might be raised as to the "tongues parting asunder like as of fire" which came upon the apostles on Pentecost. Might those "tongues like as of fire" have been angels? cf. 1 Corinthians 13:1.]

IV. THE ATTRIBUTES OF ANGELS

A. Not Omniscient.

1. Relative to the attributes of angels, a first consideration should be given to the fact that angels are superhuman in knowledge, but they are not omniscient, as all knowing, as God is. To illustrate how that angels are superhuman in knowledge, let's consider the following in order: Three angels, in the form of men, announced to Abraham that his wife Sarah-- then ninety years of age-- would have a son when the season cometh round (Genesis 18:10). One of the three was

none other than Jehovah. The Angel, Gabriel, who stands in the presence of God, announced to Zacharias that his wife Elizabeth, then advanced in years, would bear a son, that his name should be called John (Luke 1:11-19). An angel announced to the virgin, Mary, that she would bear a son begotten of God by the Holy Spirit (Luke 1:26-37). The first announcement of a Savior born was made by an angel to the shepherds who watched their flocks in the plain of Bethlehem by night (Luke 2:13-14). An angel warned Joseph to flee to Egypt lest Herod slay the Christ child (Matthew 2:13-15). Two angels in the form of men in white apparel announced that this Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven (Acts 1:10-11).

2. That angels, while superhuman in knowledge, were not omniscient is illustrated by the following: Peter declared-- regarding the preaching of the prophets beforehand of the sufferings of Christ, and the glories that should be revealed-- declared "which things angels desire to look into" (1 Peter 1:10-12). In short, the angels did not know the meaning of all that was taking place with respect to the plan of redemption for man.

Angels did not know when the judgment would come upon Jerusalem. Jesus said, "But of the day and hour knoweth no one, not even the angels of heaven, neither the son, but the Father only" (Matthew 24:36). Angels are not, therefore, omniscient, or all knowing though they are superhuman in knowledge.

B. Not Omnipotent.

1. A second consideration should be given to the fact that angels are superhuman in strength and power, but they are not omnipotent, or all powerful, as God is. The following instances will serve to illustrate the strength and power of angels. The two that went from Mamre to Sodom smote with blindness the men, both small and great, that had gathered at Lot's house (Genesis 19:11). In the time of David, an angel destroyed by pestilence from Dan to Beersheba, seventy thousand men (2 Samuel 14:15-17). An angel of the Lord smote in the camp of the Assyrians 185,000 of the mighty men of valor, leaders, and captians (2 Kings 19:35-36; 2 Chronicles 32:21). When Daniel was thrown into the den of lions, an angel shut the mouths of the lions so that they did not hurt Daniel (Daniel 6:22). An angel of the Lord descended from heaven and came and rolled away the great stone-- which weighted about 4,000 pounds-- from the door of the sepulchre (Matthew 28:2-4). An angel of the Lord by night opened the prison doors and brought the apostles out, and said, "Go ye, and stand and speak in the temple to the people all the words of this life" (Acts 5:19). An angel of the Lord smote King Herod when he allowed the people to honor him as a god, and Herod was eaten of worms and gave up the ghost (Acts 12:23). When Peter was bound with two chains and made to sleep between two soldiers, and watchmen were placed before the doors of Herod's prison, which doors were secured by iron gates, bolts, bars, and locks; an angel entered the prison and led Peter out as though nothing had been in the way. The iron gate opened to them of its own accord, and they went out (Acts 12:10). Peter, when writing of the spirit of ungodly men and how they were self-willed and ready to rail at dignities, said: "Whereas angels, though greater in might and power bring not a railing judgment against them before the Lord" (2 Peter 2:11). Thus Peter, incidental to his main theme, stated that angels are "greater in might and power," than is man.

David wrote: "Bless Jehovah, ye his angels, that are mighty in strength, that fulfill his word, harkening unto the voice of his word" (Psalms 103:20).

2. That angels, while superhuman in power, were not omnipotent is illustrated by the fact that when, in the days of David, the angel that had just destroyed 70,000 stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil and said to the angel that destroyed the people: "It is enough; stay now thine hand" (2 Samuel 24:15-16). The angel had no power except as the Lord exerted his power through him. Angels are not, therefore, omnipotent, or all powerful, though they are superhuman in power.

V. GUARDIAN ANGELS A. The Question.

1. The study of angels is very fascinating. We read in the Bible of good angels and bad angels, their number, and something of their work. Sometimes people speak of "guardian angels" who supposedly are assigned to accompany and help individuals. Is this a Biblical doctrine? 2. If we each do have a "guardian angel" what does he do? What kind of protection, as the name implies, does he give? Does he, as one religious group claims "assist them in their attainment of salvation"? Does he suggest thoughts, or act as an intermediary?

B. The Discussion.

1. The term "guardian angel" as such is not found in the standard English Bible, but one of the basic texts upon which such a belief rests is Psalms 91:11 "he will give his angels charge of you to guard you in all your ways." 2. There are other passages in both the Old and New Testaments which suggest that persons have what we might prefer to call "attendant or ministering angels" (Matthew 18:10; Hebrews 1:14; Psalms 34:7; Acts 12:15; Acts 27:23).

We find in the book of Daniel the inference that nations too have "guardian angels". Michael seems to have been the patron angel of the Jewish people (Daniel 10:13; Daniel 10:20; Daniel 12:1). It seems that other nations also enjoyed such angelic guardianship (Daniel 10:1-21).

3. We have many instances of angels appearing in the Old Testament as messengers, but there were those that provided Elijah with food, directed the nation of Israel in the wilderness, appeared with the Hebrew children in the fiery furnace, and protected Daniel in the lion's den by shutting the lion's mouth. 4. It is in the apocryphal literature that belief in guardian angels emerges clearly. In the Book of Tobias, the father asks God to bless his son's journey and send his angel as a companion for the trip. He then comforts his weeping wife with the words "a good angel shall accompany him." In this period of literature the guardian angel is also viewed as an intermediary in prayers.

C. The doctrine

1. The doctrine of "guardian angels" is certainly not played up as anything important in either of Testaments. The daily presence and work of angels is not clearly defined in the Bible.

One scholar on angels suggests the reason angels had little significance in the Israelite life of faith was because their coANGELS

INTRODUCTION:

1. The study of "ANGELS" is a fascinating study. For the angels are primarily the ministers of God's providence. The scriptures have much to say about angels. Yet, today there is a very

general disregard for the subject.

2. Actually, members of the church of the Lord, generally speaking, give little or no thought for the subject. Many brethren have never heard a sermon, or studied a lesson regarding the subject of "angels."

3. With many, the subject of angels is a question of myth or reality. Some questions that naturally arise relative to angels include the following:

a. What is the origin of angels? b. What is the state or form of angels? c. What are the attributes of angels? Their mission? Their destiny?

I. THE ORIGIN OF ANGELS

1. Relative to the origin of angels, God asked Job: "Where was thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath determined the measures thereof, if thou knowest? Or who stretched the line upon it? Where upon were the foundations thereof fastened? Or who laid the corner-stone thereof, When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4-7). The "sons of God" shouted for joy when God laid the foundations of the earth, but Adam was not created until the sixth day of creation. Who, then, were those sons of God? Without doubt, they were angels.

2. Angels, however, were not in the beginning and thus from eternity. For instance, Nehemiah 9:6 reads "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things thereon..." (Nehemiah 9:6). In short, Jehovah made or created the "host" of angels. Psalms 148:1-14 indicates that God created all-- that is, the host-- and then called upon the whole creation to praise him. The reading is as follows: "Praise ye Jehovah. Praise ye Jehovah from the heavens: Praise him in the heights. Praise ye him all his angels: Praise ye him, all his host. Praise ye him, sun and moon: Praise him, all ye stars of light. Praise him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of Jehovah; For he commanded, and they were created" (Psalms 148:1-5).

Emphasis should be placed on the fact that there were no angels until Jehovah commanded, and then they were created.

3. The apostle Paul wrote: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named,..." (Ephesians 3:14-15). This scripture affirms that God has a family. It also affirms that part of the family is in heaven, and part is on earth. The family in heaven also consist of angels-- of created beings. 4. Further, the author of Hebrews wrote: "...but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel" (Hebrews 12:22-24).

Thus heaven is composed of innumerable hosts of angels. The very thought of this reading from Hebrews staggers one's imagination.

5. Paul wrote the Colossians of thrones, dominions, principalities, and powers, and by these he must have spoken of the organizations among the good angels. He said, "...who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities, or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Colossians 1:15-17). In this quote, Paul adds that the invisible things of heaven-- which certainly includes angels-- were created through him and unto him. That angels are created beings is an inescapable conclusion. Angels were not-- are not-- therefore, glorified human beings. Jesus said that glorified human beings would be angels, but he did not say they would be angels.

Angels were created as a company, as individuals, and not as a race. Angels had no sex distinctions. Jesus said, "...Ye do err, not knowing the scriptures, nor power of God. For in the resurrection they never marry, nor are given in marriage, but are as angels in heaven." (Matthew 22:29-30).

II. ANGELS ARE FREE MORAL AGENTS

1. Angels, like man, were created in the image of God and were therefore, free moral agents. The will of an angel was, and is autonomous. Had angels been created otherwise, they would have been mere robots and thus unable to serve as the ministers of God's providence. Angels were placed under law; otherwise they would not have had the freedom of will. To illustrate how that angels were under law, David wrote: "Bless Jehovah, ye his angels. That are mighty in strength, that fulfill his word, Harkening unto the voice of his word. Bless Jehovah, all ye his hosts, Ye ministers of his, that do his pleasure" (Psalms 103:20-21).

Jude wrote: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 1:6).

Peter wrote: "...God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment" (2 Peter 2:4).

There can be no question--angels were under law, and disobedient angels were cast out of heaven and down to the abyss.

2. Angels are of a higher order than man, but they are of a lower order than that of God, Christ, and the Holy Spirit. When Jesus came in the flesh, he was thereby made, "a little lower than the angels," and this fact indicates that man was of a lower order than that of angels (Hebrews 2:7). Angels are "... ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Hebrews 1:14).

III. STATE OR FORM OF ANGELS

1. Relative to the state or form of angels, for one thing, angels are invisible to the unaided human vision. They are incorporeal, that is they are not made of material substance. Balaam's ass was permitted to see the angel of Jehovah that stood in the way, and she lay down under Balaam. "Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand" (Numbers 22:23). In the days of Elisha, the king of Syria sent a host with horses and chariots to take him. Elisha's servant said: "Alas, my master! How shall we

do?" Elisha said, "Fear not; for they that are with us are more than they that are with them" (2 Kings 6:15-16).

"And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots round about Elisha." (2 Kings 6:17).

There can be no doubt; those horses and chariots were angelic beings. Neither the angel that stopped Balaam's ass, nor the horses and chariots were seen by the unaided human eye.

2. For another thing, angels were and are capable of assuming any form in which God is pleased to employ them. As has been observed, angels appear as horses and chariots. An angel appeared to Moses as a flame of fire in the midst of a bush which burned and was not consumed. This angel was probably none other than the second person of the Godhead. The passage of scripture reads: "And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2). The Hebrew writer wrote: "And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire:" (Hebrews 1:7). The point is that just as one cannot see the wind he cannot see an angel; but an angel once appeared as a flame of fire and in other forms as well.

3. Angels very frequently appear as men. Angels appeared as men to Abraham, and Jehovah was one of them (Genesis 18:1-2). Angels appeared as men to Lot (Genesis 19:1-2). At that time "Jehovah [the word or second person of the Godhead] rained upon Sodom and upon Gomorrah brimstone and from from Jehovah [the first person of the Godhead] out of heaven" (Genesis 19:24). An angel appeared as a man to Manoah (Judges 13:9). Jacob wrestled until the breaking of the day with an angel who appeared in the form of a man (Genesis 32:22-28). The angel that made known to the women at the sepulchre the resurrection of Jesus was a young man (Mark 16:5). The two angels who proclaimed the return of Jesus as the ascension from the summit of Mount Olivet, appeared as men clothed in white apparel (Acts 1:10-11). [A question might be raised as to the "tongues parting asunder like as of fire" which came upon the apostles on Pentecost. Might those "tongues like as of fire" have been angels? cf. 1 Corinthians 13:1.]

IV. THE ATTRIBUTES OF ANGELS

A. Not Omniscient.

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Conclusion. While accepting the idea of "ministering angels" (Hebrews 1:14, at least for the saints), we reject the idea that they suggest thought to us or act independently of the gospel of Christ to accomplish salvation. Most of the information about angels and just how they are helping us remain a mystery. Perhaps it is better to be careful and ascribe them neither more nor less work and glory than the Bible tells of them.

-- Windell Gann - 1974
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S. Apostasy

APOSTASY A child of God can "Die"- Romans 8:12-13, Revelation 3:1-5, Also can be "Disinherited" Numbers 14:11-12.

See also James 5:19-20, 1 Timothy 4:1-3,

Galatians 5:4, 1 Corinthians 10:12 & 1 Corinthians 9:27, 2 Timothy 2:17-18,

Hebrews 3:12,

1 John 1:7-10,

2 Peter 3:17, Revelation 2:4-5, 2 Peter 2:20-21, Hebrews 10:26-30, Matthew 13:40-42 Galatians 6:7-8,

Ezekiel 18:24, Eternal life already given like, Joshua 6:1-2

S. Attendance

ATTENDANCE Hebrews 10:25-26 (and Isaiah 54:7),

Matthew 6:33,

Titus 3:1,

Psalms 122:1

S. Authority of the Bible

AUTHORITY OF THE BIBLE

2 Timothy 3:16, Deuteronomy 18:20, Revelation 22:18-19, Deuteronomy 4:2, Numbers 24:12-13,

Luke 16:15,

Proverbs 14:12. The final revelation - Galatians 1:8-9,

John 16:13,

2 Peter 1:3.

S. Authority of the Scriptures

The Authority of the Bible I. Introduction A. We are living in a time when a great many people have little or no respect for authority.

1. Our jails are full of those who do not respect the authority of our government.
2. We have many children in our world today who do not respect the authority of their parents 3. And there is a host of people who do not respect the authority of the Bible B. We today need to recognize authority The captain on the bridge of a large naval vessel saw a light ahead on a collision course. He signaled, "Alter your course ten degrees south." The reply came back, "Alter your course ten degrees north." The captain then signaled, "Alter your course ten degrees south. I am a captain." The reply: "Alter your course ten degrees north. I am a seaman third-class." The furious captain signaled, "Alter your course ten degrees south. I am a battleship." The reply: "Alter your course ten degrees north. I am a lighthouse."

C. If we do not recognize where true authority lies - then we will be making many wrong decisions in this life.

II. Discussion A. THE INSPIRED, INERRANT WORD OF GOD EXISTS 1. Acts 10:36 ... The word of God was sent to us through Jesus Christ 2. 2 Timothy 3:16-17 ... inspired, furnishes us completely 3. John 17:17 ... God's word is truth 4. John 8:32 ... this truth can set us free 5. John 17:7-8 ... what Jesus taught were the very words of God the Father 6. The Bible is the very oracles of God (Romans 3:2) 7. The Bible is the sword of the Spirit (Ephesians 6:17) 8. 2 Corinthians 5:18-19 ... the Bible is the word of reconciliation 9. The Bible is the word of righteousness (Hebrews 5:13)

10. "Thy word is very pure: therefore thy servant loveth it" (Psalms 119:140) ... free of corruption, free of error 11. God's word will ultimately judge everyone ... John 12:48 B. THE BIBLE IS COMPLETE, UNIFIED, AND INDESTRUCTIBLE 1. 2 Peter 1:3 ... all-sufficient 2. 2 Timothy 3:16-17 ... completely furnishes us...

3. James 1:25 ... those obedient to the Bible will be blessed 4. 2 Peter 1:20-21 ... Holy men spake by the Holy Spirit a. Sixty-six books ... written over a period of 1600 years, by forty different men (with varying backgrounds), in three languages b. Yet the Bible is perfect in harmony...

5. "For ever, O LORD, thy word is settled in heaven" (Psalms 119:89).

6. 1 Peter 1:23-25 ... shall stand forever C. THE WORD OF GOD Isaiah ...

1. Powerful ... Hebrews 4:12-16. Able to cleanse ... "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalms 119:9).

3. Capable of purifying the soul ... 1 Peter 1:22 4. Able to build one up ... Acts 20:32 5. Perfect ... James 1:25 6. Complete ... 2 Timothy 3:16-17. Enduring ... Matthew 24:35 D. CHRIST HAS ALL AUTHORITY AND HAS GIVEN US INSTRUCTIONS

1. Authority was given to Jesus by the Father ...Matthew 28:18 2. Today Christ speaks through the Bible ... Hebrews 1:1-14. Christ's words are truth ... John 17:17 4. The way of salvation is not found in man's words ... Jeremiah 10:23 5. We must do all by the authority of Christ ... Colossians 3:17 6. Christ's words can be understood ... Ephesians 3:3-4 E. WE MUST FOLLOW AND KEEP THE WORD OF GOD

1. If we love Christ we will obey Him ... John 14:15 2. We must study to be approved of God ... 2 Timothy 2:15 3. We must remember God's word ... 2 Peter 3:2 4. Hold forth the word of life ... Philippians 2:16 5. Hold to sound words ... 2 Timothy 1:13 6. Continue in God's word ... 2 Timothy 3:14 7. Preach the word ... 2 Timothy 4:2 8. Standfast for God's word ... 2 Thessalonians 2:15 9. Be an example in the word ... 1 Timothy 4:12 10. Contend earnestly for the faith ... Jude 1:3 F. WE MUST HANDLE GOD'S WORD ARIGHT

1. Handle God's word in the right way ...2 Corinthians 4:2 2. Study to be able to handle God word in the right way ... 2 Timothy 2:15 3. Do not hear only ... James 1:22 4. Do not be led astray ... 2 Peter 2:1; 2 Peter 3:9 5. Do not be deceived ... Ephesians 5:6-10 G. GOD WARNS US NOT TO HANDLE HIS WORD IN THE WRONG WAY 1. Do not add to or take away from the word of God ... a. Deuteronomy 4:2 b. Proverbs 30:5-6 c. Revelation 22:18-21. Do not pervert the Gospel ... Galatians 1:6-24. We are not to be unskilled in God's word ... Hebrews 5:12 4. We must be knowledgeable ... Romans 10:2-21. We must not be disobedient ... Hebrews 2:1-18. The Bible will judge us ... John 12:48 III. Conclusion A. We must respect authority, and most importantly we must respect God's authority.

B. We truly respect the word of God, we will:

1. Study it - Acts 17:11 2. Love it - 3. Obey it - Hebrews 5:8-9; 2 Thessalonians 1:9 C. If we do not respect God's authority we will not go to heaven - John 12:48

S. BLIND BARTIMAEUS

BLIND BARTIMAEUS The Day Jesus Stood Still Mark 10:46-52 Mark 10:46 Suggested Invitation Song: "Jesus is Calling"

Introduction:

1. Jesus did many miracles (John 20:29-30) why are these particular ones recorded?
a. Probably because they have some especially good things to teach us. b. Bartimaeus's name is preserved by Mark and it may be that he was known to many in the early church.

2. Several ways to arrange an outline:

1) Jesus COMES to us 2) Jesus CALLS us 3) Jesus COMMANDS us V. 46 Mark 10:46
A. Bartimaeus - blind and poor. 1. Poor probably because he was blind. He begged. 2. He was son-of-Timaeus. Timaeus probably means "blind." 3. Hence, he was the blind son of a blind father. B. But none are so blind as those who are willfully blind - Matthew 13:13-16.

V. 47 Mark 10:47 A. Jesus passes by. (cf. Luke 18:37) 1. Probably had friends who had told him of Jesus. 2. Before hearing of Jesus, he probably resigned to live his life blind. 3. When he learned about the great Doctor, he must have forever had dreams and deep longing, though never anticipating in reality of meeting the man of God. B. Jesus passes our way too. 1. He came to seek the lost. Luke 19:10 2. We must cry out to Him, just as Bartimaeus did. 3. He is near to us. His presence is close, Revelation 3:20; Acts 17:27. 4. We get recognition from Jesus when we recognize Him as God's Son.

V. 48 Mark 10:48 A. Christ was there in Jericho. 1. He still comes within reach of men today, but men must inquire of Him. B. The crowd rebuked Bartimaeus for crying out. 1. Maybe because Jesus was teaching and Bartimaeus was interrupting. C. A LESSON: The one who desires to serve God must overcome earthly shame and fear. 1. Not many of us call out to Jesus today, even in the privacy of our closets. D. How many today also stand in need of his mercy, but fail to cry out to him? 1. Let us pray daily to him!

V. 49 Mark 10:49

A. This happened while Jesus was "going up to Jerusalem." Mark 10:33-34 1. He was on an important mission. He had an appointment in Jerusalem. He hastened to taste the cup of bitterness, and to bear his people's sins in his body on the cross. 2. [See The Speaker' Bible, Mark II, p. 51; and Pulpit Commentary on this passage.] 3. "And Jesus stood still." Jesus had time to stop for one who needed him. 4. We are not too insignificant for Jesus to stop and hear our cry. 5. As we go on our way - we should take time to help others and listen to them as Jesus did. B. "And Jesus stood still". 1. The waves stood still; The Jordan waters; the sun and moon stood still, and now Jesus stands still. 2. Jesus has time for his own. A very encouraging verse. C. "He calleth thee." He calls us too. 1. Suppose he had not come for the Gentiles also! 2. 2 Thessalonians 2:14.

3.The song: "Jesus is Calling" D.The way was cleared, Bartimaeus rose and went to Jesus' voice calling. A hall-way of people. 1.Think of the change that will occur to this man's life by coming to Jesus. 2.Poem: "When I Met The Master Face to Face." a.This poem perhaps refers to Matthew's meeting with Jesus. E.Why didn't Jesus just walk the rest of the way over to where Bartimaeus sat? 1.It illustrates the principle that there are two parts to salvation, God's part and man's part.

V. 50 Mark 10:50

A."Rose up" - Literally in the Greek, "sprang to his feet." B.Casting away his garment. 1.We must cast off our love for sin. "Let us lay aside every weight and the sin which doeth . . ." Hebrews 12:1. 2.He came to Jesus. A picture of repentance. 3.The outer garment was cast aside. To keep from snaring something and slowing him down. Or tripping on it and falling. He did not want to be hindered. We are to cast off our love for this world. 1 John 2:15-17. C.Jesus came part of the way to us, and now we must go part of the way to him. 1.He died and brought God's grace. 2.We must appropriate that grace to our lives and make it mean something to us. 3.Let it bring salvation to us by obeying the savior. 4.There are two parts to salvation; God's part and man's part.

V. 51 Mark 10:51 A.A strange question from Jesus. 1.The Lord knew best what he could do, but wanted the blind man to make the confession of his need. 2.Matthew 6:8 - He knows what we have need of before we pray, but wants us to confess our dependence upon Him. B.What could anyone do? 1.If anyone else has asked what he could do, the blind beggar would have asked for alms. 2.His temporal needs were for food, clothing, shelter, and to be helped across the street, etc. 3.Acts 3:3. The beggar asked alms of Peter and John. C.In this we see something about how the Lord blesses. 1.The Lord will help us where we or no one else can help us. He gave Bartimaeus sight. 2.Bartimaeus knew what best to ask the Lord. a.Wish that we had that wisdom. b.We can pray for it. James 1:5 3.With sight, Bartimaeus could get the other things he needed for himself. a.He could now work for his food, clothing, and see his way across the street. b.I believe that Bartimaeus was the kind of man to help others because he knew what it was to be poor and blind and lonely in the world, lost from smiles and joy. c.The spiritual blind are in this category.

We should remember them once we have been made whole.

4.The Lord blesses us with what we need first. a.So often we pray for the secondary things instead of the primary. b.We pray for a larger contribution, when we should pray for the Lord to make us more cheerful givers and to have the right attitude about giving. c.We pray for the church to grow when we should pray for wisdom so we can see the opportunities for growth already there. d.We need to pray for faith and strength so we will do the work which will strengthen the church and make possible for it to grow as it should.

V. 52 Mark 10:52 A.We see how the Lord blesses. He was made whole. 1.He became a new man. He was like a new creature - a new future awaited him. 2.The same is true with becoming a Christian - 2 Corinthians 5:17. B.He followed Jesus in the way. 1.He went down the road behind Jesus.

We should follow Jesus bearing our cross also.

2.He caused the people to praise God [see Luke 18:43] 3.He was blind to Christ in the beginning, but after meeting Jesus, he could see the right way - and he followed Jesus in the way. 4.John

10:27, "My sheep hear my voice, and I know them, and they follow me."

LESSONS TO LEARN From this passage we learn of the behavior of those who are in earnest about being saved.

1. They seize the opportunity that presents itself. Vs. 46, 47.
 - a. Jesus was not going to pass that way again. On his way to Jerusalem for the last time.
 - b. Imagine the tragedy if Bartimaeus had said, "I'll wait til he passes this way next time!"
2. They are not easily discouraged. Vs. 48.
 - a. Discouragement, sarcasm; ridicule, from family and friends.
3. They seek for what Christ alone can do for them - v. 51.
4. They can expect a great change in their life. 2 Corinthians 5:17.
5. They hasten to do what Jesus commands - (He "sprang to his feet") v. 50.
 - a. And he followed Jesus in the way. v. 52b. - Windell Gann -----

BARTIMAEUS

Mark 10:46-52

Introduction:

1. Jesus is on his way to Jerusalem for the last time.
2. He often taught as he walk along. A crowd of disciples and town-people around him.

V.46 1.Bar-Timaeus-- blind son of a blind father

2. Poor beggar. All his life known only darkness and poverty. Before Jesus came his he must have resigned himself to a life of darkness..
3. Matthew 13:13-16 None are so blind as those willfully so.

V.47 1.He must have had a friend who told him about Jesus.

2. Jesus passes our way too. He comes to those who need him.

He came to seek the lost. Luke 1:1; Revelation 3:20

V.48

1. Crowd rebuked Bartimaeus. His cry was probably interrupting Jesus' teaching. They probaby said, "hush, we want to hear the teacher!" One who desires to serve God must overcome earthly shame and fear.
2. He cried to Jesus. Many don't cry out in prayer today. Don't realize need for mercy.
3. He was not one to let the opportunity pass.

V.49

1. This happens as Jesus is going up to Jerusalem on his last trip. Jesus was here on an important mission. He had the sins and cares of the world on his shoulders.
2. But Jesus "stood still," He took time to stop. This encourages me that Jesus has time for me.
3. Lesson: as we go on our way we need to take time and stop and help others along the way..
4. Jesus commanded him to be called. Jesus uses "others" to call men to Him.
5. We can see in our mind a "hall-way" of people.
6. "He calleth thee"

Reminds us of the song: "Jesus is Calling"

7. Why didn't Jesus come the rest way to him? It illustrates a divine principle. Two parts to salvation; God's & man's.

V.50 1."Rose up" Lit. he sprang to feet. He hastened to do as Jesus commanded.

2. "Cast away his outter garment" Why? Wanted nothing to hinder him from running to Jesus. (A picture of Repentance) Hebrews 1:1; 1 John 2:15-17.
- a. We too must lay aside what would hinder us from running to the Lord.

V.51

1. A strange question. Lord knows best our needs. Matthew 6:8 2. We see the wisdom of Bartimaeus. What could anyone else do? Acts 3:3 beggar asked Peter and John for alms.
3. Bartimaeus now can see how to work and do things for himself.

V.52 1.We see how the Lord blesses.

2. He was made whole. 2 Corinthians 5:17 A new creature. A picture of conversion. A new man.
3. He followed Jesus in the way. Disciples now must continue following Jesus.

Luke 18:43 caused people to praise God John 10:27 sheep hear...follow me.

Conclusion: Lesson Learned: about those who want to be saved.

- 1.They sieze the oppportunity. v.46,47 (Jesus would not pass this way again!) 2.They are not easily discouraged v.48
3. They can expect a great change in their lives. 2 Corinthians5:17 4. They hasten to do what Jesus commands. V.50,52

Illustration:

1. Holman Hunt's picture of Jesus as the "Light of the World" (Standing at door knocking)
2. King George & Mary on vacation near beach - Nathaniel Ellis farmer. "I almost didn't let him in!"

S. Baptism

BAPTISM Purpose: Acts 2:38, Mark 16:15-16, Acts 22:16, 1 Peter 3:20-21, Acts 10:48, John 3:5, Luke 7:30.

Read 2 Corinthians 5:17 with Galatians 3:27.

Action: Romans 6:3-5, Acts 8:36-38, Mark 1:9-10, John 3:23.

Proper Candidates:

Those taught- Matthew 28:19, (See also Isaiah 28:9), Believers- Mark 16:15-16, Acts 8:36-37, Must repent- Acts 2:38, Must confess faith- Acts 8:36-38, Matthew 10:32-33.

Infants Not Need: Matthew 18:3, Mark 10:13-15, Ezekiel 18:20, Romans 14:12.

Holy Spirit Baptism: See "Holy Spirit" (Separate listing).

S. Being Saved

BEING SAVED Hear: Romans 10:17, Matthew 7:24-27 Believe: Hebrews 11:6, Mark 15:1-16 (Not faith only- James 2:24, John 12:42) Repent: Acts 2:38, Acts 17:30, Luke 13:3 Confess: Matthew 10:32-33, Acts 8:36-37 Be Baptized: See "Baptism"

Remain Faithful: Revelation 2:10 (See also "Obedience" & "Conversion").

S. Capital Punishment

Capital Punishment On June 29, 1972, the Supreme Court of the United States in a 5-4 vote ruled that the death penalty constituted a "cruel and unusual punishment." From 1967 till 1972 no criminals were executed. During this time there was a build up of 707 inmates on death row across the nation. By 1982 there were over 1100 on death row waiting to be executed. The issue of capital punishment has been brought to our attention against recently. It is important that we study this subject because many Christians are unsure of their own feelings. Young people are often idealistic and quick to take up the cry against capital punishment. I remember as a teenager I would quote the Bible, "Thou shalt not kill," and I assumed that it applied absolute in every instance, even to the execution of criminals. What does God teach us about capital punishment?

I. CAPITAL PUNISHMENT -- A DIVINE COMMAND

In Genesis 9, God made a covenant with Noah following the flood. It was to be an everlasting covenant and was not a part of the Mosaic Law that ended at the cross of Christ. God promised that as long as the earth remained there would never be another world flood (Genesis 9:15). In this covenant God sanctioned animal flesh as a food for man (Genesis 9:2-3), but forbade the eating of blood. The covenant was to be "for perpetual generations" (Genesis 9:12) and as a token of the covenant God placed the rainbow in the clouds (Genesis 9:13-16). Among other things mentioned in this perpetual covenant, God said, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:5-6). The demand for the life of a murderer was given by God at this time and it is a command for "perpetual generations."

II. GOD'S LAW UNDER THE JEWISH COVENANT

In the law given to Israel through Moses, God against clearly demanded the death penalty for a number of crimes. When God gave the sixth commandment "Thou shalt not kill," he was not referring to the execution of criminals. We read in Leviticus 24:17; Leviticus 24:21.

"And he that killeth any man shall surely be put to death. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death."

There is no contradiction between these commands. The statement, "Thou shall not kill," is correctly translated in a number of translations, "Thou shalt not commit murder." God's law to Israel clearly required a murderer to be executed.

"And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death." (Numbers 35:17-18).

We noticed in Leviticus the statement was made that if a man killed a beast the man was not to be put to death. He could make restitution for the beast, but if he killed a man he was a murderer and he surely was to be put to death because man is made in the image of God.

"Moreover ye shall take no satisfaction for the life for a murderer, which is guilty of death: but he shall surely be put to death." (Numbers 35:31)

A murderer could not simply be fined-- he could pay for the killing of a beast-- but the murderer could not be fined. The law was clear, he was to be put to death, there was to be no other satisfaction. Murder was not the only capital offense under the Mosaic law; we read of other crimes where God required the death penalty. 1) Rape, Deuteronomy 22:25; 2) Kidnapping, Exodus 21:16; 3) Offering human sacrifice, Leviticus 20:2-5; 4) Bestiality, Exodus 22:19; 5) Homosexuality, Leviticus 18:22; Leviticus 20:13; 6) Treason, 1 Kings 2:25; and other crimes.

III. GOD'S LAW UNDER THE CHRISTIAN COVENANT

But we are today living under New Testament law in a time when God says if we are smitten on one cheek we are to turn the other. What instances are given us in the New Testament that demonstrates God still expects capital punishment to be enforced? In John 19, Jesus is brought before Pilate for trial. He is very quiet and doesn't make any defense before Pilate. Pilate turned to Jesus and asked, "Don't you know I have the power to put you to death or to release you?" "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above." (John 19:11). Jesus recognized Pilate's civil authority to execute criminals and said that such right had been given to him from above. Jesus did not challenge the law nor the government's right to practice capital punishment, rather he was not guilty of any of the charges brought against Him. Let us notice something that happened on the night of Jesus' betrayal and arrest. In Luke 22, Jesus reminds the apostles how he had sent them out with the seventy on the limited commission to go preaching to Israel only. But shortly they are to be sent out again with another commission. In verse 35:

"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his script: and he that hath no sword let him sell his garment, and buy one. ... And they said, Lord, behold here are two swords. And he said unto them, It is enough." (Luke 22:35-36, Luke 22:38)

We notice that even among the apostles there were two swords. Let me ask, what purpose would they have for two swords? Let us remember that they were traveling from place to place; and Jesus told a true-to-life story in Luke 10 when he told of a man traveling from Jerusalem to Jericho who fell among thieves and was beaten, robbed and left for dead. The only purpose that we can think of for such a sword as this was for protection when there should be a threat to their live. In Acts 10 we read of Cornelius sending two servants and a devout soldier to fetch Peter from Joppa, why send the soldier? We find that among the twelve apparently Peter was carrying one of the two swords they had. In Matthew 26, Jesus is in the Garden of Gethsemane and sees the mob sent to arrest him approaching. Jesus wakes the sleeping apostles, and Peter seeing the mob armed with swords and staves hastily says to Jesus, "Shall we use the sword?" And before the Lord responds to Peter, Peter begins hacking away and cuts off one of the men's ear before Jesus can tell him to

put his sword up. Jesus restored the man's ear then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matthew 26:52; Mark 14:47; Luke 22:49). Jesus is probably alluding to Genesis 9:6 and the principle of capital punishment for murderer. In Acts 25:11, the Apostle Paul was in prison and his case was brought before Festus the governor. Paul says, "For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no many may deliver me unto them. I appeal unto Caesar." What we notice is that Paul does not challenge the law of capital punishment. He found no fault with the law which prescribed that a man who committed certain terrible crimes was worthy of death. Paul said, "If I have done that, I refuse not to die." That is, Let the law be carried out and let me be put to death. Paul's argument in defense was that he had not committed the crimes of which he was accused. He does not argue with the law of capital punishment but upholds the right of civil authority to execute wicked criminals. Let us next read Romans 13:1-5. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Vs. 1). This is exactly what Jesus said when he told Pilate "You have no power except God had given it to you." Jesus recognized Pilate's civil authority to execute criminals and to release them as being from God.

"2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." (Romans 13:2-5)

Paul says that the civil authority is the arm of God and he beareth not the sword in vain. The sword was used for the purpose of beheading and has reference to capital punishment (Matthew 14:10; Acts 12:2) He continues to say that those who are law-abiding need have no fear of punishment, but that the government exists for the purpose of restraining criminal activity; it exists for the purpose of giving protection and safety to those that are law-abiding. When the government becomes soft and permissive toward the criminal element, the civil government is not performing its function that God has given it to do. As Christians, we ought to encourage our government to perform its God-given task and duty. (Habakkuk 1:4)

"Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (Habakkuk 1:4) IV. ARGUMENTS PRO AND CON – RE: CAPITAL PUNISHMENT

Let's notice some arguments that are made by those who oppose capital punishment. A statement made by John Lewis Evans a convicted murderer sentenced to death in Alabama appeared in a Birmingham newspaper sometime back as he was fighting to stay alive. (The Birmingham News, Thursday, April 5, 1979, p. 63.) With reference to the death penalty, he says:

Society says that I have a debt to pay. We are paying and have paid the debt. Will our death bring back a life-- will it stop crime-- will it 'rehabilitate'-- NO WAY. Stripped of all legal jargon, it boils down to the fact that there remains one motive only 'Revenge'--. You say you are a Christian Society. Strange, you do not follow the principle of your founder who spoke of love, understanding,

mercy, forgiveness. (The Birmingham News, 4/5/1979, p.63.)

Let's notice some of the misconceptions of John Lewis Evans and others who argue against the death penalty. In the first place he thinks of execution as simply having one motive, revenge. Revenge may be a proper motive, we read in verse 4 "...for he is a minister of God, a revenger to execute wrath upon him that doeth evil." In one sense we might look upon capital punishment as a revenge of society upon a murderer. In the previous chapter of Romans, Paul said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Romans 12:19). The individual is not to take justice into his own hands. God said, "Vengeance is mine." Now, what is the arm of the Lord to execute vengeance upon the criminal? It is the civil authority (Romans 13:4) "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." I do not believe that vengeance is the only reason for capital punishment, in fact, it is not the paramount reason. Yes, it is discipline. It is the ultimate discipline for the ultimate crime. When we discipline our children do we think of it as revenge? No, it is discipline, for the purpose of teaching, or instructing, him and others. Those who oppose capital punishment, and John Lewis Evans, say "You call yourself a Christian Society." He could not see how Christians, who are suppose to be loving, forgiving, and merciful, could favor capital punishment and be consistent with their profession. Yet, absolutely it is consistent. We are not being "Christian" and are not following Christ and following God unless we call for God's will on this issue to be practiced. Some opposing the death penalty have difficulty understanding God. They think God is "all loving" and God is "all forgiving." They overlook another aspect of God's character-- God is Holy, God is Just; and He demands justice and fairness. God demands the civil authorities to give protection to the law abiding. This is what Paul says in Romans 13:2-4. There are two reasons given in Romans 13 that prompts us to be law-abiding. The first is fear of punishment. "...but if thou do that which is evil, be afraid" (Romans 13:4). Fear of punishment is a deterrent to doing evil. The second reason is given in verse 5. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." Romans 13:5. The second reason why we need to obey the law is for conscience sake. If we train our conscience to abide by the laws of the land and to be fair, just and honest with every man, everything will work all right! But what about those who have not trained their conscience-- whose conscience is not pricked when breaking the law? What is left to keep them law-aiding? Fear of punishment! What will then happen to society if fear of punishment is removed? There will be no restraints remaining upon a society to have order, or any justice to it.

V. CAPITAL PUNISHMENT-- A DETERRENT TO CRIME

Again let us look to God's Word. What does He say about capital punishment being a proper deterrent to doing evil?

"10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you." (Deuteronomy 13:10-11)

The death of the man who was stoned was a lesson to Israel that they should hear and fear, and refrain from similar evil practices. Capital punishment was to be a deterrent to evil doing!

"And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." (Deuteronomy 21:21)

Capital punishment was ordained to be a deterrent to crime. "All Israel shall hear and fear..." Habakkuk 1:4 points out that sometimes however judgment becomes slack and justice is perverted. When the law is not carried out, then respect for the law is lost. In Ezra 7, we have a very important statement. And if there is any short-coming in our law of capital punishment it is revealed in this passage. Psychologists tell us that when a parent disciplines or rewards some action of a child that the sooner the discipline or reward is given the stronger that action is reinforced. If we wait a long time before acting our reinforcement loses association with the deed that was done, and thus loses much effect. The background of the Ezra passage is this: following the Babylonian captivity the new government of Persia is sending Ezra back to Israel to restore law and order and to appoint judges and courts in the land of Israel.

"And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." (Ezra 7:26) Notice-- whether a man was to be fined, or exiled, whether he was to be freed or to be executed, this was to proceed speedily. In Ecclesiastes, from the inspired pen of the wise man Solomon, we also have these words: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecclesiastes 8:11) Here, my friends, is the problem of our nation today-- we have too long a period between the apprehension of a criminal and his trial; too long a time from his trial and the carrying out of the sentence. Read these last two passages again! Habakkuk 1:4, because of injustice the Chaldean (v.6) would take Israel into Captivity.

CONCLUSION:

This is the wisdom of God; and it ought to be the wisdom that guides and govern our lawmakers. Civil government in the Western world is not fulfilling its divinely appointed responsibility to restrain and punish criminal activity. As a result, criminal activity in the United States and the Western world is mushrooming. Soft and permissive attitudes toward criminals result in innocent victims having to suffer greater violence at the hands of criminals. It is the will of God that the duly authorized agents of the state serve as His minister to punish criminals. God intends for the death penalty to be imposed for certain wicked offenses. We can see this is true from our study of the scriptures. Christians should not oppose but rather should encourage the government to meet its obligation in this regard. The End

– Windell Gann [For a PowerPoint version of this sermon see: <http://www.rogersvillecoc.org/powerpoint>]

S. Christian's Duty to his Country

The Christian's Duty to His Nation 1 Timothy 2:1-2 Pray for the king, and all in authority.

Romans 13:1 ff. vs. 1-7 Be in subjection to government.

Acts 4:19 More important to listen to God Acts 5:29 We ought to obey God rather than men.

Mark 12:17 To render to Caesar (pay our taxes) Matthew 22:21 -- Render to Caesar His Due

Luke 20:25 Romans 13:1 Remember that governments are appointed by God John 19:11 God grants governments their power Romans 13:2 Not to be a rebel to overthrow Romans 13:3 Governments must support good Romans 13:4 Governments are God's servants They are God's ministers of vengeance Romans 14:5 We are to be in subjection for two reasons.

Romans 13:6 We are to pay our taxes Romans 13:7 Render them their due, respect and honor The Nation's Responsibility Romans 13:3 Support good, punish the evil Romans 13:4 Execute justice upon the evil What God Says About Nations Proverbs 14:34 Nations obliged to do right.

2 Chronicles 7:14 Nations to turn from wicked ways

S. Chronology of the New Testament Period

Chronology of the New Testament Period-- Windell Gann 37 - 4 BC Herod the Great is king over all Palestine 6 BC *Jesus is born in Bethlehem

4 BC Jesus' family flees to Egypt to escape from Herod's plan to kill Jesus. (Matthew 2:13-18) Herod dies; Judas (of Sepphoris) and others rebel, requiring the Syrian governor Varus to intervene throughout Palestine. Sepphoris, a city four miles from Nazareth, is captured and held by Roman soldiers; Judea, Samaria, and Idumea are given to Herod's son, Archelaus; Galilee and Perea are given to his son Antipas; Jesus' family, after returning from Egypt, resides in Nazareth (Matthew 2:19-24)

AD 6 Archelaus is exiled for incompetence and cruelty; Judea becomes a Roman province; Judas the Galilean (of Gamla) leads a revolt against the tax census; the governor of Syria, Quirinius (AD 6-7) appoints Annas high priest (6-15) 7/8 *Jesus (age 12) interacts with the teachers in the temple (Luke 2:41-50) 9-12 Marus Ambibulus - is appointed Roman governor over Judea

8 - 25/26 *Jesus works as a "tekton" (builder, construction worker) (Matthew 13:55; Mark 6:3). (During AD 6-20, Sepphoris, 4 miles from Nazareth, is booming as the capital of Herod Antipas. In AD 20 Herod Antipas builds a new capital, Tiberius, on shore of the Sea of Galilee) 14-17 Valerius Gratus - Roman governor over Judea 14 Augustus dies, August 19; Tiberius becomes the Roman Emperor 18-36 Caiphas, Jewish high priest of the Sadducee party 26-36 Pontius Pilate - Roman governor over Judea 25-26 *John the Baptist is ministering around the Jordan River (John 1:19)

26-27 * Jesus begins his ministry in Judea, and soon focuses his efforts in Galilee. In Jerusalem, Pharisees (like Gamaliel) train disciples (like Paul) in their tradition. They send a delegation to Galilee, but the delegation rejects Jesus' teaching. In Alexandria, Philo (20 BC - AD 50) attempts to unify Greek philosophy with Hebrew Scripture.

30 * Jesus is crucified, and resurrected. James the brother of Jesus becomes a believer after witnessing the resurrection of Jesus (1 Corinthians 15:7; Acts 12:17) Jesus' apostles began at Jerusalem on Pentecost proclaiming the gospel of the new covenant (Acts 2:1-47)

32/34 * Paul sees the resurrected Lord on the way to Damascus and is commissioned as an apostle to the Gentiles (Acts 9:1-43; Galatians 1:15-16).

33/35 Paul ministers in Damascus and Arabia (Acts 9:19-22; Acts 26:20; Galatians 1:16-18) 36 Pilate loses his position for incompetence.

36/37 Paul meets with Peter in Jerusalem (Acts 9:26-30; Galatians 1:18) 37-41 Caligula - Roman Emperor 37-45 Paul ministers in Syria, Tarsus, and Cilicia (Acts 9:30; Galatians 1:21) 38/39 *Peter preaches to the Gentile Cornelius (Acts 10:1-48) 39 Herod Antipas is exiled. Herod Agrippa I takes over his territory 40-45 James writes his letter (James) to believers outside Palestine (cf. James 1:1) 41-54 Claudius - Roman Emperor

44 Peter leaves Jerusalem; Herod Agrippa I, is killed by an "angel of the Lord" (Acts 12:23)

44-46 Theudas persuades many Jews to sell their possessions and follow him into the wilderness where he claimed he would miraculously divide the Jordan River; Roman procurator Fadus dispatches his cavalry and beheads the would-be messiah.

44-45 Paul's second visit to Jerusalem; time of famine (Acts 11:27-30; Galatians 2:1-10)

46-48 Cuspius Fadus - Roman governor over Judea Tiberius Alexander - Roman governor over Judea

46-47 Paul's First Missionary Journey (with Barnabas) from Antioch to Cyprus, Antioch in Pisida, Iconium, and Lystra (Acts 13:4-52, Acts 14:1-26)

46-48 Roman procurator Tiberius Alexander crucifies two sons (Jacob & Simon) of Judas the Galilean.

48 * Paul writes Galatians, perhaps from Antioch (cf. Acts 14:26-28)

48 /49-51 * Paul's Second Missionary Journey (with Silas) from Antioch to Syria, Cilicia, southern Galatia, Macedonia, notably Philippi, Thessalonica, and Berea; and then on to Achaia, notably Athens and Corinth (Acts 18:2-3)

49 Claudius expels Jews from Rome because of conflicts about Jesus (Acts 18:2); Paul befriends two refugees, Aquila and Priscilla, in Corinth (Acts 18:2-3).

49-51 * Paul writes 1-2 Thessalonians from Corinth (Acts 18:1, Acts 18:11; also cf. Acts 18:5 with 1 Thessalonians 1:8) 51 Paul appears before Gallio, proconsul of Achaia (Acts 18:12-17)

52-56 * Paul's third Missionary Journey from Antioch to Galatia, Phrygia, Ephesus, Macedonia, Greece (Acts 18:23-28, Acts 19:1-41, Acts 20:1-38, Acts 21:1-17) 52 Herod Agrippa II takes over territory of Philip II 53-55 * Paul ministers in Ephesus (Acts 19:1-20)

53-55 * Matthew writes his gospel. Mark writes his gospel, containing Peter's messages about Jesus.

Paul writes 1 Corinthians from Ephesus (Acts 19:10)

54 Claudius dies (edict exiling Jews repealed); Aquila and Priscilla return to Rome and host a church in their home (cf. Romans 16:3-5)

54 - 68 Nero, at age 19, begins his reign as the Roman Emperor. For 5 years under the guidance of Seneca (54-59) his rule was glorious, but the last 9 were hideous.

55-56 * Paul writes 2 Corinthians from Macedonia (Acts 20:1, Acts 20:3; 2 Corinthians 1:16; 2 Corinthians 2:13, 2 Corinthians 7:5, 2 Corinthians 8:1, 2 Corinthians 9:2, 2 Corinthians 9:4; cf. 1 Corinthians 16:5) 55 - 60 * Letter to the Hebrews is written.

56 * Paul winters in Corinth and writes Romans (Acts 20:3; cf. Romans 16:1-2; also Romans 16:23 with 1 Corinthians 1:14) travels to Jerusalem (Acts 21:1-16), visits with James the brother of Jesus (Acts 21:17-26), and is arrested (Acts 21:27-36; Acts 22:22-29).

56 - 58 Paul is imprisoned at Caesarea for two years. This gives Luke time to interview eye witnesses and write Luke, his account of the Gospel.

58/59 Paul begins voyage to Rome (Acts 27:1-2); he is shipwrecked for three months on the island of Malta (Acts 27:39-44, Acts 28:1-10).

59-61 * Paul arrives in Rome and remains under house arrest for two years. (Acts 28:16-31). He writes Ephesians, Philippians (Php 1:7, Php 1:13, Php 1:17, Php 4:22); Colossians (Colossians 4:3, Colossians 4:10, Colossians 4:18, cf. Acts 27:2 with Colossians 4:10; Philemon (cf. Philemon 1:23 with Colossians 1:7; Colossians 1:2 with Colossians 4:17; Colossians 1:24 with Colossians 4:10; also cf. Colossians 4:9.)

Luke, Paul's physician and companion (cf. Colossians 4:14) writes Acts, bringing the reader up-to-date.

61 - 65 The apostle John migrates to Ephesus area (possibly with Jesus' mother Mary) and writes his gospel (John) and epistles (1-3 John) and the Revelation.

62 James, the brother of the Lord, is executed by the Sadducean high priest Ananus.

62-63 Paul is released, extends his mission (perhaps reaching Spain), writes 1 Timothy from Macedonia (cf. 1 Timothy 1:3) and Titus from Nicopolis (Titus 3:12); and is re-arrested and in prison at Rome (2 Timothy 1:16-17) 63 - 64 The work on the temple complex at Jerusalem is completed.

63/64 * Peter writes 1 Peter 64 July 18th, fire in Rome rages for ten days; Nero blames and puts to death many Christians.

64-65 Paul writes 2 Timothy (cf. 2 Timothy 4:6-8). Peter writes his second letter (2 Peter). Jude writes his letter. Paul and Peter are martyred in Rome.

66 The first Jewish Roman War begins with a riot between Greeks and Jews at Caesarea. The Jews in Jerusalem wipe out the Roman garrison there and Gessius Florus surrounds Jerusalem with a Roman army for two weeks and then withdraws (cf. Luke 21:20-21). The Christians in Jerusalem flee to Pella (Matthew 24:15-16; Mark 13:14; Luke 21:20-22).

66 Roman procurator Gessius Florus (AD 64-66) is murdered; Menahem, son or grandson of Judas the Galilean, murders the high priest Ananias and seizes control of the temple; Nero dispatches Vespasian with three legions.

67 Romans destroy the Qumran community, who beforehand hid the so-called Dead Sea Scrolls in nearby caves.

68 Nero (at age 32) commits suicide; with his death the family of Julius Caesar perished and the empire becomes the prize of successful soldiers. This is a year of three soldiers contending to become Emperor.

69 Rebellion quelled in Galilee and Samaria by Vespasian, he returns to Rome to become emperor.

70 Aug. 30. Titus, Vespasian's son, after a five month siege takes Jerusalem. His soldiers desecrate and destroy the temple searching for melted gold between the seams of the stones. The temple's menorah, Torah, and veil are removed and later put on display in a victory parade in Rome; the influence of the Sadducees ends; the Pharisee Johanan ben Zakkai convinces the Romans to allow him and others to settle in Jamnia, where they found a school.

73 Before the Roman general Silva breaches the fortress atop Masada following a two year siege, 936 Jewish rebels (counting their wives and children) commit suicide.

75 Titus has an affair with the Jewish princess Berenice, sister of Agrippa II (Acts 25:13, Acts 25:23) whom he later abandons because of the scandal.

77 Pliny the Elder write Natural History.

77-78 Josephus publishes his volume called The Jewish War in Rome.

79 Pompeii and Herculaneum are destroyed by the eruption of Vesuvias; Pliny the Elder dies attempting to investigate. Titus succeeds his father as Emperor.

81 The Arch of Titus is erected in Rome celebrating his destruction of the Jewish Temple.

81-96 Domitian, Titus' brother, persecutes Christians among the Roman nobility, including his own relatives Clemens and Domitilla.

93-94 Josephus publishes his volume Jewish Antiquities in Rome.

"*" denotes approximate date; "/" signifies "either/or"

S. Church

CHURCH Matthew 16:18, Ephesians 5:23-27, Acts 20:28. The Church is the "Body of Christ," Ephesians 1:22-23, Colossians 1:18; Colossians 1:24, There is one body- Ephesians 4:4-6, 1 Corinthians 12:12-13, Colossians 3:15, "Churches of Christ"- Romans 16:16, Saved "Added by the Lord"- not "Voted In," Acts 2:47, 2 John 1:9-10, Religious division is sinful- see "Division,"

Name- see "Name."

S. Comings of Christ

Some Various Comings of Christ *1 Emmanuel, Matthew 1:23; John 1:14; John 6:38; Galatians 4:4 This was the coming of the Lord in the flesh, his birth at Bethlehem.

2 Pentecost,; Matthew 16:28 (Mark 9:1) Mark 14:62, Matthew 26:64 In some significant way it could be said that Christ also came on Pentecost representatively when he sent his promise of the Holy Spirit.

3 To Paul at His Conversion __ Acts 26:16, Acts 22:7-9 ; 1 Corinthians 15:8 The Lord came to Paul so he could see him alive after his crucifixion and thus qualify him to be an apostle.

4 In Visions -- To Paul at Jerusalem, Acts 22:17-18 (after conversion); At Corinth, Acts 18:9; again at Jerusalem, Acts 23:11 5 AD 70, His coming in judgment upon the Jews for their rejection.

Matthew 24:27, Matthew 24:30, Matthew 24:44, Matthew 24:39; Mark 13:26-30; Luke 21:20-27; Hebrews 10:37; James 5:8 This brought an end to their nation, the temple, the physical priesthood coming from Levi, the end of animal sacrifices, etc.

*6 The Resurrection Day (His Second Coming, -- Cf. Last Day) 1 Thessalonians 4:13 ff to 1 Thessalonians 5:11; 1 Corinthians 15:23-24 ff; John 14:1-3;

John 5:28; John 11:24

John 6:39

John 6:40

John 6:44

S. Conversion - Examples of

CONVERSION,

EXAMPLES OF

1. Pentecost- Acts 2:22 & Acts 2:36-47. Samaria- Acts 8:4-40 Ethiopian eunuch- Acts 8:26-40 Paul (Saul)- Acts 9:1-20 & Acts 22:6-30. Cornelius- Acts 10:1-48 & Acts 11:1-30. Lydia- Acts 16:13-40 Philippian jailer- Acts 16:23-40 Corinthians- Acts 18:8

S. DEMONS & DEMONOLOGY

DEMONS & DEMONOLOGY

Introduction

What is the truth regarding “demons”? What were the demons of biblical fame? Where did they come from? What powers did they possess? Why did they enter certain persons and not others? Do they still possess people today? These questions engage the attention of thinking people.

FACT The subject of demons is only introduced in the New Testament as the topic relates to other matters of importance; it is therefore incidental and so we are merely given sufficient minimal information - information necessary for the establishment of more important truths. The subject of demonology was thus obviously not an end within itself in New Testament doctrine.

Demons in the New Testament In the N.T. several allusions to the subject of demonology are made and it is here that a clearer conception of the subject emerges.

1. Daimon, one Greek word for demon, is from a root that means "to know" (Vine, p. 291). This word occurs five times: Matthew 8:31; Mark 5:12; Revelation 16:14; Revelation 18:2; 8:29.
2. Daimonion, another Greek word for demon (neuter of the adjective daimonios) occurs 60 times in the N.T. Matthew 7:22, Matthew 9:33-34; Matthew 10:8; Matthew 11:18; Matthew 12:24, Matthew 12:27-28; Matthew 17:18; Mark 1:34, Mark 1:39; Mark 3:15, Mark 3:22; Mark 6:13; Mark 7:26, Mark 7:29-30; Mark 9:38; Mark 16:9, Mark 16:17; Luke 4:33, Luke 4:35, Luke 4:41; Luke 7:33; Luke 8:2, Luke 8:27, Luke 8:30, Luke 8:33, Luke 8:35, Luke 8:38; Luke 9:1, Luke 9:42, Luke 9:49; Luke 10:17; Luke 11:14-15, Luke 11:18-20; Luke 13:32; John 7:20; John 8:48-49, John 8:52; John 10:20-21; Acts 17:18 (where it means "gods"); 1 Corinthians 10:20-21; 1 Timothy 4:1; James 2:19; Revelation 9:20.
3. The Greek word which means "possessed with demons" occurs in: Matthew 4:24, Matthew 8:16, Matthew 8:28, Matthew 8:33; Matthew 9:32; Matthew 12:22, Matthew 15:22; Mark 1:32, Mark 5:15-16, Mark 5:18; Luke 8:36; John 10:21. There are 13 of these references.
4. "Demonic" occurs only in James 3:15.
5. "Unclean spirit or spirits" are the same as demons and they occur 21 times: Matthew 10:1; Matthew 12:43; Mark 1:23, Mark 1:26-27; Mark 3:11, Mark 3:30; Mark 5:2, Mark 5:8, Mark 5:13; Mark 6:7; Mark 7:25; Luke 4:33, Luke 4:36; Luke 6:18; Luke 8:29; Luke 9:42; Luke 11:24; Acts 5:16; Acts 8:7; Revelation 16:13.
6. "Evil spirits" occurs six times: Luke 7:21; Luke 8:2; Acts 19:12-13, Acts 19:15-16.
7. "Spirit of divination or Python" is found in Acts 16:16 and "spirit of infirmity" in Luke 13:11. In all there are over 100 direct references to the subject of Demonology in the N.T. alone.

WHAT ARE DEMONS?

Terms used in the Bible.

1. The most common New Testament term is daimonion, translated demon in the American Standard Version (devils, King James Version). Sometimes they are called evil spirits, unclean spirits, foul spirits, angels of the devil, world rulers of this darkness, and hosts of wicked spirits in heavenly places.

2. Also commonly used in the epistles are the terms, principalities and powers. Principalities is from archai and speaks of "angelic and demonic power." (Arndt & Gingrich, Lexicon to the New Testament, p. 112.) Powers is the Greek exousia and suggests "rulers and functionaries of the spirit world." (Ibid., p. 278.) Satan is the prince of the powers of the air. (Ephesians 2:2.) Beelzebub was the prince of demons to the Jews. (Matthew 12:24) (White, Rudell, "Demons," Firm, Foundation.) Theories Concerning the Demons The question of demon origin is not spelled out in the Scriptures. Several theories have been advanced by respectable Bible students, some of which, incidentally, may be dismissed immediately.

There are some six prominent theories concerning the question of just who the demons were

Preview: The major views are: (1) they were the spirits of the offspring of angels and women; (2) They were a pre-Adamic race; (3) they are the spirits of those who perished in the flood; (4) they are fallen angels; (5) they are the departed spirits of wicked men which escaped Tartarus; (6) they are simply myths or superstitions, and Jesus used such language to accommodate their myths..

1. One theory is that the demons were the departed spirits of a mixed angel-human race arising from the intermarriage of angels with the daughters of men. (Genesis 6:1-6) a. The rationale for this theory includes the following: o. That in the book of Job, one reads of the "sons of God" and how they "came to present themselves before Jehovah, and that Satan also came among them". (Job 2:6) The sons of God, therefore, were angels --- not men. o. That in the book of Genesis one reads that "the sons of God", or angels, saw the daughters of men that they were fair; and they took them wives of all they chose; and further, the offspring of that mongrel angel-human relationship produced giants who were of great renown. (Genesis 6:1-6). o. That this conclusion agrees with a statement from Jude, which reads; "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day", (Jude 1:6) o. That in short, one aspect of angel's leaving their own principality was by the means of their becoming flesh and indulging in sex relations with women. o. That all of the mixed angel-human race were evil and thus reprobated by the all powerful God. b. The case is however, that the angels could no more transform themselves into flesh (though they often appeared as if in the flesh) than men can transform themselves into angels. c. Christ clearly taught that angels are sexless beings, incapable of such unions (cf. Matthew 22:30). d. Further, while the expression "sons of God" was applied to angels ---as in the book of Job --- the case is that the expression "sons of God" is also applied to men. Example: The apostle John wrote of Christ; "He came to his own, and they that were his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (KJV) John 1:11-12. e n that Genesis context the "sons of God" were the righteous lineage of Seth, while the "daughters of men" represented the wicked descendants of Cain.

2. Another theory is that the demons are the evil spirits of a pre-Adamic creation. a. The rationale for this theory includes the following: o. That Isaiah wrote: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, not a waste, that formed it to be inhabited: I am Jehovah; and there is none else". (Isaiah 45:18). o. That thus the statement in Genesis which reads, "and the earth was waste and void, represented a time later than the original creation of the earth. (Genesis 1:2) o. That the necessary implication is that there had been a pre-Adamic order of creation, that the order of creation had become evil beyond a point of return, and therefore, God had plunged the earth into a state of chaos as a means of punishment against those evil souls. b. This theory begs for sufficient evidence to support it.

3. A third theory is that the demons were the evil spirits of those who perished in the flood. a. The rationale for this theory is based on the following: o. That according to Matthew and Luke, "the unclean spirit when he has gone out of a man, passeth through waterless places, seeking rest, and findeth none". (Matthew 12:42-45; Luke 11:14-26. o. That this characteristic of the unclean spirit necessarily implies that he had experienced physical death by drowning, which in turn, necessarily implies those demons were the evil souls who perished in the Noachic flood. b. The case is however, that the waterless places may have merely indicated desert or uninhabited places. c. The theory begs for supporting evidence.

4. A fourth theory is that the demons were the fallen angels who joined Satan in his rebellions against God. a. The rationale for this theory include the following: o. That without doubt there were angels who joined Satan in his rebellion. o. That further those angels were cast out and down from heaven, as per Peter's statement which reads: "For God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment. " o. That those evil angels would be, therefore, the very likely demons of Christ's day. b. Charles Hodge, in his Systematic Theology, contends for this viewpoint. c. However, (that at least some) demons showed a great affinity for mortal tenements -- grave yards, tombstones, sepulchers --- but the angels never had physical bodies and thus they never had the experience of a physical death.

Furthermore, we cannot see how demons could be fallen angels. Angels are never said to enter into or possess anyone, demons did; angels evince no peculiar affection for bodies as places of habitation, demons did; angels have no special desire for tombs of the dead, demons did. We feel the correct view of demons is that they are the departed spirits of what must have been especially wicked men, which in some way got out of Tartarus and possessed people in Bible times. c. Some doubt, therefore, that the demons were fallen angels.

5. A fifth theory is that the demons were the spirits of exceedingly wicked men who had died. That somehow they managed to escape Tartarus, or were released by Satan. a. The rationale for this theory includes the following: o. That the demons were evil spirits set for punishment. o. That such a sentence of punishment rests upon every evil departed human being of all the past, present and future time. o. That the evil spirits or demons would include those who perished before the flood and also since the flood. b. While this theory has much to commend it, the other theories should not be dismissed without study and consideration. c. There are many who maintain this is the correct understanding of "who" the demons were. d. Based on the writings of the ancient Greeks, Alexander Campbell concluded that demons were the spirits of deceased, wicked men. e.

Josephus, the Jewish historian of the first century says, "Demons are the spirits of wicked men, who enter into living men and destroy them, unless they are so happy as to meet with speedy relief."

6. The theory that the New Testament references to demons are only an accommodation of Biblical language to the people's superstitions with respect to certain diseases is disproved by the fact that of some eighty references to demons in the New Testament, eleven instances clearly distinguish demon possession from physical diseases. Consider the following: Matthew 4:24; Matthew 8:16;

7. Some argue that both Satan and these demons were outside of God's creation. That everything He created was "good" but these were evil, so therefore God didn't create them. a. Note this theory says that they were not "created" but always was, like God. Because everything "created" was created by God (cf. John 1:1-2; Colossians 1:1-29) b. However, Nehemiah 9:6 refutes this theory.

1) First, there is nothing in the heavens or on the earth but that God made them. 2) Second, Satan and the demons, therefore, are necessarily of God's order of creation. 3) Third, there is, therefore, no possibility of the rise of a power which can challenge or overthrow the power of God.

- - - The two more plausible views of the identity of demons are as follows. First, demons may have been the spirits of wicked dead men who were permitted to leave the Hadean realm to indwell some people. Second, others have contended that demons were fallen angels who were allowed to escape their confinement to similarly accomplish some component in the divine plan (cf. Jude 1:6).

Regardless of the problem of origin, the NT clearly recognizes the fact of first century demoniacs.

CHARACTER OF DEMONS

1. In the New Testament, "Demons are ... spoken of as personal, conscious, powerful, responsible agents, who perceive and understand, who hate and rage, who speak and act and tremble. Our Lord always deals with them as such." (Imperial Bible Dictionary, Vol. II, p. 148.) They are always pictured as foul, evil spirits that work harm to their victims. Demons are under Satan's controlling power. In Mark 3:22-23, the Jews charged, "He hath Beelzebub, and, By the prince of the demons casteth he out the demons."

2. And he [Jesus] ... said unto them "How can Satan cast out Satan?" Jesus then believed Satan to control the evil spirits. It would be good here to remind ourselves that the King James Version uses the term "devil" where the American Standard uses "demon." But demons are not to be confused with Satan, the devil.

3. The demons in the N.T. know Jesus (Mark 1:24); bow before Him (Mark 5:6); speak of Him as the "son of the Most High God" (Mark 5:7); realize that there can be no fellowship between light and darkness, between Him and them (Luke 8:28); entreat favor of Him (Luke 8:31); obey Him (Matthew 8:16); are rebuked by Him (Mark 1:25); are cast out by Him (Luke 9:42); give false doctrine (1 Timothy 4:1-3); discern between those sealed by God and those unsealed (Revelation 9:4); know of their inevitable doom (Matthew 8:29); believe and tremble (James 2:19); are organized under Satan's control (Matthew 12:26; Acts 10:38; Luke 10:18); are of various degrees

of wickedness (Matthew 12:45); came from the abyss (Luke 8:31; Revelation 9:11).

Character of Demons - Their Nature

1. As to their nature, demons were spirits. Note how Matthew interchanges the terms: "... they brought unto him [Jesus] many possessed with demons: and he cast out the spirits with a word" (8:16). Since Christ declared that "a spirit hath not flesh and bones" (Luke 24:39), it is certain that demons were not physical beings. Concerning their character, demons are represented as malevolent entities. They were unclean spirits and evil - under the sway of him known as "the prince of demons," i.e., Beelzebub, Satan (cf. Matthew 12:24, Matthew 12:43, Matthew 12:45).

2. Demons were quite intelligent beings, possessing true knowledge (Mark 1:24); moreover they could exercise both volition and locomotion when permitted to do so (Matthew 12:44-45). Demon possession frequently brought about physical and/or mental illness (though such illnesses were clearly distinguished from the demons themselves - see Matthew 4:24). Demoniacs were sometimes smitten with dumbness (Matthew 9:32), blindness (Matthew 12:32), convulsions (Mark 9:18), epilepsy (Matthew 9:32),- etc., and occasionally they were endowed with superhuman strength (Mark 5:4; Acts 19:16). The NT gives no specific reasons why demons entered into particular individuals; they inhabited men (Matthew 9:32), women (Luke 8:2), and even children (Mark 7:30).

Character of Demons - Their Power

1. They were under Jesus' power. Since demons were obviously under the control of God ultimately (Luke 10:17f), why were they allowed to enter into and to afflict those ancient folks? Apparently, demon possession was divinely permitted by God in order that the supreme authority of Christ might be made manifest. As the Lord revealed his control over nature (Mark 4:30), disease (Mark 1:12), material things (John 2:9), and even death (John 11:44), so also must the Son of God demonstrate his power over the spirit realm. His power over unclean spirits heralded his approaching reign - "If I by the finger of God cast out demons, then is the kingdom of God come upon you" (Luke 11:20). The authority of Jesus over evil spirits amazed the Jews. They exclaimed: "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him" (Mark 1:27). The Lord also empowered his disciples to expel demons, and they did so (Luke 10:17), except on one occasion when their own lack of faith hindered their efforts (cf. Mark 9:28; Matthew 17:20).

Character of Demons - Possession

1. Demons did actually possess the minds and bodies of human beings in the days of Christ and the apostles. There are at least twenty-six instances in the New Testament that speak of demon possession. A total of eighty places speak of demons in some way. In all of these we have matter of fact statements that can be understood only as accepting the reality of the affliction.

2. A distinction is made between those who suffer some physical or mental illness or condition and those who have similar symptoms caused by demon possession. "And he healed many that were sick with divers diseases, and cast out many demons." (Mark 1:34.) Demon possession was more than epilepsy or insanity for these are listed as maladies cured in addition to demon possession in Matthew 4:24. Certain women had been healed of evil spirits and infirmities. (Luke 8:2.)

3. Skeptics have argued that there were no real demons, rather it was the attributing to some unknown spirit power that which was unexplainable to ancient man or that the Lord knew better but accommodated himself to the level of knowledge of that day. How could these doubters account for the response of the herd of swine at Gadara when the demons were cast out and allowed to enter them? (Mark 5:10-14.) Results of Demon Possession In the Scriptures

1. Victims of demon possession suffered a variety of afflictions. Each case was different. We note the following examples. The man of Gadara raved and roared frightfully, was wild, fierce and dangerous to himself and others. He had supernatural strength, was insane, went naked, and frequented the tombs and deserted places. (Matthew 8:28-34; Mark 5:1-15.) One possessed of a demon was blind and dumb. (Matthew 17:14-18.) Also it made the child dumb and dashed him down. He foamed at the mouth and ground his teeth and pined away. (Mark 9:17-18.) A young girl had a spirit of divination. (Acts 16:16-18.) A man with a demon attacked and mastered two men. (Acts 19:13-16.)

2. From the frequency of its mention and the fact that "many with demons were brought" on many different occasions, we could conclude that it was a fairly common experience in Palestine in the first century. (Compare Matthew 4:23-24; Matthew 8:16, "many possessed with demons"; Luke 7:21; Mark 16:17-20.) There is no indication that the experience of seeing one possessed with demons was a rare thing.

Some things to be observed from the Scriptures:

While the reading of all the passages of Scripture would involve too much time for one lesson, there are certain passages that are so pertinent that they cannot be overlooked.

1. The first reading of such pertinents is from Mark's gospel and reads as follows: Mark 1:21-27 From this reading, the following facts regarding demons are adduced: o. The demons were possessed of intelligence. o. The demons had advance knowledge that Jesus of Nazareth was the Holy One of God. o. The demons were set for punishment, and o. Further, the demons were under the power of Jesus.

2. The second reading of pertinence is Matthew 12:42-45. This reading reflects the following: a. One, the demons avoided water --- they passed through waterless places. b. Two, the demons were continually seeking a habitation in human bodies. c. Three, the demons sought out other demons to dwell with them.

3. The third reading of pertinence is an account of one instance, the casting out of the demons from the demoniac --- as recorded by each of the three synoptic writers --- Matthew, Mark and Luke:

Matthew 8:28-32; Mark 5:1-13; Luke 8:26-35. The three accounts are harmonious. This is to say that they are not contradictory, but each account gives certain details not included in the other accounts; and when all the details are considered, a summary of matters pertaining to demons would include the following: a. For one thing, there were two men who were demon possessed, but one was so much more notorious than the other, that Mark and Luke concentrated on him and made no mention of the other. b. For another thing, the men possessed of demons were super-humanly strong, as well as fierce and vicious. c. For a third thing, the men possessed of

demons dwelt among the tombs which showed that the demons had an affinity for mortal tenements --- graveyards, tombs, and sepulchers. d. For a fourth thing, the demons recognizes and addressed Jesus as the "Son of God," and they worshipped him. e. For a fifth thing, by the demons' question, "Art thou come hither to torment us before our time," they showed that they were under sentence or punishment to be inflicted at a certain or specific time. f. For a sixth thing, a legion of demons possessed one man. g. For a seventh thing, the demons entreated Jesus that he would not command them to depart into the abyss. h. For an eighth thing, the demons chose to be allowed to go into the swine rather than to be cast into the abyss.

i. For a ninth thing, the swine when possessed of the demons ran into the sea and were drowned.

j. For a tenth thing, the demoniac who was made whole by Jesus' casting the demons out of him, was in his right mind, sat at the feet of Jesus, and prayed that he might accompany Jesus.

"Sickness" or "Demon Possession"

J. Noel Merideth writes; A demoniac in the NT is a person who was possessed or seized by a demon or unclean spirit. There were demoniacs in NT times (Matthew 4:24; Matthew 8:16; etc.); the demons had the power over the human body to cause dumbness (Matthew 9:32-33); blindness (Matthew 12:22); insanity (Luke 8:26-36); personal injuries (Mark 9:18), and various physical defects and deformities (Luke 13:11-17). They caused a maiden to divine (Acts 16:16); and their titanic energy is seen in the supernatural strength they could impart to the human body (Luke 8:29). Their affinity for bodies and deserted places is very evident (Revelation 18:2; Matthew 12:43-45; Mark 5:2-5). The distinction between demon-possession and diseases ordinarily caused is clearly made (Matthew 4:24; Matthew 8:16; Matthew 10:8; Mark 1:32, Mark 1:34; Mark 6:13; Mark 16:17-18; Luke 4:40-41; Luke 9:1; Luke 13:32; Acts 19:12). The results of demon-possession are not exclusively mental or nervous (Matthew 9:32-33; Matthew 12:22). They are distinctly and peculiarly mental in two instances (Gadarene maniac, Matthew 8:28 and parallels, and Acts 19:13f). Epilepsy is specified in one case (Matthew 17:15, ASV). There is distinction made between demonized and epileptic, and demonized and lunatic (Matthew 4:24). There is a distinction made between diseases caused by demons and the same disease not so caused (cf. Matthew 12:22; Matthew 15:30). The demons possessed men (Matthew 8:28-34); a daughter (Matthew 15:22-29); a child (Mark 9:17-27); and women (Mark 16:9; Luke 13:11f). Jesus commissioned the disciples to cast out demons (Matthew 10:1), they did (Luke 10:17-18); though falling on one occasion it was because of lack of faith and prayer (Mark 9:18, Matthew 9:28-29). In the Great Commission to all the world the apostles were to cast out demons (Mark 16:15-17); Peter cast them out (Acts 5:16); Philip cast them out (Acts 8:7); and so did Paul (Acts 16:16-18; Acts 19:12). The seven sons of Sceva working as exorcists decided to use the name of Jesus in adjuring the demons to come out but were "mastered" and "prevailed against" by the evil spirit so that they fled out of that house naked and wounded (Acts 19:13-16). A man, in a highly figurative passage, is repossessed because of sin and neglect on his part (Matthew 12:43-45). We cannot believe, however, that all were possessed because of sin because of the instances of the children. ARE DEMONS ON THE LOOSE TODAY?

1. With the termination of the supernatural era of the early church (cf. 1 Corinthians 13:8 ff), demon possession, and the corresponding gift of expulsion, ceased. Does it seem reasonable to assume that since there is no gift of demon expulsion available today, God would allow demons to

continue to enter and afflict his human creatures? That would certainly suggest an imbalance of power and would put man at a great disadvantage.

2. A careful study of the NT data reveals a gradual cessation of demonic activity as the apostolic age drew toward a conclusion.

Demon Possession Today

1. The question which always comes to the fore, has to do with whether or not men are possessed with demons today; and if not, what is the explanation for their not being so?

2. The strong inference is that the demons were permitted to escape from the abyss prior to the coming of Christ --- and in time for men to be very aware of their presence so that Christ and the apostles could demonstrate by miracles their power over the evil spirit world.

3. The strong inference is that when the miraculous age of the church came to a close the demons were limited to the abyss and that, therefore, there can be no demon possession today.

CONCLUSION

1. Certainly Satan exerts great influence today. He does not, though, work miraculously. Just as God does not continue to work miracles in this age, but influences men by means of his Word and his providence, so also, the devil wields his power indirectly and non-miraculously through various media.

2. The study of demonology suggests these thoughts: (1) the existence of demons (and angels) prove there is a spirit world thus denying that our world is only materialistic, (2) demons worshiped Jesus and recognize his power and deity, thus another testimony that Jesus is the Son of God; (3) that evil beings are real; (4) that Jesus (and those to whom he gave authority) could cast the demons out; (5) that Jesus broke the power of Satan and demons. When the seventy returned they said, "Lord, even the demons are subject unto us in thy name." Jesus said to them, "I beheld Satan fallen as lightning from heaven." (Luke 10:17-18)

3. There are many things of the spirit world beyond our range of knowledge. We must be content to leave the secret things to God (Deuteronomy 29:29). Perhaps some day we will learn the answers to our questions in that land that is fairer than day.

- - - - - Satan and Demon Resources _____, "The Career of Satan," Chapter 33 [5x8] undocumented source, p.295.

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S. Division

DIVISION Sinful- 1 Corinthians 1:10-13, John 17:20-21.

Only one body- Ephesians 4:4 & Ephesians 1:22-23, 1 Corinthians 12:13.

See "Church." To support false teacher is sinful- 2 John 1:10-11, Isaiah 5:20, Proverbs 17:15.

S. Divorce

DIVORCE Matthew 19:8-9 & Matthew 5:31-32, 1 Corinthians 7:10-11,

Luke 16:18,

Romans 7:1-3,

Mark 6:16-18,

Ezra 10:1-3.

S. Elders & Deacons

ELDERS & DEACONS

Titus 1:5-9, 1 Timothy 3:1-13 &

1 Timothy 5:17,

Acts 20:28,

Hebrews 13:17.

S. Eternal Punishment

ETERNAL PUNISHMENT

Matthew 25:41-46, Mark 9:43-48, Matthew 10:28, Luke 16:19-31, Matthew 13:40-42 hew-42 hew-42, Revelation 14:9-11 & Revelation 21:8, Punishment worse than death: Matthew 18:6 & Matthew 26:24, Hebrews 10:28-29, Wicked raised for this- John 5:28-29, Acts 24:14-15, Daniel 12:2.

Wicked at future judgment: Matthew 10:15, Luke 11:31-32.

S. Faith Only

FAITH ONLY James 2:24 &

James 2:26,

John 12:42.

See "Works" and "Obedience."

S. False Teachers

FALSE TEACHERS 2 Corinthians 11:13-15, 2 Timothy 4:2-4, 1 Timothy 4:1-3,

Matthew 24:24,

Acts 20:28-30, Galatians 1:7-9, Deuteronomy 18:21-22. To Support is Sinful- 2 John 1:10-11.

S. Grace

GRACE Justified by grace- Romans 3:23-24, But not by grace only- Titus 2:11 and Matthew 7:13-14.

See "Obedience."

S. Grace - by Don Martin

God's Grace - by Don Martin

Grace is a beautiful word, truly a great Bible truth is resident in this word. In fact, it is a word and concept without which man's salvation would be impossible. Grace is derived from the Greek charis. Thayer comments thus on charis: "...the New Testament writers used charis pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ..." (Greek-English Lexicon, pg. 666).

Some biblical facts regarding God's grace. The gospel (good news) is a result of God's grace (Galatians 1:6-9). Grace is presented as sufficient and Christians are called by grace (2 Corinthians 12:7-10, Galatians 1:15). Man is saved by grace, the heart is established by grace, and we are justified by grace (Ephesians 2:5, Ephesians 2:8, Hebrews 13:9, Titus 3:7). Moreover, we render acceptable service by grace and grace imparts everlasting consolation (Hebrews 12:28-29, 2 Thessalonians 2:16). God's grace also makes us better people and helps us in time of need (1 Corinthians 15:9-10, Hebrews 4:16). The origin of grace. Paul wrote, "Grace be unto you, and peace from God the Father, and from the Lord Jesus Christ" (1 Corinthians 1:3). Grace is especially associated with Jesus in the New Testament (John 1:17, notice also the association of grace and truth). Hence, we read: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen" (2 Corinthians 13:14). James exclaimed, "Every good gift and every perfect gift is from above" (James 1:17).

Some recipients of God's grace. Noah "found grace in the eyes of the Lord" (Genesis 6:8). The lowly are said to be favored with grace (Proverbs 3:34, 1 Peter 5:5). Jesus and Paul are expressly said to have experienced God's grace (Luke 2:40 1 Corinthians 15:10). Also, all who love the Lord have God's grace bestowed upon them (Ephesians 6:24). Beloved, a study of those who enjoyed God's grace consistently reveals a certain type of person: one who was implicitly obedient, trusting, submissive to God's requirements, and who had enduring fidelity (Noah, Genesis 6:5-8, Jesus, John 4:34, those who love the Lord, 1 John 5:3, and Paul, 1 Corinthians 9:26-27, 2 Timothy 4:7-8). A required personality type to enjoy God's grace explains why while God's grace is universal, still only a few are saved (Titus 2:11, Matthew 7:13-14).

God's grace can be abused. Some in the First Century turned "the grace of our God into lasciviousness..." (Jude 1:4). One way in which this was done is seen in Paul's Epistle to the Romans. "What shall we say then? Shall we continue in sin, that grace may abound?" (Romans 6:1). Paul immediately answered his own question: "God forbid" (vs. Romans 6:2). Alas, grace continues to be presented today in such a fashion as to actually encourage the commission of sin. Instead of teaching which stresses man's responsibility to live right we hear statements similar to: "...the way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul..." (Sam Morris, Baptist Preacher, A Discussion which Involves a Subject Pertinent to All Men, pgs. 1, 2).

God's grace is also terribly abused when it is presented by man in such a way that God is the only operative force and agent. Consider : "Salvation is a free gift from God to certain individuals. We exercise faith in order to be saved, but even our faith is also a gift of God..." (William Cox, Amillennialism Today, pg. 33). "We believe that salvation of sinners is wholly of grace," one reads in the Baptist Manual (Art. 4, pg. 47).

Grace versus merit. The scriptures reveal that not only are grace and merit not coexistent, they are mutually excluding. Salvation cannot simultaneously be by grace and works (merit), Paul argues (Romans 11:6). If man could merit his salvation, God's grace would not be requisite (Romans 4:1 ff., Ephesians 2:8-18). However, the Bible truth that grace and merit are incompatible does not mean man is passive in the matter of enjoying God's grace (the scriptures, as seen, do not teach universal salvation - such would inevitably be the case if man were passive and God active because God is not willing that any perish, 2 Peter 3:9). "For by grace are ye saved through faith," explained Paul, "and that not of yourselves: it is a gift of God..." (Ephesians 2:8). Grace is God's part, faith is man's responsibility. However, faith or belief itself is a work (John 6:29). Faith is not meritorious but a "work of God." Faith, saving faith, is always active and obedient (James 2:19-26).

Grace reigns through righteousness. An excellent verse regarding God's grace and which also addresses man's role is Romans 5:21 : "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." The expression "grace reign through righteousness" (charis basileuon dia dikaiosunes) reveals the climate in which grace is successful. "Righteousness" is an atmosphere of the presence of God's commandments and man's humble acquiescence to all that God had required of him (Psalms 119:172, Acts 10:34-35).

In the vein just observed (God and man in the matter of grace), man's sins cancel out God's grace (Romans 6:1-23). Grace can be received in vain (2 Corinthians 6:1), we can be removed from grace (Galatians 1:6), and grace can be frustrated by man (Galatians 2:21). We are to stand in grace, grow in grace, and be strong in grace (1 Peter 5:12, 2 Peter 3:18, 2 Timothy 2:1). Moreover, the Christian can "fall from grace" (Galatians 5:4).

Beloved, we have seen the truth about God's grace as presented by God's word (see "word of his grace," Acts 20:32). I, therefore, "recommend you to the grace of God" (Acts 14:26).

(For a more complete study of God's grace, click on Don Martin's "Grace Alone? <../Archives/BTAR286.htm>")

S. Grace Alone - Don Martin

Grace Alone? by Don Martin

Without grace, salvation is impossible (cf. Luke 17:10). However, I submit that one does not read in the scriptures of "grace alone," "grace only," or "salvation wholly of grace." Grace is from the Greek *charis* and suggests favor. In the absence of the provision of grace, man would be facing attempting to achieve justification simply by works of flawless law keeping and such is not feasible (Ephesians 2:8-10, Titus 3:5). Grace is a most powerful word and concept that introduces man to the goodness of God. The New Testament is replete with teaching relative to grace. The gospel (good news) is a result of God's grace (Galatians 1:6-9). Grace is presented as sufficient and Christians are called by grace (2 Corinthians 12:7-10, Galatians 1:15). Man is saved by grace, the heart is established by grace, and we are justified by grace (Ephesians 2:5, Ephesians 2:8, Hebrews 13:9, Titus 3:7). Moreover, we render acceptable service by grace and grace imparts everlasting consolation (Hebrews 12:28-29, 2 Thessalonians 2:16). God's grace also makes us better people and helps us in time of need (1 Corinthians 15:9-10, Hebrews 4:16).

Having noticed the fact of grace, let us now turn our attention to the abuse of grace. It seems that even the holy and wonderful subject of grace, the means of man's salvation, has been distorted by man, from the first century down to the present. Some so perverted grace as to use it to sanction and encourage the commission of sin (Romans 6:1). A popular doctrine today that distorts and defeats God's grace is the teaching that salvation is by "grace alone." This doctrine essentially eliminates man as a participant in his salvation. Moreover, grace alone or grace only is in effect a disabling doctrine that results in man's spiritual stagnation. Salvation by grace alone was popularized by the reformers in their cry, "Salvation is by Christ alone, faith alone, and grace alone." Consider some contemporary statements regarding grace only or grace alone:

"The plan of salvation then is seen as an all-embracing divine plan which gives the credit for man's salvation to God alone. No glory, not even a reflected glory, may accrue to man in the matter of salvation. He brings nothing, not even the will to be saved, to God" - Jay Green (Five Points of Calvinism, pgs. 2, pg. 28).

"Salvation is a free gift from God to certain individuals. We exercise faith in order to be saved, but even our faith is also a gift of God. Faith is the result of regeneration. Unless the Holy Spirit energizes the sinner, that sinner cannot exercise saving faith. Unregenerate man is not capable of turning to God" - William Cox (Amillennialism Today, pg. 33).

"We believe that the salvation of sinners is wholly of grace...Justification, the pardon of sin, and the promise of eternal life...are solely through faith" - Baptist Church Manual, Art. 4, pg. 47, Art. 5, pg. 48).

I have suggested to you that the doctrine of "grace alone" is patently false. Stated very simply and succinctly, grace alone is false because it excuses man from any real spiritual responsibility (Hebrews 5:8-9). When consistently applied, grace alone results in universalism or the doctrine

that all men will be unconditionally and universally saved. I shall now illustrate the falsity of grace alone by sharing with you the fact of the disabling effect of grace alone. The sinner's prayer offers no incentive to obey. First, the scriptures know nothing of "The Sinner's Prayer." When Saul was praying, he was told by the preacher, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). You never read of a non-Christian being told to be saved by simply praying. Cornelius was a praying man, however, he was lost (Acts 10:2, Acts 11:14). There are many man-made versions of the so-called "Sinner's Prayer."

"I know that you have forgiven and pardoned me due only to your grace alone and to the completed work of your Son on the cross....I thank you that through your grace only I have been forgiven and that your Son did it all for me and that through his righteousness, I am saved...."

Such a concept of grace only results in the lost sinner having no incentive to obey. When the people in Acts 2:1-47 realized that they were sinners in need of salvation, they cried out, "Men and brethren, what shall we do?" (Acts 2:37, see Acts 2:23). Peter did not rebuke them by telling them, "Shame on you, God has done it all for you and you are saved by grace alone," as many modern day grace only preachers would have told them. In fact, Peter told them what they had to do to be saved (Acts 2:40 Acts 2:38, Acts 2:42-47). The teaching of grace alone even denies the will of man. Notice again the statement by popular author Jay Green, "He brings nothing, not even the will to be saved, to God" (Five Points of Calvinism, pgs. 2, pg. 28). Notwithstanding, the scriptures emphasize the will of man being active in man's salvation (John 7:17, Revelation 22:17).

Grace alone robs man of developing saving faith. The scriptures teach that, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Jesus' miracles are recorded to produce faith in the reader and hearer (John 20:30-31). However, in order to have the true grace alone circumstance, man must not even be allowed to develop faith. Hear again author William Cox:

"We exercise faith in order to be saved, but even our faith is also a gift of God. Faith is the result of regeneration. Unless the Holy Spirit energizes the sinner, that sinner cannot exercise saving faith. Unregenerate man is not capable of turning to God" (Amillennialism Today, pg. 33).

Hence, the person taught and influenced by salvation by grace alone is not interested in developing and exercising saving faith, but he is passively waiting for God to miraculously impart such faith (cp. James 2:19-24). The teaching of grace alone offers no provision for personal growth. The scriptures abound with teaching regarding how the Christian is not to remain a babe in Christ, but, rather, is to spiritually grow (Colossians 1:10, 2 Peter 3:18). In fact, it is a sin to fail to grow (cp. 1 Corinthians 3:1-3). Notice, also, how the scriptures point out that growth involves the will and participation of the Christian (Hebrews 5:11-14). The doctrine of grace alone places all emphasis on God to the point of excluding man. Hence, there is no enjoined responsibility for man to do anything, including spiritually developing in Christ (2 Peter 1:5-11).

De-emphasizes teaching the lost. If salvation is by grace alone, then what need is there to teach the lost the gospel of Christ? Yet, the gospel is presented as God's power unto salvation (Romans 1:16). Throughout the book of Acts, people were taught the gospel in order that they might believe (cp. Acts 16:30-34). If salvation is the product of grace alone, then man does not need the gospel.

I say this because to suggest as Paul did that man must "obey the gospel," means man has responsibility in his salvation and that salvation is not wholly of grace (Romans 10:9-18). The concept of grace alone plays down the need to restore the fallen. One can fall from grace, says Paul (Galatians 5:4). In fact, one must take heed lest one fall (1 Corinthians 10:12). Consider the teaching of the Spirit led James:

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20).

Again, if salvation is by grace alone, how can James' teaching be explained and what duty would others have to attempt to restore the fallen?

Make no mistake, this author believes in salvation by grace. I marvel at how God could even love man as he does and extend to man the necessary help (grace). As seen, just left to our own obedience, we are in trouble (Luke 17:10). However, our implicit obedience coupled with God's grace to address any shortcomings is the message of salvation (Ephesians 2:8-10). I emphasize grace in my teaching and preaching. Nonetheless, if in attempting to accent God's grace we use the expression, "grace alone," we have conveyed an anti-biblical concept. The essential nature of grace must be understood. For instance, grace itself teaches the Christian how to live (Titus 2:11-14). In closing, let us realize that God's grace can be "received in vain" (2 Corinthians 6:1). Hence, man does have responsibility in the matter of receiving and treating grace. (To read material on God's grace, click on Don Martin's "God's Grace <../Great%20Truths/GT09.htm>".)

S. HOW TO UNDERSTAND THE BIBLE

HOW TO UNDERSTAND THE BIBLE By Windell Gann Being able to correctly handle the Word of God is important for every Christian. Paul, in exhorting Timothy to be a workman of God, writes, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Timothy 2:15). An important part of being a workman of God is to be able to correctly handle (study, interpret, and find meaning in) God's Word.

First: The Bible was meant to be understood (Ephesians 3:3-4; Ephesians 5:17).

Second: Interpreting the Scriptures is not reserved exclusively for only a priesthood or a clergy.

Third: The Scriptures have a definite and specific message. They do not convey a personal and/or mystical meaning to one person and something different to another. The Bible often does require some explanation to people who are not familiar with it nor have studied it.

1) It was not wrong for the evangelist, Philip, to explain Isaiah 53:1-12 to the Ethiopian treasurer in Acts 8:1-40.

2) It was not a sin for the Ezra and the others "readers" in the days of Nehemiah to give "the sense" of the Scriptures to the people (Nehemiah 8:8).

We share with you these principles for understanding the Bible.

1. Rule 1 The Rule of Historical Background.

Bible students must be aware and have a knowledge of Jewish life and society at the time the statements were first made.

U.S. Supreme court Justice Oliver Wendell Holmes states, "... Our only interest in the past is for the light it throws upon the present." *The World of Law*, Vol. 2, p. 630, 1960. On opening any book in the sacred Scriptures one should consider the title; the author, the date, the place of composition, the readers for whom the book was intended; the occasion for the writing and the purpose of the book.

Title: The title usually conveys some relevant information of the book's design, author, or recipient. Such as Numbers, Kings, Corinthians, Peter, etc.

Author: We may notice peculiarities of the author, his style, mode of expression, and the types of illustrations he uses, and how he employs figures of speech.

Date: This is important to understand the time-frame and historical events of the time of composition that may be very relevant to understanding the book, events, and people, etc. which are alluded.

Recipients: Studying the historical background to a book can be helpful in understanding customs, historical references and events, allusions and illustrations used by the writer.

Purpose: One should try to understand what is the purpose of the writer. (For example see John 20:30-31.) This rule makes it imperative that one observes the dispensation of which the Scripture speaks Ask which "age" or "time" is this book dealing.

It is Patriarchal, Jewish, or Christian? Is a book, or a part of the book, (like 1 & 2 Kings) dealing with the united kingdom or the divided kingdom? This would determine who is meant by the term "Israel"-- whether all twelve tribes, or only the ten northern tribes.

2. Rule 2 The Rule of Logic This rule demands that we apply the common rules of logic and/or "common sense" in understanding the scriptures (Isaiah 1:18). The Bible comes to us in the form of human language, and appeals to our reason. It invites investigation, and it is to be interpreted as we interpret any other volume by the same application of the laws of language and grammar.

R.A. Torrey stated, "It is one of the most firmly established principles of law in England and in America that 'a law means exactly what it says, and it to be interpreted and enforced exactly as it reads.' This is just as good a principle for interpreting the Bible as for interpreting law."

3. Rule 3 The Rule of Definition

Any study of scripture must begin with a study of words. These words must be properly defined and then used with such definition throughout.

Determine whether the author is confining the definitions strictly to their literal or idiomatic meaning.

Determine if the author is using a "figure of speech," or symbolism.

Example: In the prophetic book of Revelation 1:1 there is the indication that the revelation is made in "signs" or symbolic language.

4. Rule 4 The Rule of Usage This rule demands that since the Bible comes out of a Jewish setting "first" its words and idioms should be rendered according to the Hebrew usage. This rule would understand the book of Daniel in Babylonian setting, etc. (Especially note the way of dating time. etc.) The phrases and histories of the Testaments are not so much worth what we think of them from modern notions, but in the sense they were understood by the hearer and those actually present.

5. Rule 5 The Rule of Context Biblical passages must be understood from their own context.

Every word you read must be understood in light of the words that come before and after it.

One should ask a number of questions about the context of a passage. Who is speaking? Though the author is inspired by God, he may be quoting an un-inspired source.

(1) Consider Job 2:9, Job's wife (2) Matthew 4:6, Satan (3) Isaiah 37:10-13, a letter from a pagan king. To whom is the passage addressed? Is this passage for general application or is it directly specifically?

(1) Genesis 6:14 "make thee an ark"

(2) John 2:7, "fill the water pots with water"

(3) Matthew 10:19-20 "take no thought how or what ye shall speak"

6. Rule 6 The Rule of Precedent That demands that we must not violate the known usage of a word and invent a meaning for which there is no precedent.

Example: The Jehovah Witnesses and their New World Translation frequently invent new meanings for biblical words. ("only begotten" and "firstborn", etc.) Nearly all false doctrines are distortions of biblical words.

(1) Satan deceived Eve with words in Genesis 3:1-4.

(2) False words were used to bring Jesus to the cross.

7. Rule 7 The Rule of Unity This demands that any passage must be interpreted with reference to its significance to the whole. A difficult passage should not be construed so as to contradict another passage which is clear in meaning. For example, to interpret Acts 16:31 to mean salvation by "faith only" would contradict James 2:24-26. As difficult as it is to understand to what 1 Corinthians 15:29 is referring it is incorrect to conclude that it is proper for one to be baptized in behalf of a dead ancestor for his salvation. This would plainly contradict other passages which teach that each one is individually responsible for his obedience (2 Corinthians 5:10; Romans 14:10, Romans 14:12, etc.)

S. Holy Spirit

HOLY SPIRIT Member of Godhead- Matthew 28:19, 1 John 5:7-8, "He"- John 16:13; John 1:1-17, Acts 8:29, Gave us God's word- 2 Peter 1:21, "Sword of Spirit" is "Word"- Ephesians 6:17, Holy Spirit baptism- Occurred twice

1. On Pentecost-- To give power to the apostles-- Acts 1:8 & Acts 2:1-42. At Cornelius' house to show that gentiles accepted- Acts 11:15-18 & Acts 15:7-8.

3. Paul later wrote that there is now only "One Baptism"- Ephesians 4:4 4. Baptism in the name of Christ is water baptism- Acts 10:47-48 and Acts 2:38. It is commanded of everyone- Matthew 28:19, Mark 16:16

S. Homosexuality in the Bible

GAYS (Homosexuals, Sodomites) and Lesbians Note these verses:

Genesis 6:11 --Before the flood Genesis 13:13 -- Sodom exceedingly wicked Genesis 15:16 --Iniquity of the Amorites Genesis 19:5 -- Lot and Sodom Leviticus 18:22 -- Mosaic Law Leviticus 20:13 -- Mosaic Law Leviticus 18:27-29 -- Defiles the nation Deuteronomy 8:5 -- God disciplines nations Deuteronomy 23:17 -- Moses' Teaching Judges 19:22 -- In time of Judges 1 Kings 14:24 -- Abomination of the Nations 1 Kings 15:12 -- Sodomites took away out of the land 1 Kings 21:26 -- Vileness of the Amorites 1 Kings 22:46 -- Sodomites taken out of the Land 2 Kings 23:7 -- House of the Sodomites broken down Isaiah 3:9 --Sins declared as Sodom Jeremiah 6:15 -- Abominations- not ashamed - didn't blush Romans 1:23 -- New Testament Teaching 1 Corinthians 6:9 -- Will not Inherit the Kingdom of God 1 Timothy 1:10 -- Whoremongers - Contrary to Sound Doctrine 2 Peter 2:6 -- Sodom and Gomorrah an Example 2 Peter 2:8 -- Lot Vexed by Lawless Deeds he Saw 2 Peter 2:10 -- Following a Corrupt Desire Jude 1:7 -- Sodom and Gomorrah an Example Revelation 22:15 -- Dogs (unclean, filthy, in the OT they were male prostitutes) Outside Heavenly City Sodomy can be forgiven, Sinners can change:

1 Corinthians 6:9 1 Corinthians 6:11 "Such were some of you..."

1 John 1:7 1 Thessalonians 5:22-23

S. Inspiration

INSPIRATION

2 Timothy 3:16,

2 Peter 1:21, 1 Corinthians 14:37, 1 Thessalonians 2:13, Galatians 1:11-12, Matthew 19:1-20,

Luke 1:68-70, Galatians 1:8-9.

S. Jerusalem - Why Its Destruction?

IMPORTANCE OF THE DESTRUCTION OF JERUSALEM Matthew 24:1-51; Mark 13:1-37; Luke 21:1-38 I. It Was a Day of "The End of the Age"

Matthew 24:3; Hebrews 9:26; 1 Corinthians 10:11; 1 Peter 4:7 A. The End of Civil Judiasm 1. The Cross ended the Law. Colossians 2:14, Ephesians 2:15-22. After Pentecost the Nation of Israel contined to exist.

3. A.D. 70 brought an end to civil Judiasm. Matthew 1:1 B. The End of the Physical Temple (A.D. 70) Matthew 1:1 C. The End of the Physical Priesthood of Levites. (Revelation 1:1; Revelation 5:10) D. The End of the Jews as the Seed (kingdom) of Abraham Romans 9:6-7 E. The End of the Sonship of Jews II. It Was a Day of Witness __ Matthew 24:14 A. It Bore Witness that Christians are God's Israel today.

Romans 2:28-29; Romans 4:12-14 ; Romans 9:4-8 B. It Bore Witness to the Church as the Spiritual Temple of God 1 Corinthians 3:16-17; 1 Timothy 3:15; 1 Peter 2:5

C. It Bore Witness to Christians as a Nation of Priests Today. -- 1 Peter 2:5, 1 Peter 2:9 ; Revelation 1:6; Revelation 5:10 D. It Bore Witness As to Who is the Seed of Abraham Today -- Romans 4:12-14 E. It Bore Witness as to Who are the Sons of God Today. -- 1 John 3:1 Revelation 1:1 F. It Bore Witness to Jesus as the Great Prophet of Whom Moses Spoke.

Deuteronomy 18:15 f. Acts 3:22-24 (John 4:20-21) G. It Bore Witness to the N.T. Prophets as His Messengers.

Hebrews 9:26; 1 Peter 4:7; 1 John 2:18; 1 Corinthians 4:9 H. It Bore Witness to the NT Scriptures as the Revealed Word of God Matthew 24:1; Mark 13:1; Luke 21:1 I. It Bore Witness to all the Christian Martyres as His Servants.

Acts 6:12-14; Acts 7:58-60 ; Revelation 2:13 J. It Bore Witness to the Fact that Jesus was Not in a Grave somewhere, But that He was Indeed Resurrected and Sitting at the Right of God. Matthew 24:30 III. It Was A Day of Vengeance A. Matthew 23:33-39 Foretold by the parable of the wicked husbandmen.

B. Matthew 23:34 Jerusalem would be held responsible for the blood of all the righteous prophets they had killed. (Luke 11:49-50) 1. Luke 18:7-8 God will avenge his elect which cry out to him day and night. (See Revelation 6:10).

2. Luke 21:20-22 In speaking of Jerusalem's destruction the Lord said, "For these be the days of vengeance, that all things which are written may be fulfilled."

3. In speaking of God's Judgment against the Harlot Babylon we read Revelation 18:20 "Rejoice over her, thou heaven and ye holy apostles and prophets; for God hath avenged you on her." Revelation 18:24 "And in her was found the blood of prophets, and of saints."

(See Revelation 1:1) Luke 11:42-51 C. His Vengeance on the Persecutors (Revelation 6:9-11; Revelation 18:20 E. His Assurance of final vengeance on all others. Luke 21:22; Romans 1:1; Romans 13:4; Romans 16:20 F. His assurance of Deliverance to all the faithful.

1. Matthew 24:15-20; Mark 13:14-20; Luke 21:20-38. Eusebius tells how the Christians, heeding the prophecy of Jesus, fled Jerusalem for Pella beyond the Jordan before its fall.

IV. It Was a Day of Assurance of Final Victory to all the Faithful.

(The theme of the entire book of Revelation.) V. It Was A Day That Made Obvious the Coronation of Jesus. Matthew 24:30

S. Judgment

JUDGMENT

Hebrews 9:27,

Acts 17:30-31, Matthew 25:31-46,

Luke 11:31-32,

2 Peter 2:9, 2 Corinthians 5:10-11.

See "Eternal Punishment."

S. Kingdom

KINGDOM "At hand"- Matthew 3:2, To come in first century with "Power"- Mark 9:1, But "Power" to come with Holy Ghost- Acts 1:8, This happened on the day of Pentecost- Acts 2:1-4. The Kingdom was in existence in Paul's day- Colossians 1:13.

It is the Church- Matthew 16:18-19.

S. Lord's Supper

LORD'S SUPPER Matthew 26:26-28, 1 Corinthians 11:23-29, "Upon first day of the week" - Acts 20:7, Note: This is the same wording used for the weekly contribution- 1 Corinthians 16:1-2 and for the Sabbath- Exodus 20:8.

S. Music

MUSIC New Testament Church used only vocal music-

Ephesians 5:19, Colossians 3:16,

Matthew 26:30.

It is sinful to add to or take from God's word- Revelation 22:18-19, Deuteronomy 4:2.

See "Authority." Vain worship- Matthew 15:9.

S. Name

NAME

Romans 16:16,

Acts 4:12,

Matthew 16:18,

Php 2:9-10,

Isaiah 62:2, Colossians 3:17.

Acts 11:26

S. Obedience

OBEDIENCE

Matthew 7:21,

Acts 10:34-35, 2 Thessalonians 1:7-9, John 14:15 &

John 14:23, 1 Peter 1:22-23,

Hebrews 5:8-9, 1 John 2:4 &

1 John 5:3,

Romans 6:16,

James 2:24.

See "Works."

S. Old Testament Law

OLD TESTAMENT (LAW) For our learning- Romans 15:4.

Changed- Hebrews 7:12 &

Hebrews 8:7-8 &

Hebrews 8:13 &

Hebrews 10:9, Ephesians 2:13-15, Colossians 2:14, Ended at the death of Christ- Hebrews 9:15-17, Galatians 3:19 &

Galatians 3:16 &

Galatians 3:24-25, Galatians 5:4 &

Galatians 5:18.

Sabbath to Jews - Deuteronomy 5:2-3 & Deuteronomy 5:15.

Made known at Sinai- Nehemiah 9:13-14.

S. Once Saved Always Saved

ONCE SAVED

ALWAYS SAVED See "Apostasy" and "Obedience."

S. PRAYER

PRAYER

James 5:13-18

Introduction:

We have much of the same problem in the church today as was in the Garden of Gethsamane. While the Lord was praying - the disciples were sleeping.

It has been said that, "We are a generation of non-praying saints."

This should cause us to think about what the Lord's words meant when he said, "My house shall be called a house of prayer."

Is it recognized as such today?

Is it not true that we do more of everything else in God's house but pray? Even as little as most of us give, our contributions probably exceed our offerings of prayer."

We look in God's Word and find that prayer should be one of our primary concerns as Christians.

Illustration: Importance of Prayer -(P-1-4)

"The space that Christ gave prayer in his sermon on the mount should tell us the great importance that He places upon it for our lives as his disciples. Out of the one hundred and eleven verses in the sermon, eighteen are dealing directly with prayer - with many more that deal with it indirectly." ("A Treasury of Prayer" by E.M. Bounds. 18 of 111 verses.

We read elsewhere such words as:

"Men ought always to pray." (Luke 18:1-43; Luke 1:1-80)

"Give yourselves to prayer." (1 Corinthians 7:5)

"Pray without ceasing." (1 Thessalonians 5:17).

"In everything by prayer and supplication with thanksgiving let your requests be made known to God" (Php 4:6).

"Watch ye therefore, and pray always." (Luke 21:36).

"Continue in prayer." (Colossians 4:2).

From these passages we can see that prayer is not a "last resort" but a primary part of living as God would have us live.

There are many reasons why we should want to pray-- let's mentions two.

The first reason might be understood best by this story. Illustration: (P-1-5) Three Reasons to Pray

“Three Reasons to Pray: An elderly woman, who was known to spend much time in prayer, was asked one day by a skeptic, “Why do you pray?” The woman replied, “There are three simple reasons. First, I am so weak. Second. I need God’s help. And finally, God does help me when I pray.” Surely, those are reasons enough for anyone to pray!”

The second reasons we should mention is that prayerlessness is sin.

We find Samuel saying, “God forbid that I should sin against the Lord in ceasing to pray for you.” (1 Samuel 12:23).

Prayerlessness is sin. It is sin because God wants us to pray - He teaches and commands us to pray - it's sin not to!!

TRANSITION

If prayer holds a secondary place in our lives that puts God secondary in our life's affairs. This would put us in direct opposition of Matthew 6:33.

“Seek ye first the kingdom of God and his righteousness.”

But, when prayer becomes a “first choice” and not a “last resort” we will find ourselves fulfilling the words found in James 4:7-8.

James 4:7-8 “ Submit therefore to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.” NASB

James had much to say about prayer. In ch. 5, vv. 13-18, he suggests to us six types of prayers we are to pray.

DISCUSSION

INDIVIDUAL prayer. “let him pray” (vs. 13).

Jesus stressed private, individual prayer. Matthew 6:6, “6 “But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.” [NASB].

The devil would rather the grass grow over our path that leads to our closet of prayer than to have it grow over the roads that lead to this meeting house. He knows that if he can keep you out of touch with heaven, he can keep you out of heaven.

Illustration (P-1-6) Power of Prayer. “No one is a firmer believe in the power of prayer than the Devil; not that he practices it, but he suffers from it.” (Guy H. King)

Yes, Satan will have disarmed us when he can keep us too busy to draw nigh to God in prayer.

In Luke 11:1 we find the disciples asking, “Lord, teach us to pray.”

Think of this - the disciples, rather than asking, "Lord, teach us to preach," asked, "Lord, teach us to pray."

It is the only time in the record of the Gospels that we have the disciples ever asking the Lord to teach them anything.

Knowing how to speak to God is more than knowing how to speak to men. If a man can stand before God, he can stand before men.

Our aim should be that of the disciples - to know how to pray, that we too may be strong in the Lord and the power of his might.

One reason many individuals are so little for God and so little involved in His cause, is that they are so little with God in private, individual praying. "Dray nigh to God." "Take time to be holy, speak oft with thy Lord."

UNITED prayer. "let them pray" (v. 14)

Jesus stressed united prayer - .Matthew 18:19-20, "19 "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. 20 "For where two or three have gathered together in My name, there I am in their midst." [NASB].

We must not only learn to say, "My Father," but also, "Our Father."

Would anything be more unnatural than for children of the same family to always meet their father separately, but never together in a united expression of their desires and their love?

Paul believed in and encouraged often united prayers.

Romans 15:30, "30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me," [NKJV].

2 Corinthians 1:11, "you also joining in helping us through your prayers, that thanks may be given by many persons on our behalf for the favor bestowed upon us through the prayers of many." [NASB].

Php 1:19, "19 For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ," [NASB].

Colossians 4:3, "praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;" [NASB].

2 Thessalonians 3:1 " Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you" [NASV.]

Acts 1:12-14;

Acts 2:42; And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Acts 4:23-31;

Acts 12:12, "And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying." [NASB].

Acts 16:25, "But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;" [NASB].

Can you imagine - if the Lord's church has grown as much as it has with so little praying, what could happen if we really restored New Testament praying!! Who could say what power a church could develop and exercise if it gave itself to prayer night and day?

BELIEVING prayer: "the prayer of faith" (vs. 15).

Jesus taught us that we must have faith when we pray, that God will answer. (Mark 11:22-24). Mark 11:22-24, "22 And Jesus *answered saying to them, "Have faith in God. 23 "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. 24 "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you." [NASB].

Notice: Christ said, "Have faith in God." The power to believe a promise depends on our faith in the promiser.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6).

Before our prayers ever start toward God, our faith must have already gone on ahead.

Read James 1:6-7.

How can we increase our faith so that we'll not be like this man?

"Faith comes by hearing, and hearing by the Word of God." (Romans 10:17).

When you know the God of the Bible you will trust His words and promises concerning prayer.

Trust in the person begets trust in his word.

INTERCESSORY prayer: "pray for one another" (vs. 16).

Illustration: (P-1-7) "Others"

"Others" Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel
to pray My prayer will be for others.
Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.
And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of others.
Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live like Thee.
- Author Unknown

The following is a story that shows the power in praying for others. Illustration: (P-1-8) Power of Prayer. [Modified to true story heard from Indiana.]

Mr. and Mrs. Seamore of rural Indiana had worked hard all their lives. Though they lived simply in a small, isolated farm home, people said they had money. One night, as she peacefully listened to the radio and he read, a masked man burst into the room, gun in hand. "Give me \$500," he shouted, "or I'll kill you!" Mr. Seamore rose calmly, picked up his Bible, and said gently, "nellie, let's pray for this poor, lost boy." The two knelt side by side and began to pray earnestly for the bandit. He watched them, then dropped his gun. Sobbing, he knelt beside Mr. Seamore. The old man put his arm around the younger man's shaking shoulders. "You should call the police," the man wept. "I came to rob you ... " "Why?" "It's my wife. She needs an operation and I have no money to put into a hospital." "Then she'll have it," Mr. Seamore said. "I'll lend you the money and give you a job so you can pay it back ... " "But, why are you doing this?" "God gave me all I have, and I'll gladly share it with you." The "thief" still works for the Seamores, but he's like a son now. He and his wife attend church with the couple who literally "saved" their lives."

Love for God and love for our neighbor are inseparable. (1 John 3:14-24 4:20)

1 John 3:14-24

1 John 4:20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen." NASB

Cite examples of Paul's intercessory prayers for his brethren.

Look at the Lord's example in John 17:20, "I do not ask in behalf of these alone, but for those also who believe in Me through their word;" [NASB].

FERVENT prayer: "the effectual fervent prayer" (Vs. 16).

There needs to be a fire in our souls when we pray. Fervent praying is intense praying - earnest and sincere praying.

There is no room in fervent praying for halfhearted, shallow, fickle praying. Fervent praying is like Jacob wrestling with the angel: "I will not let thee go, except thou bless me."

Yes, God draws near to the fervent praying man. Listen to this fervent prayer of Moses: "Yet now, if thou wilt forgive their sin - and if not, blot me, I pray thee, out of thy book." Exodus 32:32

Not fuss and noise - but intensity - something that burns in our souls.

See example Christ gave of the friend at midnight. (Luke 11:5-10).

DEFINITE prayer: "he prayed earnestly that it might not rain" (Vs. 17).

Jesus once asked a man, "What wilt thou that I should do unto thee?" (Mark 10:51).

Christ not only wanted the general petition for mercy, but the distinct expression of what his desire was. And until he speaks out, he is not healed.

We should pray in meaningful specifics and not in vague, wandering generalities.

Notice the example of prayer Christ gave his disciples - notice how specific it was.

“Our Father ... hallowed be .. thy kingdom ... will ... on earth ... Give us .. And forgive .. Lead us not into ... For thine is the Kingdom, Power, and the Glory ...

CONCLUSION:

Illustration (P-1-9) Trying to please the Master.

There is the story of a coal miner named Sam. He didn't have much education. He had no account at the bank; his clothes were worn and ragged; and he had to walk a long distance to the mine and back home at night - tired and aching. But on the way home there was a small church building, and Sam would always stop there and pray. The minister had noticed this for some time and one evening he stopped Sam and asked him, "Sam, I've been watching you stop here for many months to go in and pray. And I've notice that you never stay more than a minute or two. Why are your prayers so short?" Sam looked down for a minute, then said, "Well, I don't have much to say - 'cause I really don't know how to pray. But I know the Lord id pleased when I try - so I just come in and pray, 'Lord, this is Sam,' and I know the Lord understands."

Friend, are you trying to please the Master?

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thessalonians 5:17).

Are YOU doing God's will for YOU?

S. Religious Freedom

Religious Liberty in the USA Matthew 22:21 -- Render to Caesar His Due

Mark 12:17

Luke 20:25 Acts 5:29 Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.

Acts 4:19 -- Romans 13:1-7 -- Government Authority Ezra 7:24 -- Tradition of exempting Religious Institutions from Public Taxes

-- Exodus 20:1-6 -- Have no other gods before me Deuteronomy 4:39 -- Deuteronomy 10:17 -- God of gods 2 Samuel 7:22 -- None like God Jeremiah 10:10 -- True and Living God Matthew 23:8-10 -- Christ our Master Colossians 2:6-8 -- God's laws not abridged by man Exodus 19:5 -- All earth's is God's Deuteronomy 14:10 -- Colossians 1:16 -- All things created by and for Him Jeremiah 27:5 -- God gives to those He chooses John 15:19 -- The world will hate us.

S. Serving Others

Serving Others

Matthew 20:26

Matthew 23:11

Mark 10:43

Luke 22:26-27

Php 2:4 1 Corinthians 10:24

S. Sin

SIN What is sin?- 1 John 3:4, James 4:17.

"All have sinned"- Romans 3:23.

Sin is not inherited- Ezekiel 18:20,

Matthew 18:3,

Mark 10:13-15,

Romans 14:12.

S. Sincerity Not Enough

SINCERITY NOT ENOUGH Paul was- Acts 23:1 & Acts 26:9-11, 1 Timothy 1:12-16, Acts 7:58-60 & Acts 8:1.

Cornelius was--- Acts 10:1-2 & Acts 11:13-14.

See also Proverbs 14:12, Luke 16:15, Isaiah 55:8-9.

S. The BIBLE - Word of God - Study Sheet

The BIBLE, the Word of God - Study Guide A. THE INSPIRED, INERRANT WORD OF GOD EXISTS 1. Acts 10:36 ... The word of God was sent to us through _____

Hebrews 1:1-3 In these last days God has spoken to us by _____ 2. 2 Timothy 3:16-17 The inspired Word of God furnishes us _____ 3. John 17:17

God's word Isaiah 4:1-6. John 8:32 Truth can set us _____ 5. John 17:7-8 What Jesus taught were the words of _____ 6. Romans 3:2 The Bible is the very oracles of _____ 7. Ephesians 6:17 The Bible is the _____ of the Spirit 8. 2 Corinthians 5:18-19 The Bible is the word of _____ 9. Hebrews 5:13 The Bible is the word of _____ 10. Psalms 119:140 "Thy word is very _____: therefore thy servant loveth it"

... free of corruption, free of error 11. John 12:48 God's _____ will be the standard of judgment.

B. THE BIBLE IS COMPLETE, UNIFIED, AND INDESTRUCTIBLE 1. 2 Peter 1:3

God has given us _____ that pertain to life and godliness.

2. 2 Timothy 3:16-17 God's word _____ us unto all good works.

3. James 1:25 Man must be a _____ and not just a _____.

4. 2 Peter 1:20-21 ... Holy men spake by the Holy Spirit Holy Men of old spoke being moved by the _____.

5. Psalms 119:89 "For ever, O LORD, thy word is settled in _____"

6. 1 Peter 1:23-25 The Word of God _____ (or endures) forever C. THE WORD OF GOD Isaiah ...

1. Hebrews 4:12-13 The Word of God is P_____ 2. Psalms 119:9 By taking heed, one can _____ his way.

3. 1 Peter 1:22 By obeying it one can _____ his soul.

4. Acts 20:32 God's Word is able to _____ one up 5. James 1:25 God Word is called a _____ law 6. 2 Timothy 3:16-17 God's Word enables man to be _____ 7. Matthew 24:35 God's Word will never _____

D. CHRIST HAS ALL AUTHORITY AND HAS GIVEN US INSTRUCTIONS 1. Matthew 28:18 All _____ was given to Jesus by the Father 2. Hebrews 1:1-2 Today God speaks through _____ 3. John 17:8 (see context) Christ speaks us through His _____ 4. John 16:13 The Holy Spirit guided the apostles into _____ 5. 2 Timothy 3:16 All scripture is given by _____ of God 6. Ephesians 3:3 When God's revelation was given to Paul, he _____ it 7. Ephesians 3:4 When men read Paul's message they may _____ 8. John 17:17 Christ's words are _____ 9. Jeremiah 10:23 The way of salvation is not found in _____'s words 10. Colossians 3:17 We must do all in the

_____ (by the authority) of Christ 11. Ephesians 3:3-4 Christ's words can be _____ E. WE MUST FOLLOW AND KEEP THE WORD OF GOD

1. If we love Christ we will _____ Him ... John 14:15 2. We must study to be _____ of God ... 2 Timothy 2:15 3. We must _____ God's word ... 2 Peter 3:2 4. Hold forth (fast) the word of _____ ... Philippians 2:16 5. Hold to _____ words ... 2 Timothy 1:13 6. We must _____ in God's word ... 2 Timothy 3:14 7. Preach the _____ ... 2 Timothy 4:2 8. We must hold to what we have been _____ (from the apostles, from inspired men)... 2 Thessalonians 2:15 9. Be an _____ of the believer ... 1 Timothy 4:12 10. _____ earnestly for the faith ... Jude 1:3 F. WE MUST HANDLE GOD'S WORD ARIGHT

1. Handle God's _____ in the right way ... 2 Corinthians 4:2 2. To be _____ of God we must handle God' word in the right way ... 2 Timothy 2:15 3. Do not _____ only ... James 1:22 4. Do not be led _____ ... 2 Peter 2:1; 2 Peter 3:9 5. Do not be _____ ... Ephesians 5:6-10 G. GOD WARNS US NOT TO HANDLE HIS WORD IN THE WRONG WAY 1. Do not add to or take away from the word of God ... a. Deuteronomy 4:2 b. Proverbs 30:5-6 c. Revelation 22:18-21. We must not _____ the Gospel of Christ ...Galatians 1:6-24. In time, as we grow, we should become _____ Hebrews 5:12 4. Our zeal must be according to _____ and not out of ignorance ... Romans 10:2-21. We need to heed the word and not let it _____ ...Hebrews 2:1-18. The Lord's word will _____ us ... John 12:48

Conclusion A. We must respect authority, and most importantly we must respect God's authority.

B. We truly respect the word of God, we will:

1. Study it - Acts 17:11 2. Love it - John 14:15 3. Obey it - Hebrews 5:8-9; 2 Thessalonians 1:9 C. If we do not respect God's authority we will not go to heaven - John 12:48

S. The King James Version - A Study of A Scholarly Translation

The King James Version A Study of A Scholarly Translation

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P.O. Box 435 Rogersville, AL 34562-0435 The King James Version (A Scholarly Translation) I. History1 II. Scholarly Editions 3 III. Reception of the King James Version . . . 5 IV. The Greek Text of the King James Version 6 V. Points of Scholarship11 1. The number, scholarship, and pre- disposition of the translators 11 2. No sectarian features12 3. Supplied words noted12 4. Translating the tetragrammaton12 5. Verse notations and ¶ markings13 6. Translating the present indicative third person singular14 7. Translating the second person pronoun singular and plural15 VI. Criticism of the King James Version 16 VII. Conclusion18

Bibliography Appendix A Chart of the English Bible Appendix B The Lord's Prayer in Historic Versions The King James Version

I. History The colorful sixteenth century came to an end with the death of Queen Elizabeth I in 1603. The English Church was now definitely separated from the Church of Rome; England and Scotland were united under the crown of King James I; English literature was bursting into full flower with Shakespeare, Bacon, and Spenser. One of the first tasks which King James faced was the reconciliation of various religious parties. One of their more serious differences of opinion was over the Bible versions. The Bishops' Bible and the Great Bible were in use in the churches, but the Puritans, who were in ascendancy, were buying the Geneva Bible. The Bishops' Bible was the Authorized Version but it was a poor translation. King James liked the Geneva Bible as a translation but the many marginal notes which attacked the King were objectionable. No one knew just what faction James would uphold. In January 1604, King James called a conference of leading religious leaders at Hampton Court to promote religious toleration. Amid the discussion, Dr. John Reynolds, President of Corpus Christi College, Oxford, spokesman for the Puritan group, proposed a new translation that would have the approval of the whole church. Most present took little notice of the suggestion with the exception of King James who was himself somewhat a Bible scholar and had even done some translation. On July 22, 1604, the king announced that he had appointed 54 men as translators of new version. The list included Anglican churchmen, Puritan churchmen, linguists and theologians (including some who were uncommitted to either religious party), laymen and ministers. And these translators had the privilege of calling on any scholar outside their committee if they should desire. A list of 47 of the men has been preserved with the company they served. The other seven appear to have died or resigned before the work began. One of the most valuable Hebrew scholars, Dr. Lively, died in 1605 before the translating work

started. (Hills, p. 21) The Revisers were organized into six companies; two meeting at Westminster, two at Cambridge, and two at Oxford. The companies were made up of seven or eight of the greatest Hebrew and Greek scholars of the day. Each company was given a section of scripture with which to start. Each man made his own translation and they then compared and revised them into one version which then went to each of the other companies for review. Thus every part of the Bible went through the hands of the entire body of revisers. Then the entire version, thus, amended, came before a selected committee of twelve, two from each company. They ironed out ultimate differences and put the finishing touches, the harmonistic elements, upon the work and prepared it for the printer. (Miller, p. 364) The King gave the revisers a set of 15 rules to govern their work. A gist of a few of them being:

1. The Bishops' Bible shall be followed and as little altered as the truth of the original will permit.
2. The old ecclesiastical words shall be retained.
3. The chapter divisions shall not be changed, unless very necessary.
4. No marginal notes at all, except explanation of Hebrew and Greek words which cannot be briefly and fitly expressed in the text.
5. Whenever the Tyndale, Matthew, Coverdale, the Great Bible, or the Geneva agrees better with the text than the Bishops' Bible, they are to be used.

[See McClintock and Strong, Vol. 1, p.560 for full list.] II. Early Editions The translation was proposed in January 1604, began in 1607, took two years to accomplish and nine months more to prepare for the printer. The first edition appeared with an engraved title page, a dedication to King James, a Preface to the Reader, genealogies, maps, and other popular features. The engravings were from previously published Bibles and classic books. The pages were unnumbered but there were 1668 of them. It was a stately folio edition measuring 16 x 10½ inches, and was intended to be a "pulpit" edition.

There is no evidence to show that the version ever had the official approval or authority of King James. Evidently the printers on their own authority had been using the phrase "Authorized and Appointed to be Read in the Churches" on copies of the Bishops' Bible to distinguish it from the Geneva Bible. They continued the same use with the new version. Thus the phrase "Authorized Version" used as a label to distinguish it from other versions was not a historical reality. It appears that the king never even made a contribution toward financing the operation.

Three editions of the KJV appeared during the first year. In the next three years fourteen editions in various sizes were printed. As to be expected under early printing methods, there were many typographical errors in every edition. As old ones were corrected, new ones appeared. Some were quite humorous and some serious.

One of the 1611 editions had "1 Corinthians" and "2 Corinthians" listed in the Old Testament instead of Chronicles. But of all the misprints the KJV suffered, none were as scandalous as the omission of the word "not" from the seventh commandment, hence the offending edition was commonly called the Wicked Bible. Another edition was called the Vinegar Bible because the chapter heading of Luke 20:1-47 which read vinegar instead of vineyard. The Murderers' Bible was so called because Mark 7:27 was made to read "Let the children first be killed" instead of

filled. Another misprint read "he slew two lions like men" (2 Samuel 23:20). The moral of all this was pointed up most effectually by the careless typesetter who made Psalms 119:161 read, "Printers have persecuted me without a cause"! The classic misprint which has been perpetuated by modern editions is Matthew 23:24, "strain at a gnat" instead of "strain out a gnat." Our present edition of the KJV comes from revisions made in 1762 by Dr. Thomas Paris of Trinity College for Cambridge Press, and 1769 by Dr. Benjamin Blayney for the Oxford Press. These revisions primarily modernized spelling.

III. The Reception of the KJV The new version began to be used immediately in all the churches through the people continued to hold on to the older versions in their private reading. Kenyon says, "From the first, however, the version of 1611 seems to have been received into popular favor." (Kenyon, p. 232). Some believe it was forty years before the KJV won out over the popularity of the Geneva Bible. The publishers added their contribution to the success of the KJV by ceasing the publication of the Bishops' Bible in 1606 and by issuing the KJV with the same format as the Geneva Bible. But the Roman Catholics accused it of being false to the scriptures in favor of protestantism; Armenians thought it favored Calvinism; the Puritans would have preferred to use "washing" instead of "baptism", and "congregation" or "assembly" instead of "church." They also disliked the words "bishops," "ordain," and "Easter." The reasons for the gradual but overwhelming success of the KJV have been well stated by several writers and may be briefly summarized as follows:

1. The personal qualifications of the revisers, who were the choice scholars and linguists of their day as well as men of profound and unaffected piety.
2. The almost universal sense of the work as a national effort, supported wholehearted by the king, and with the full concurrence and approval of both church and state.
3. It was the work of no single man and of no single school. It was the deliberate work of a large body of trained scholars who had before them nearly a century of revision. The translation of the Bible had passed out of the sphere of controversy. It was a national undertaking in which no one had any interest at heart save that of producing the best possible version of the scriptures.
4. The congeniality of the religious climate of the day with the sympathies and enthusiasm of the translators, as the predominate interest of their age was theology and religion.
5. The organized system of cooperative work which followed the precedent of the Geneva translators, while it may have been improved, resulted in a unity of tone in the Authorized Version which surpassed all its predecessors.
6. The literary atmosphere of the late sixteenth and early seventeenth centuries paralleled the lofty sense of style and artistic touch of the translators. (Geisler, p. 420) IV. The Greek Text of the KJV

Champions of recent versions have tried to disparage the Greek text from which the KJV was made. These men are usually theological liberals, or trained under them, such as Clarence T. Craig who was on the translation committee of the RSV. He says on page 15 of the Introduction to the Revised Standard Version (a book published by the RSV translation committee), "The King James Version...was based on late and corrupt medieval manuscripts." And thus, he attacks the foundation of the KJV, supposing the RSV by using the "two most ancient" MSS and the Dead Sea

Scrolls have a superior text. The Greek text that formed the basis for the King James Version has since been given the name Textus Receptus. This is a Greek edition based on the Byzantine family of MSS. Some in attacking this particular edition point out that it is partially based upon the work of Desiderius Erasmus of 1516, who had no MSS older than the X century, and who had only one XII century MS on Revelation. We know from Erasmus that the last six verses of his Revelation MS were missing and that he translated it from a Latin Bible into Greek and incorporated it into his Greek edition. But one must realize that the Textus Receptus had undergone other revisions. The text from Erasmus was his 5th edition of 1535, not his first of 1516. It had also been revised and as a result is also called Stephen's "royal edition" of 1550 with marginal reading from 15 MSS.

Even Robertson after saying some disparaging things about it, says, "It should be stated at once that the Textus Receptus is not a bad text. It is not a heretical text. It is substantially correct." (Miller, p. 364)

We have in this century seen a lot of liberties taken with the Bible text. Men who have no reverence for God or his word do not blink about changing it to fit their pet theories. No example serves any better than the very first verse of the Bible. The KJV and the ASV translate it "In the beginning God created the heavens and the earth." But the slow, deliberate, tactic of liberals can be easily traced as they work to alter the scripture. First, see the RSV footnote. After suggesting that it could be "When God began to create," the tactic is to let a few years go by while the public gets use to the change and then the liberals put the footnote into the text. See C.H. Dodd's translation of the New English Bible (NEB). (Many of Thayer's radical footnotes in the ASV get into the text of the RSV.) But how did the liberals arrive at this change in Genesis 1:1? The KJV and the ASV translators treat Genesis 1:1 as it appears in the Hebrew, an independent clause. The liberal radicals would change it to a dependent clause wherein "the doctrine of absolute creation is then not taught in the first chapter of Genesis." (Young, p. 2) How can they do so? By stating they believe the Hebrew verb construction (a construct) is incorrect and taking the liberty to "emend," or correct, the Hebrew to what they believe is right, and without any MS support. Edward J. Young points out conclusively that "It is not necessary, however, to emend the word, because the construct followed by a finite verb is a genuine Semitic usage." He then proceeds to point out several other identical Hebrew verb constructions in the Old Testament. (Young, p. 3). In speaking of new translations taking liberties with the text, Foy E. Wallace says of "the Revised Standard Version... its text is full of interpolations with added words and phrases unknown to any Scripture text." (Wallace, p.xxvii). The vast majority of extant Greek New Testament manuscripts agree together very closely. So closely, in fact, that they may fairly be said to contain the same New Testament text. This majority text is usually called the Byzantine text by modern textual critics. This is because all modern critics acknowledge that this was the Greek New Testament in general use throughout the greater part of the Byzantine Period (AD 312 - AD 1453). For many centuries before the protestant reformation this Byzantine text was the text of the entire Greek Church and for more than three centuries after the reformation it was the text of the entire protestant church. Even today it is the text which most protestants know best, since the King James Version and other early protestant translations were made from it. (Burgon, p. 20).

We believe that the Bible teaches providential preservation of the scriptures (Matthew 24:35; Mark 13:31; Luke 21:33). Where and how has it been preserved?

John Burgon was an ardent defender of the Byzantine text. He believed that Christ had fulfilled His promise of preserving His word for His people by handing down the Byzantine text (the Majority-Text) generation after generation without fail from the days of the apostles. In attacks on the KJV by way of its Greek text, many have made the point that the KJV was made before the discovery of the three present oldest manuscripts. These three being: A, or Alexandrinus, a fourth or fifth century manuscript; B, Vaticanus, of the fourth century; and Aleph (), Sinaiticus, of the fourth or fifth century. B and Aleph are not of the Byzantine family, however, but are of a class referred to as the Alexandrian or Egyptian text.

Thus, many recent translations footnote some verses, "Some ancient authorities say ..." and attempt to alter the Majority-Text reading in favor of B and Aleph. But what support are these "ancient" manuscripts for changing the scriptures?

Burgon regarded the exceptional age of B and Aleph as a proof not of their goodness but of their badness. Arguing if they had been good manuscripts they would have been read to pieces long ago. "We suspect that these two manuscripts are indebted for their preservation solely to their ascertained evil character." (Burgon, p. 23). Thus, the fact that B and Aleph are so old is a point against them, not something in their favor. It shows that the church rejected them and did not read or copy them.

Even the liberal Kirsopp Lake admitted that the scribes "usually destroyed their exemplars when they had copied the sacred books." If Lake could believe this, why can't he believe that the most "ancient" Byzantine texts were worn out with much reading and copying? Is it not odd that these ancient manuscripts B and Aleph are not forms which are preserved in a multitude of copies?

Also note that Egypt alone has a climate favorable to the preservation of most ancient texts, and indeed, even the oldest extant Byzantine text A, Alexandrinus, was discovered at Alexandria.

Foy E. Wallace documents on p. 637 that Tischendorf, the discoverer of the Sinaitic Manuscript (Aleph) has testified that B and Aleph bear evidence of having been prepared by the same hand, and in various portions the Aleph represents imperfect copying of B, and is therefore not an independent manuscript.

Note the basis of the RSV and the TEV for leaving off the last twelve verses of Mark and the weight of their evidences, or lack of it.

It is good to note that in the last few years more Greek scholars are coming back to recognize the superiority of the Majority-Text over these "ancient" but heretical texts. For example, in John there are no less than thirteen places where the new American Bible Society's Text (c. 1966) has changed the reading of the Nestle text back to the reading of the Textus Receptus. Also, another leading textual scholar, G.D. Kilpatrick, has recently been defending a surprising number of Majority-text reading. (Hodges, p. 14).

Though the Textus Receptus reflects the Majority-Text better than any other kind of printed text, it is not perfect. Our present edition, especially in the book of Revelation, needs to be revised using all the Byzantine MSS now available.

V. Points of Scholarship

There are more impressive points of scholarship surrounding the KJV than any other translation to date. We would like to enumerate a few of them in a brief fashion.

First, impressive is the very number of men and their piety who worked on the KJV; fifty-four men were appointed as opposed to thirty-one, for example, for the RSV. Also the men translating the KJV were the best, the most respected, and were godly men who revered the scriptures as the word of God. The major modern translation, the RSV, cannot make such a claim. Its committee was made up primarily of theological liberals and unbelievers who reject the basic cardinal doctrines of the Bible.

Second, the KJV translators wanted to translate the scriptures without giving a commentary on it. They left the interpretation to the reader. This is a prime factor in its universal acceptance. King James was wise enough to see that the Bible is not a sectarian book. Thus, superfluous notes in the margin were eliminated and those that appear have to do only with the Hebrew and Greek words.

Third, when the KJV translators found it necessary to supply a word in English to complete the meaning they indicated such supplied words by the use of italics. The King James Version was not the first version to use such a technique; italics first appeared in the Geneva Bible (AD 1557-60). The ASV followed this procedure but the RSV supplied so many words not in the Greek or Hebrew it would be too cumbersome so they omitted the practice. (Cf. Wallace, p. xxvii). Certainly this is another major point of scholarship the KJV has over modern versions.

Fourth, the Hebrew Old Testament has a tetragrammaton for the personal name of God. It was so sacred the Hebrews never uttered it. It was hwhyĀ' (YHWH), and when they came to it they gave it the pronunciation of adonai "lord" and indicated this by giving the vowel markings of adonai (thus), and when in the context with adonai they gave it the pronunciation of elohim "God" and the vowels of elohim and thus it appeared . The KJV approached this matter and showed the best scholarship of any translation known. When they came to they used the word "LORD" in all caps indicating it was the tetragrammaton pronounced as adonai "lord", and for they used "GOD" in all caps showing it was the tetragrammaton pronounced as elohim. What a marvelous technique, so similar and parallel to the Hebrew itself!

Here the ASV falls quite short. Instead of following the KJV they proceeded to try and translate YHWH by "Jehovah" an old unscholarly pronunciation from the medieval period. (The KJV used "Jehovah" in four instances, Exodus 6:3; Psalms 83:18; Isaiah 12:2; Isaiah 26:4). The best way to translate the name of God appears to be as "Yahweh." But according to which vowels one supplies there are about fifteen variations in pronouncing it.

Here the RSV and NEB recognized the weakness of "Jehovah" and returned to following the scholarly method of the KJV.

Fifth, another feature of the printed format of the KJV that many like and some attack is that each verse notation begins at the left of the column. This feature makes it possible to find a passage more rapidly. Some object that you cannot tell where the major breaks appear in the scripture. But they fail to notice the ¶ symbol which indicates the break or paragraph. The shortcoming of this is that the KJV has the ¶ marks only through Acts 20:1-38. It has been puzzling why the ¶ symbols stop at this point. One person suggested "perhaps the printer ran out of these signs." But

a good reply to this was: "That suggestion implies that the type for the whole book was set up before printing, as is the practice today, the stocks of the hand-cut type then used were so small that usually only four pages were set up and printed, the type then being distributed in order to set up the next four, and so on throughout; therefore the long-suffering printer would have just as many ¶ marks for the end as for the start of the Bible." (Bruce, p. 108). The better reply is that it appears the last thing the KJV committee did in preparing it for the printer was to insert the ¶ markings. One report suggests that King James may have become impatient and ordered them to get it printed and they did not have time to complete that task. The American Bible Society has printed an edition of the KJV in paragraph format similar to the ASV and RSV. But generally, even modern printed KJV Bibles end the ¶ markings with Acts 20:1-38.

Sixth, another printing format of the KJV continued by the ASV but dropped by most other modern versions were the verbs with the suffix "-eth". Most modern translators say the "-eth" ending sound archaic. (Such as goeth, doeth, abideth.) But there was a reason behind the KJV use of this form. The Merriam-Webster New Collegiate Dictionary says the "-eth" was "The Middle English ending of the present indicative third person singular." (P. 283). The Greek present tense was the tense of continuous (or linear ---->) action, while the aorist showed punctiliar (⌘) action. The distinction between the present and aorist is sometimes lost in some modern translations. Others, intent on showing the continuous action of the present indicative use an English participle (i.e. "doing" "going" "abiding"). But then, how will you show the Greek present participle? The KJV clearly is superior for the student who wants the distinction between the present indicative, the aorist, and the present participle. The KJV is a scholarly translation.

Seventh, another helpful aid of the KJV is the distinction between the second person singular and plural pronouns. In English one cannot tell if "you" is singular or plural (a weakness of many modern translations, one of which puts a footnote on nearly every "you" to tell if it is singular or plural). But the KJV makes the distinction by the use of "thou - ye." Again, many people think of it as archaic style and fail to note the reason and the superiority of such usage. But in the KJV "thou and thee" are second person singular, while "ye and you" are reserved for the plural.

Eight, another point of superiority which we have already noted elsewhere is the reliance upon the Majority-Text (Byzantine) rather than a heavily interpolated text.

These, briefly, are a few of the points favoring the KJV.

VI. Criticism of the KJV

Foy E. Wallace says that "the objections and criticism flung at the old version center on (1) archaisms, obsolete words and archaic phrases; (2) the word Easter in Acts 12:4; (3) on Matthew 28:19, the translation of the Greek preposition eis by the English preposition "in" (Wallace p. xxiii). When critics claim there are "hundreds of errors in the King James Bible" it impresses a class room of students but honest scholars agree that these alleged errors relate only to syntax, consisting of variations in grammar, sentence structure, punctuation and ancient spellings, all of which means "there are no errors in teaching and doctrine" (Wallace, p. xxiv).

Some have criticized the KJV for being biased toward Calvinism. But as Wallace points out "...it is the Authorized King James Version with which we have refuted Calvinism at every point and turn in the polemics of oral debate and written discussion. That charge is another senseless assertion.

These assaults on the Authorized Version are actually attacks on the Bible itself under the pretense and disguise of rejecting 'that old version'--" (Wallace, p. xxvi).

Some of the scholars working on new, modern versions complain that the KJV is too difficult for people to understand. But as one preacher pointed out in a class room, his grandfather, and many other great preachers with him, never completed a formal education and they had no difficulty understanding the KJV. Strange that modern educated scholars can't understand it! Of course, the reason they can't understand it is that it doesn't read the way they want it to read. And the modern way to do things is to publish a new, sectarian Bible that has your creed in it. (Note the tract Putting the Creed in the Bible.)

Some preachers, giving ear to the ASV and RSV and other modern versions, assert that the term church (te ekklesia) is not in the Greek New Testament in Acts 2:47 and that the KJV is incorrect in placing it there. This is a misleading statement. The term te ekklesia is in the Textus Receptus, from which the KJV was translated; it is in the Greek New Testament of the Expositor's Greek New Testament by W. Nicoll Robertson; in the Greek New Testament of Berry's Interlinear, and in the Reviser's Greek Text, by Whitney - - all this before the American Standard Version existed. Wallace says "The assertion that te ekklesia is not in the Greek New Testament has become entirely too prevalent among our own preachers-- it is an uninformed and incorrect statement..." (Wallace, p. xxii).

Some among us are now low-rating the KJV saying it was not the Bible of the Restoration movement. But Wallace challenges such to look at the quotes in Campbell's book Christian Baptism and his defense of the Restoration principles in the Campbell-Rice Debate. The citations were from the KJV. Furthermore, the works of Campbell's contemporaries show that the KJV was their Bible also. Finally, Wallace vigorously says "The statement that the King James Version was not the Bible of the Restoration is a stupid statement. It reveals a spirit of animosity toward the Bible as we have had it and known it that is inexplicable." (Wallace, p. xxv).

VII. Conclusion

It may appear from this paper that I support and uphold the KJV and if "it is charged that a crusade against the new versions is being conducted,...that is exactly so, but it is made necessary by the fight that is being waged against the Bible." (Wallace, p. xxxiv).

George W. DeHoff in the introduction to A Review of the New Versions, says bluntly "Anything which can not be proved by the King James and American Standard Revised Bibles is not the truth." (p. xv).

How does Foy E. Wallace feel about the KJV in his book? He holds forth strongly for it, speaking of it as " 'the grand old version'" (p. xxii). He sums up his fears in the statement "it is my firm conviction that the greatest immediate danger confronting the churches of Christ is the general acceptance of the pseudo-versions of the Bible." (p. xxxv). As to the importance of an accurate translation, Trench reminds us that when correctly translated what we have is "not the translation of an inspired Book, but is itself the inspired Book." (Wallace p. 646). The End

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APPENDIX A THE KING JAMES VERSION A Scholarly Translation

APPENDIX B The Lord's Prayer in the Historic English Versions (Luke 11:2-4 in the text of the first editions, except as indicated below Windell Gann. The King James Version (6).

S. WHAT KIND OF FAITH DO I HAVE?

WHAT KIND OF FAITH DO I HAVE?

Hebrews 11:1-10

Introduction: Hebrews 11:1-31. Faith is confident assurance for that which we hope.

a.A conviction of the things (reality) we do not see. b.Faith is the eye of the soul (“conviction of things not seen) c.Obedience is the hand of the soul.

2.Hebrews 11:2 - Examples from the ancient fathers. a.For their faith - men of old gained approval from God.

b.[For introduction also see Focus on Faith, Hebrews, by Tom Holland, p. 69.] 3.Two relationships of faith a.The future - a hopeful outlook b.The unseen - the evidence of their reality 1.A WORSHIPING FAITH - v. 4 Hebrews 11:4 - Abel - (Genesis 4:1-26) 1.Offers sacrifice. (Genesis 4:4)

a.Faith prompted him to worship in accordance to God’s Word - Romans 10:17 1)Faith comes by hearing the Word of God. 2)We concluded therefore that God had directed him how to worship. b.See Acts 2:42; Hebrews 10:25; Hebrews 11:4, for the importance of being faithful in truth.

2.His faithful worship (sacrifice) showed his righteousness (being right with God.) a.Three kinds of sacrifice is expected from the Christian. 1)Hebrews 13:15 - sacrifice of praise, the fruit of our lips. (praying and singing) 2)Romans 12:1-2 - a living sacrifice, our bodies. 3)Php 4:18 - our gifts or offerings to God are termed as sacrifice

3.Influence continues - Still speaking to us. Genesis 4:10 “blood cries from the ground” a.What does his blood cry out? Justice! Vengeance!

b.The blood of Christ also speaks out - Hebrews 12:24 What does the Lord’s blood cry?

Ephesians 1:7 Redemption! Hebrews 9:14 1 John 1:2 Cleansing Revelation 1:5 Washing away sins Romans 5:11 Atonement He made the right sacrifice - man needs to sacrifice self today - Romans 12:14.Abel’s faith was a faith that prompted worship according to God’s word.

II. A WALKING FAITH - v. 5 Hebrews 11:5 - Enoch - Genesis 5:22, Genesis 5:24 1. Enoch walked with God in a day when others were walking away from God. Genesis 5:22-24; Genesis 6:5

a.“Walking” has to do with the way one lives. Ephesians 2:10, Ephesians 4:1, Ephesians 4:17
b.This kinds of faith lives the way God wants you to live.

2. This kinds of faith has the power to form character, and does not fear death.

Revelation 1:18 - Jesus has the keys of death and hades. a..Was not found. Illustration: I like the way a girl retold this Bible story. "Enoch went walking with God one day and they walked so far God said, "Enoch, you just come on home with me." b.God made him His man. c."Translated" - Colossians 1:13 into kingdom. STAR TREK = "transporter"

3. A play on words "Was not found" - Many places where a Christian is not to be found.

4. He pleased God - His life was pleasing to God (in a very wicked world). Without faith we can't be pleasing.

a.What about your life? How are you living? walking? Doing? Saying? Church? Family? b.Enoch's was a faith that lived the way God wanted him to live.

III. A WORKING FAITH - v. 7 Hebrews 11:7 - Noah - Genesis 6:13-22. What did Noah Do? He heeded the warning of God.

a.Noah took God at His word. The only proof Noah had of an impending flood was what God told Noah. (Genesis 6:17). b.Again we see that his faith was founded on God's word.

2. Noah "Prepared" an ark for the saving of his family from the flood.

a.This kind of faith "prepares" for a great day of God's judgment. b.Noah's preparation involved: 1)A work of a great magnitude - it was a great ark! 2)A work of a great duration - worked apparently 120 building the ark. (Genesis 6:3) c)Are you working? What are you doing? Are you continuing, enduring faithfully?

2. The faith that pleases God is a faith that prepares for the great day of judgment.!

a.Christians heeded Christ's warning regarding the fall of Jerusalem, 70 A.D. Matthew 24:16 - let those in Judea flee to the mts. b.Do we heed the warning not to get entangled with the world today? 2 Timothy 2:4. c.Noah "prepared" for the great Day of God? Men need to prepare now! [Amos' message to his generation, Amos 4:12] 4.Noah worked as God directed - Genesis 6:22

a.Did what God said, the way God said. God made the revelation, Noah followed. b.Started with His own house. Salvation of own house is of first importance. c.Noah's faith was an example to that world. His obedience stood as condemnation to those who would not obey God.

5.His obedience to faith shows his righteousness. Hebrews 11:7 a.Make righteous by his obedience to faith.

b.Noah was the first man in the Bible to be called "righteous" or "just".

IV. A WILLING FAITH - vs. 8 - 10 Hebrews 11:8-10 - Abraham - (Genesis 12:1-3)

1.Left his home country. By faith Abraham obeyed. Called "Friend of God." (James 2:23, Isaiah 41:8) a)God called him and he responded. Abraham had faith in God's word - Genesis 12:1-3.

b)He made the right choice. c)Genesis 22:1-2 ff - he was willing to offer his son. Obeyed when a considerable sacrifice was involved. Obedience is the acid test of Faith!

2. Make his dwellings temporary (lived in tents, not "houses" - he lived in a country strange - v. 9 Hebrews 11:9.

a) Let us realize this earth is NOT our home. We are THE aliens here - Php 3:20

3. He looked for a heavenly city. v. 10. Hebrews 11:10

a) Abraham's faith looked beyond this world. He was willing to make life an adventure. And willing to have patience. b) This kind of faith believes the future is directed by the present. The future will ... [See Wm. Barclay, Daily Study Bible Series, Hebrews, p. 146. Nero vs. Paul] 4. The faith that pleases God is the faith that obeys - John 14:15; Hebrews 5:8-9

a. We say, "I want to wait until I know just where I'm going"! b. Don't say, "I want to wait until I am sure I can live as a Christian?" c. WHAT KIND OF A FAITH DO YOU HAVE?

Conclusion: - Hebrews 11:6 1. The writer had defined faith, vs. 1-3, and gives examples of men of great faith, and what their faith did to please God.

a. Without this kind of faith we cannot be pleasing to God. b. This is the kind of faith the writer is talking about in verse 6, which stands as our conclusion.

2. Just assenting to the intellectual truths of the Bible is not enough -

a. The kind of faith that is pleasing to God - is the kind illustrated here in Hebrews 6:1-20. b. A "nodding" ("yes, yes, I believe that!") faith will not do! Matthew 7:21; Hebrews 5:8-9.

3. Our faith to please God must be:

1) a WORSHIPING faith - that worships according to God's directions 2) a WALKING faith - that transforms character and lives the way God wants us to. 3) a WORKING faith - that will prepare oneself for God's great day of judgment.

4) a WILLING faith - that will obey God's every command - and look beyond this world.

[Moses - a Warring Faith] [Joshua & Rehab - A Winning Faith] - Windell Gann Possible Illustrations:

A Persian legend tells us that a certain king needed a faithful servant and had to choose between two candidates for the office. He took both at fixed wages and told them to fill a basket with water from a nearby well, saying that he would come in the evening to inspect their work. After dumping one or two buckets of water into the basket, one of the men said, "What is the good of doing this useless work? As soon as we pour the water in, it runs out the sides." The other answered, "But we have our wages, haven't we? The purpose is the master's business, not ours." "I'm not going to do such a fool's work," replied the complainer. Throwing down his bucket, he went away. The other man continued until he had drained the well. Looking down into it, he saw something shining at the bottom that proved to be a diamond ring. "How I see the use of pouring water into the basket!" he exclaimed. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. Our work was not useless." When God's blessings does not fully coincide with your expectations, remember to wait until the well is dry. There may be something precious at the bottom. There may be a very good reason why God has placed you where you are, doing what you are doing.

Do you apply the same standard of faithfulness to your Christian activities that you expect from other areas of your life? If your car starts once every three tries, is it reliable? If your paperboy skips delivery every Monday and Thursday, is he trustworthy? If you don't go to work once or twice a month, are you a loyal employee? If your refrigerator stops working for a day or two every now and then, do you say, "Oh, well, it works most of the time"?

If your water heater provides an icy-cold shower every now and then, is it dependable?

If you miss a couple of loan payments every year, does the bank say, "Ten out of twelve isn't bad"? If you fail to worship God one or two Sundays a month, would you expect to be a faithful Christian?

We do expect faithfulness and reliability from things and other people. Does not God expect the same from us? The problem is that in our religious activities we see ourselves as volunteers rather than as duty bound (1 Corinthians 9:1-27). For a volunteer, almost anything seems acceptable. For a bond-servant who is duty bound, faithfulness is expected (Matthew 15:21).

When Pompeii was destroyed by the eruption of Mount Vesuvius, there were many people buried in the ruins. Some were found in cellars, as if they had gone there for security. Some were found in the upper rooms of buildings. But where was the Roman sentinel found? Standing at the city gate where he had been placed by the captain, with his hands still grasping his weapon. There, while the earth shook beneath him- there, while the floods of ashes and cinders covered him- he had stood at his post. And there, after a thousand years, was the faithful man still to be found.

Faithful progress in the Christian life is a necessity. We should get "better" as time goes on. This is illustrated by what many consider to be the greatest horse race every run. When Secretariat won the Kentucky Derby, each successive quarter-mile in the race was run faster than the one before. The longer the race went, the faster the horse ran.

The story is told of an eleventh-century German king, King Henry III, who, having grown tired of court life and the pressures of being a monarch, applied to a monastery to be accepted for a life of contemplation. The religious superior of the monastery, Prior Richard, is reported to have said, "Your Majesty, do you understand that the pledge here is one of obedience? That will be hard because you have been a king?" Henry replied, "I understand. The rest of my life I will be obedient to you, as Christ leads you." "Then I will tell you what to do," said Prior Richard. "Go back to your throne and serve faithfully in the place where God has placed you." When King Henry III died, a statement was written: "The King learned to rule by being obedient." Like King Henry, we too need to be reminded that God has placed each of us in a particular place to be faithful there. Be it as a plumber, accountant, mother, father, or whatever, God expects us to be faithful here he has placed us.

S. WHY I'M A MEMBER OF THE CHURCH OF GOD

WHY I'M A MEMBER OF THE CHURCH OF CHRIST

Windell Gann [see PowerPoint charts]

Introduction

1. I want to express in the beginning of our study together this morning how pleased and delighted I am to be a part of the congregation here at Rogersville. I hope you appreciate its friendliness and love; its good Bible teachers and dedicated deacons and elders. We are excited about this year's plans, and especially our Gospel Meeting planned for this June.

2 But I want to suggest that our reasons for being a member of the Rogersville Church of Christ should go much deeper than these reasons mentioned. a. Peter said in 1 Peter 3:15 "But Sanctify the Lord God in your hearts: and be ready always to give and answer to every man that asketh you a reason of the hope that is in you with meekness and fear." b. And Paul said in 1 Thessalonians 5:21 "Prove all things, hold fast that which is good." c. 2 Corinthians 13:3 "Examine yourselves, whether ye be in the faith, prove your own selves." d. Hebrews 3:6; Hebrews 11:1

3. Ask yourself this question, Why am I a member of a particular church? Why am I a member of the Rogersville Church of Christ? Or why should I become one? a. I would like today to briefly share with you some reasons why I'm a member of the Church of Christ.

4. I think we will agree, our religion must be based upon conviction, that is, upon faith. a. The bible tells us that faith comes from hearing the Word of God, Romans 10:17. b. In order for our faith to be founded upon the Word of God, we must embrace what God has said "all that He has said" only what He has said.

5. With this in mind, let's examine our religious position? Why Am I a member of the Church of Christ?

FIRST - I'm a member of the Church of Christ, because of Its ...

FOUNDATION.

1. We recognize the importance of a good foundation. We recognize that a building or institution can be no stronger than the foundation upon which it is built.

(The Sears Town in Chicago - 1450 ft, 110 floors, 808 feet above and 642 down) (World Trade Center - 1350 ft - with 110 floors.) No house built out of proportion with its foundation can stand long. Consider the careful planning for foundations in California with its many earthquakes, etc. The true stability or everlasting endurance of a church depends on its foundation.

2. In order for a church today to be the church of the Bible "it must have a scriptural foundation. No man can claim membership in a scriptural church unless that church is founded upon a

scriptural foundation.

3. What is the Rock or Foundation of the New Testament church? To identify the foundation, we search the scriptures for those passages regarding the building and establishment of the church. And we come to Matthew 16:13-16.

We must determine what is the foundation " Christ promised to build his church on a rock. Was that rock Peter as some believe, or is it the Truth Peter confessed, that Jesus is the Son of God? What is the foundation? Peter or Christ?

Peter's name is "Petros" - masculine in the Greek. The Rock Jesus said he would build on is "Petra" - feminine. From the Greek we can see that the Rock is NOT Peter. But there's another passage that helps us to understand what the foundation is. Look at 1 Corinthians 3:11, "For other foundation can no man lay than that which is laid, which is Jesus Christ."

4. There was a prophecy concerning the foundation of the church in Isaiah 28:16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone of sure foundation."

Jesus applied the prophecy to himself in Matthew 21:42. (Psalms 118:22) "The stone which the builders rejected is become the head of the corner." Peter also applies it to Christ in Acts 4:11. Thus, the proof of the identity of the foundation of church is overwhelming.

5. One of the great faults with modern denominations is their unscriptural founders and foundations. a. If a church has an un-scriptural foundation how can it be a scriptural church? b. The Church of Christ is not built upon the teaching of any human being.

1) The Lutheran church would not have come into existence had it not been for the teaching of Martin Luther.

2) Mary Baker Eddy was responsible for the Christian Science Church.

3) Seventh-Day Adventist church resulted from William Miller's prediction that the world would end Oct. 22, 1844 and the followers that gather around him.

4) The Mormon church had its foundation in 1829 by Joseph Smith.

5) The Jehovah's Witnesses took their name in 1931, but they existed for a couple of decades before that, called by other names. They were established by Charles Tate Russell and Judge Rutherford.

6) Charles and John Wesley - founded the Methodist Church in 1729 in England.

7) John Calvin and John Knox were the founders of the Presbyterian church in Scotland in the 1550's.

8) Most of the 27 denominations of the Baptists are very recent in origin also. The earliest would be a group of ana-baptists in the days of Martin Luther. The first Baptist church close to what we know today as the Baptist Church were organized in the early 1600's by Jon Smythe, a Separatist minister and a former clergyman of the church of England.

[See 88-D-Ba Primitive Baptists news ad on Primitive Baptists going all the way back to 1689.] But the church that I want to belong to is that church that was built by Christ and founded upon the Foundation that Jesus is the Son of God.

6. Let us note something in particular here - the church was NOT established by John the Baptist.
a. Some assume that the church was established when Jesus was born "but such was not the case. The old covenant God made with Israel at Mt. Sinai was still in force til the death of Christ. The New Covenant did not begin until the Old was fulfilled and taken out of the way at the Cross of Calvary. (Colossians 2:14).
b. But the FACT that Jesus established the church, as we note in Matthew 16:18 when Jesus said "I will build my church" is irrefutable proof that it was not established by John the Baptist.
c. Many believe the church was established by John when he came preaching and baptizing and preparing the way for Christ. But John's work was not that of ESTABLISHING, but that of PREPARATION.
d. Let's also note, that John the Baptist was dead at the time Jesus promised to build His church. Matthew 14:10, "And he (Herod) sent and beheaded John in the prison." The promise in Matthew 16:18 "will build" was still in the future.

SECOND, I'm a member of the Church of Christ because of Its
HEAD and Source of Authority.

1. The Bible teaches that Christ is the only head of the church (Ephesians 1:20-23).

He is the source of all authority ... Matthew 18:18. That excludes all other sources of authority in matters of religion.

2. The real principle involved is Matthew 21:25 a "from heaven or men"

Matthew 15:9 "In vain do they worship me, teaching for doctrine the commandments of men."

3. This viewpoint will not allow us to practice a thing religiously by Old Testament authorization, Galatians 5:4 "if ye be justified by Law ye are fallen from grace."

Hebrews 1:1 God speaks today through Jesus Christ.

THIRD, I'm a member of the Church of Christ because of Its

CREED. The word creed comes from the Latin "credo" = "I believe."

1. The creed of the New Testament is Christ "Matthew 16:18, "Thou art the Christ." The creed we confess and hold to is CHRIST, himself! Acts 8:37 "I believe that Jesus is the Christ, the Son of God."

Matthew 10:32-33 "Whosoever will confess ..."

2. Accept Christ as Lord and Savior and His Word as our rule of faith and practice.

3. Human creeds can be traced back to some human authority. a. Westminster Confession of Faith "one of the most influential creeds of Calvinists and standard for the Presbyterian Church since 1643. b. Augsburg Confession of Faith "compiled by Luther in 1530 is the standard for the Lutheran church, and many European protestant churches. c. Human creeds had their beginning with human councils and conventions. d. One of the oldest is the Nicene Creed, but formulated by

the council at Nicea in 325 AD in Asia-Minor.

4. Human creeds become obsolete.

They are human productions written by un-inspired men. a. Isaiah 55:8-9 "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." b. Human creeds undergo revisions from generation to generation. The Gospel does not change. 1 Corinthians 2:10-13; Galatians 1:6-10. c. The fact that human creeds need revision shows they are imperfect. Some creeds have changed so radically that they now teach exactly the opposite of what they once taught.

[See about Methodist conventions when they changed doctrine.]

5. Human creeds contradict one another. Which would you accept? More importantly, they often contradict the Word of God and are not worth the paper they are written on.

Creeds that teach what the Bible says "I'm just as well off with my Bible.

FOURTH, I'm a member of the Church of Christ because of Its

WORSHIP

1. The Bible tells us that upon the first day of the week the disciples came together to break bread (Acts 20:7). Since the Lord said that the Lord's Supper was observed upon the first day of the week, we gather that this was a weekly affair. a. If not, why was mention made of the day of the week. Had the Lord told us that the disciples met upon a certain day of the month, we would have gathered that it was a monthly affair. b. All evidence is that it was observed on the first day of every week. c. What authority do people have for observing the Lord's Supper four times a year, or two times a year? d. Churches of Christ observe the Lord's Supper on the first day of every week because of this teaching in Acts 20:7.

2. Furthermore upon the first day of the week we contribute of our means as was done in 1 Corinthians 16:1-2. a. The church has no bazaars, pie suppers, rummage sales, etc. but we advocate that each contribute according to his ability his freewill offerings unto the Lord.

3. Then, too, we have no mechanical instruments of music in our worship, simply because the New Testament does not authorize the use of such. a. Every passage in the New Testament dealing with music in worship specified "singing". Had the Lord given a general command to offer music, then any kind of music would be all right, but since He specified "singing," then we have no right to add something to God's arrangement. b. For several centuries after the church had been established there were no mechanical instruments of music used in Christian worship.

1) All recognized historians tell us that instruments were not used in the worship until the fifth or sixth century.

2) Why? It wasn't because they had no mechanical instruments of music, but it was because the Lord had specified a certain kind of music. c. Because of the way the church of Christ adheres to the New Testament order of worship, I am a member of it.

4. The early church had preaching in their services, and the churches of Christ also do.
5. The early church continued faithfully prayer and in the apostles's doctrine or teaching. (Acts 2:42-47) FIFTH, I'm a member of the Church of Christ, because of its

ORGANIZATION

1. The churches of Christ have no headquarter on earth. Each congregation is autonomous, and no congregation is over or dictates to another congregation. a. Each congregation selects its own elders to oversee the flock as is suggested in Acts 14:23. b. These leaders are called "bishops" (Titus 1:5, Titus 1:7), "overseers" (Acts 20:28), "stewards" (Titus 1:7), "pastors" (Ephesians 4:11) or "the presbytery" (1 Timothy 4:14). c. The qualification for elders or bishops are very clearly outlined in 1 Timothy 3:1-16, Titus 1:1-16, 1 Peter 5:1-14, Acts 20:1-38.
2. Deacons likewise are selected by each congregation, and their qualifications are very clearly set forth in 1 Timothy 3:1-16 and Acts 6:1-15.
3. Elders are to oversee the work of the local congregation, and deacons are to help in a special way, both of whom are to be selected by the local congregation. a. This is what was done in New Testament times. Incidentally, this is the only organization we find in the New Testament church. b. In the writing of the Philippians letter Paul addressed to "the saints in Christ Jesus ... with the bishops and deacons" (Php 1:1).
4. There is no authority for one elder or bishop being over other elders or bishops, nor for one congregation to be over another congregation. Peter tells us that an elder should not "lord it over God's heritage" (1 Peter 5:3). a. Placing one bishop over other bishops is a departure from the New Testament pattern. The same is true when one congregation is placed over other congregations. b. We must respect the organization that God has set up, and because the church of Christ does respect that organization, I today am a member of it.

SIXTH, I'm a member of the Church of Christ, because of the

NAME IT WEARS.

... Because of What It Is Called.

1. In the New Testament we find such expressions as "the church" (Acts 8:1); "the church of God" (1 Corinthians 1:2; 1 Timothy 3:5); "the church of the living God" (1 Timothy 3:15); "the church of the Lord" (Acts 20:28); "the church of the first-born (ones)" (Hebrews 12:23; "the churches of Christ" (Romans 16:16).
2. It was Christ who built the church, and he called it His (Matthew 16:18). a. He is the head of the church, and the Savior of the body (Ephesians 5:23). b. He is the head of the body, the church (Colossians 1:18). In Colossians 1:24 we find this expression "for his body's sake, which is the church." c. Since the church belongs to Christ shouldn't the church be so-called? It is certainly scriptural to refer to the Lord's body as "the church of Christ".
3. It is because of this scriptural designation that I am a member of the church of Christ.

SEVENTH, I'm a member of the Church of Christ, because of the NAME of its MEMBERS ...
Because of What Its Members Are Called

1. In the New Testament, followers of Christ are called saints (1 Corinthians 1:2); disciples (Acts 20:7); brethren (1 Corinthians 15:6); children of God (1 John 3:1); sons of God (Romans 8:14); Christians (Acts 11:26; Acts 26:28).

2. Surely it would be permissible to refer to followers of Christ as "saints," "disciples," "brethren," "children of God," "sons of God," "Christians" — for all of these expressions are found in the New Testament.

3. In Isaiah 62:2, God said that He would later call His people by a new name which the mouth of the Lord would name. a. No doubt that name was the name "Christian." It is in this name that we can glorify God (1 Peter 4:16). b. But some claim there is nothing in a name and that it doesn't matter what one is called religiously. c. If that is the case, then why did the Lord say to glorify God in this name, or on this behalf, referring to the name Christian? (1 Peter 4:16).

4. Concerning Christ, the Bible says, "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). a. There must be something in a name. Religiously we should wear only that name which would honor our Lord. b. The Bible doesn't speak of "hyphenated" Christians, or of this brand or that brand of Christian, but just "Christian."

5. Members of the church call themselves "Christians," and for this reason I am a member of it.

LAST — I'm A Member of the Church of Christ Because of Its Teaching on How To Become A Christian.

1. The scripture says, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9). a. What is meant by the expression, "not of works, lest any man should boast?" Does this mean that no actions at all are required on man's part? No, "for by grace are ye saved through faith." b. Isn't faith an action on man's part? Yes. Doesn't the Bible say that faith is a work? (John 6:29). Yes, but it is the work of God. c. What does the Bible mean then when we say, "Not of works"?

2. Furthermore, how can you harmonize this passage with James 2:24 : "Ye see then how that by works a man is justified, and not by faith only"? a. Friends, it is not by the works of man's own righteousness, but by the works of God's righteousness that one is saved. "In every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). b. Faith is a work of God's righteousness. c. What about repentance? Doesn't God demand men to repent? (Acts 17:30). Is repentance a work of man's own righteousness, or a part of God's righteousness? d. What about baptism? Doesn't the Bible tell us that baptism saves us? (1 Peter 3:21).

1) Isn't it through baptism that we put on Christ? (Galatians 3:27).

2) Doesn't the Bible teach us that we cannot walk in the newness of life until we have been buried and raised with our Lord in baptism? (Romans 6:4). e. Isn't this therefore a definite part of the new birth? (John 3:5).

3. Jesus very plainly tells us that baptism is a part of God's righteousness (Matthew 3:15). a. When one is scripturally baptized he is not, by his own works or merit, earning salvation, but he is simply submitting to the work of God's righteousness. b. This is the arrangement of God's grace.

4. There is no example in the New Testament of an infant being baptized or christened. Infants do not need to be baptized, for they Lord said, "Of such is the kingdom of heaven." a. We do not believe in infant membership, simply because the New Testament does not teach it.

5. There is no example of anyone being voted into the church. Salvation is offered to all. God adds to the church those who are saved (Acts 2:47).

6. We believe that one must be a member of the Lord's church in order to be saved. It is by one Spirit that we all are baptized into that one body (1 Corinthians 12:13).

CONCLUSION 1. There are many other reasons that could be given, but time would not permit. a. I do submit the following for your consideration and evaluationâ€”because of what the church of Christ is called, because of its creed, its organization, its worship, and its teaching on how to become a Christian.

2. These are some of the reasons why I today am a member of the church of Christ. a. I invite you, after a careful study of these things, to take your stand with us, on the Bible alone and thereby help us restore the New Testament church.

S. What's In A Name

What's In A Name?

1 Corinthians 3:1-11 Text: Colossians 3:17

Introduction:

1. One of the pet statements bandied about by those who would defend denominationalism is, "There isn't anything in a name." The purpose of this sermon is to look at what God has said on the subject of the name; what you or I may think about it amounts to nothing if God has spoken.
2. It is my intention to be practical throughout this discussion; indeed I fear I may be too practical for some. I shall deal with actual conditions.

a.I will assume there are in this assembly people who have had some connection with or who are affiliated with denominational bodies, and are known as Lutherans, Episcopalians, Methodists, Baptists, Presbyterians, etc. b.It is not my intention to ridicule their faith. Whenever I shall use such terms as "the Lutheran Church," "the Methodist Church," etc., I shall do so, not in any spirit of ridicule, but to make myself clearly understood. I pray that you will listen to the Scriptures in the same spirit of sincerity.

BODY 1 Denominationalism defined.

1. In every community, there are different bodies of people, all professing to be Christians, all singing practically the same hymns, all praying to the same God in the name of the same Mediator, all fervent in spirit and earnest in zeal, and all animated by the same Christian ideas of life; yet worshiping in different chapels, and separated from one another by denominational walls of human origin.
2. This is not theory nor speculation, but an honest statement of the condition that actually exists. The condition itself may be termed sectarianism, or denominationalism or denominational Christianity.
2. The attitude of Jesus towards division.

The question now arises, Is this condition pleasing to the Lord? Has Jesus said anything on the subject? In the 17th chapter of John's narrative of the gospel the real Lord's prayer is recorded, the one which He prayed Himself, not that which He taught His disciples to pray. After praying for the sanctification of His apostles, He says: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us: that the world may believe that thou didst send me," John 17:20-21. An analysis of this prayer reveals the following truths:

- (1) He prayed that all who believe on Him through the apostles' word may be one. This includes all believers in Christ in all ages, as we have no other evidence to convince us that He is the Christ

except the apostles' testimony. John 20:30-31; Acts 2:42; Acts 16:31-33; Romans 10:14-17.

(2) He prayed that this oneness might be of such a nature as that existed between the Father and Himself. This would be oneness of plan, purpose, effort and relationship. This would not be a unity arrived at by mutual compromise and concession, but a unity achieved by the complete surrender of individual will to the divine Will; in other words, a unity consummated by bringing all believers into Christ in the Scriptural way. Romans 8:1; Galatians 3:27. Such a oneness would necessarily include unity of faith, practice and worship.

(3) This prayer teaches that such a oneness can be attained when believers are brought into a relationship with God, through Christ, in the way taught in the Scriptures. Romans 10:9-10; 2 Corinthians 7:10; Galatians 3:27; 2 Corinthians 5:17. "That they may be one in us" is the nature of the unity for which Jesus prayed. We can readily see that such a unity is not achieved by any "league of denominations;" it can be realized only in the unity of all disciples in the faith and worship outlined in the New Testament.

(4) It is also quite evident that such a oneness must be visible. Someone may say, "But we are already one. We may have denominations on earth, but we are one in faith and shall be united in heaven." Jesus prayed that we may be one, however, that the world may believe. A unity that will convince the world must be a visible unity. If the world is won for Christ, denominationalism must go, and all disciples must become one in the faith and worship authorized by the New Testament.

(5) The purpose of this oneness is "that the world may believe". Jesus knew quite well that a divided body would be ineffective in winning the world to His standard. Hence He has left this prayer on the divine record that His disciples may know His will in the matter. We must admit that Christianity has thus far failed to convert the world, and that the reason lies in its divisions and humanisms. John R. Mott has rightly said, "The price that has been paid for a divided Christendom is an unbelieving world."

(6) Think what power would be exerted in the _____ community if there all believers were united in one faith and practice and worship. Imagine the effect on the _____ community if all the talents of all the men and women professing to be disciples of Jesus Christ were committed to using their talents and resources to teach the gospel, and demonstrate the way by our lives and our unity.

a. Someone may argue that I am picturing an impossibility; that men can never be brought to such genuine agreement. Do you think that Jesus was praying for an impossibility? b. Moreover if the unity for which Jesus prayed is not attained, it will be so because men make it impossible by their prejudices and putting their will ahead of the will of our Lord. c. Be that as it may, the fact remains that such an ideal of unity has been set before us by the Lord, and we cannot be loyal disciples of Him unless we earnestly strive to achieve the ideal.

(7) It becomes quite plain, after analyzing this prayer, that any one who seeks to perpetuate denominationalism, or a divided Christianity, is acting in direct opposition to the will of Christ. The condition existing at the present time in the religious world is the direct antithesis of that for which Christ prayed. And I'm afraid that those who are responsible, therefore, for maintaining this division will be held accountable in the judgment.

(8) Let me illustrate: The church is referred to as the body of Christ, in Ephesians 1:23. Suppose someone should attack you, tear off an arm, break a bone, punch out an eye, or mangle a limb, would your body be as powerful in such a condition as it its present state of health? No. Neither can the body of Christ be powerful when torn apart by denominationalism.

3. The question of name as related to division.

1. It is very clear that Jesus taught that the church is to be one body. Denominationalism then is not only a waste of time, talent and energy, but it is sinful itself being contrary to our Lord's will. a. Let us now be practical. Suppose the different church bodies in this community should decide to unite. Suppose, again, that you were to be placed on a committee to formulate the plan of unity.

b. What would probably be the first question this committee would be compelled to consider? Strange to say it would not be any such question as, for instance, predestination, or the operation of the Holy Spirit, or even baptism. c. It would be: What shall be the name of this united church?

2. At this point a clear-cut question comes to our mind! Has God already provided a name for His church and His people?

a. If so, is it not within the jurisdiction of any committee of men to change that name or to select another? Men have no authority in matters wherein God has spoken. b. Or, Has God left the matter of naming His church and His people to the people themselves? If so, your committee would have a perfect right to select any name upon which all may agree. c. To settle this issue an investigation into the Scriptures would be in order.

3. Acts 15:18. There is something in the Scriptures known as "the eternal purpose" of God. Ephesians 1:4-12; Ephesians 2:8-12; 1 Peter 1:10-12; Revelation 13:8.

a. This eternal purpose, or plan, was to send Jesus Christ "in the fulness of time," to establish the church, publish the gospel, and unite Jews and Gentiles in one body of Christ. b. Knowing that God purposed from "the foundation of the world" to ultimately establish a church, with His Son as its divine Head, we inquire if God has also preordained a name for His people who constitute this church. c. In other words, did God plan and establish a church, without naming His church and His people? 1) We shall go to the Old Testament to see if He prophesied anything about a name for His people, and to the New Testament to see if He gave them that name.

4. The teaching of the Old Testament regarding the name.

Read Isaiah 65:15; Isaiah 56:5; Isaiah 62:2, and Amos 9:11-12.

These prophetic statements reveal the following truths:

(1) That God would cast off the Jews and call His people by a new name, and this name would be a curse unto His "chosen." Undoubtedly the name of Christ fulfills this prophecy.

(2) That "the mouth of the Lord" should bestow this name, i.e. by inspiration.

(3) That God would give a "place" and a "name" to all His saints in future ages. The "place" referred to is explained by 1 Timothy 3:15; and Romans 16:16.

(4) That this name would be better than the names of sons and daughters, i.e. better than all human names, in the fact that it would be bestowed upon children of God, John 1:12-13; Romans 8:14-17.

(5) That it would be an everlasting name that would not be cut off.

(6) That it would be bestowed upon the Gentiles first, in the day in which God would raise up the tabernacle of David which had fallen into ruins.

5. The teaching of the New Testament regarding the name.

(1) Acts 11:26. The gospel was preached only to Jews for several years following Pentecost. It required a special vision to convince Peter that the great commission included Gentiles as well as Jews. Acts 10:1-48 and Acts 11:1-30.

a. Cornelius and his household were the first Gentiles of the household of faith. b. In Acts 15:14 we are told that God first visited the Gentiles “to take out of them a people for his name,” and the prophecy of Amos 9:11-12 is quoted verbatim immediately following this statement, showing that the rebuilding of the “tabernacle of David” was a prophetic reference to the establishment of the church. c. Now if God visited the Gentiles first to take out of them a people for His name, when and where did this occur? The church at Antioch was the first Gentile church, and it was at Antioch that the disciples were first called “Christians.” d. Moreover, the prophet stated that the “mouth of the Lord” should bestow this divine name; therefore it follows that the name was given through the inspired teaching and authority of Paul and Barnabas, which explodes the theory that it was bestowed in derision by the enemies of Christianity. e. This Scripture harmony proves that the name “Christian” was prophesied and bestowed as the divine name for God’s people. 1) The fact that the name was to be given to the Gentiles first also explains why it is that the name is not to be found in Acts of Apostles until we take up the history of the Antioch church. 2) Note that the disciples were not called “Lutherans,” “Methodist,” etc. but “Christians” meaning “of Christ.”

(2) Acts 26:28. Agrippa was almost persuaded to become, not a Presbyterian, nor a Methodist, nor a Baptist, nor anything of the kind. Such names were unknown at that time.

(3) 2 Peter 4:16. If we suffer as Lutherans, whose name is glorified? The name of Martin Luther. If we suffer as Calvinists, then John Calvin gets the glory; if as Presbyterians, the presbytery is glorified; if as Baptists, the act of baptism; if as Episcopalians, the episcopacy. If we suffer as Christians, however, the name of the Lord Jesus Christ is glorified.

(4) Colossians 3:17. the words of our text. Someone says, “Why all this argument? Are not Baptists, Methodists, etc. all Christians?”

a. Well, it is true that they profess to be, and no doubt one is a Christian if he has complied with the Scriptural terms of pardon and is leading a Christian life. But if he wishes to be known as a Christian, why doesn’t he not stop with that? b. Why do some impose human names upon the divine name? Why do they inscribe names upon the corner-stones of their chapels such designations as “Methodist Church” “Baptist Church.” “Presbyterian Church,” etc.? c. If the Lord were to walk the streets of the average city today would He be able to locate His own church by the designations to be found on church architecture? d. Suppose the Masons were to dump a ton of coal into some poor widow’s bin; who would receive the credit? The Masonic fraternity, of

course. If the Lutheran Church were to do it whose name would be honored? The name of Luther. But suppose the church of Christ were to do it, whose name would be glorified? The name of Christ. e.Denominationalism is absolutely blind to the admonition of our text.

(5) Php 2:9-11. God has given His Son a name which is "above every name." Did not the prophet state that this divine name would be better than the names of sons and daughters? Is it not, then, better than all human names; better than the name of Luther, Calvin, Wesley, or Campbell?

(6) 2 Corinthians 11:2; Revelation 21:2. Christ is the Bridegroom; the church is the Bride. What would people think of a bride who would insist upon wearing some other man's name in preference to that of her husband? Is it not dishonoring Christ when His bride, the church, voluntarily assumes and wears a human name instead of His own divine name?

(7) Galatians 4:26. Christ is the Bridegroom and the church is the Bride. To this spiritual union we are born as babes in Christ, 1 Peter 2:2.

a.Naturally we would be little "Christ-ians." b.A congregation of such Christians constitutes a "church of Christ" Romans 16:16.

(8) Acts 4:12. We should wear the name of Christ because there is salvation in no other name.

(9) Acts 15:17. When a person is baptized according to the Scriptures, into whose name is one to be baptized? Matthew 28:19; Acts 2:38. Why not wear that name then? Isn't that name sufficient?

(10) Revelation 2:13; Revelation 3:8. Is there nothing in a name? Jesus spoke words of affection and commendation to the churches in Pergamum and Philadelphia because they kept His name and His word.

a.What church body in this community wears the name of Christ exclusively, and keeps His word as a sufficient guide in religious faith and practice? b.To ask this question is to answer it.

Closing illustrations:

1. "If the church is the bride of Christ, the bride must have been the same name as the bridegroom. If the church is the body of Christ, she must have the same name as her head. It would be strange if my body and my head should bear different names. In some comments on the passage, 'The disciples were called Christians first at Antioch,' it is held that this name was given in derision. I think not. If you study the use of the Greek word, 'called', you will conclude that they were divinely called Christians. God gave them that name. Jesus speaks about rich men blaspheming that 'beautiful name by which you are called.'" (A. J. Gordon, Baptist, in Selected Northfield Sermons.)

"I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let Christ's name last forever." (Spurgeon memorial Library, Vol. 1., p. 168.)

"I pray you to leave my name alone, and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one. St Paul (1 Corinthians 1:13) would not that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians after Him from whom our doctrine comes." (Stork, Life of Luther, p. 289.)

"Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot; that we might all agree to sit down together as humble, loving disciples at the feet of the common Master, to hear His word, to imbibe His spirit, and to transcribe His life into our own." John Wesley - (Methodist) "But, alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute." - Alexander Campbell

2. "A preacher one time, in a revival, clapped his hands and shouted, 'Thank God, there is nothing in a name! nothing in a name!' When an old woman in that audience, who had been Scripturally taught, jumped to her feet, clapped her hands and shouted, 'Glory to Beelzebub, the prince of devils,' the preacher and the congregation were shocked, and he immediately rebuked her for giving glory to Beelzebub. But she said, "you say there is nothing in a name. Glory to Beelzebub, the prince of devils.' The preacher's mouth was closed" - Book, Tabernacle Sermons, Vol. II, p. 14.

3. "It is told of Sister Taubman, who was a member of the church in Augusta, Ga., that a minister of a sectarian church came to her soliciting help to liquidate a debt against their building. She told him she could not contribute money to the spread of sectarianism, but he answered; 'There is noting in a name; we are all striving for the same end.' She then wrote out her check for a thousand dollars and handed it to the preacher, and with a heart full of joy he quickly make his way to the back for the money. The cashier refused to accept the check. 'Why,' said he, 'this was given to me by Mrs. Taubman and her credit is good.' The cashier replied, 'Her name is not signed to the check.' The preacher examined it and found that she has signed the name of her servant. He went back to Sister Taubman, told her of her mistake, but she replied, "There is nothing in a name, so you say, and that check ought to be just as good with the name of my servant on it as my own.' The preacher had a practical demonstration of the inconsistency of his argument." - Tabernacle Sermons, Vol. II, p. 14.

If we are eternally saved, we shall be save in the name of Christ. His is the only name which has any credit at the Bank of Heaven. So, in that divine name, let us turn to God for mercy.

S. Works

WORKS James 2:24, James 2:26, John 12:42, Galatians 5:6, Acts 10:34-35, Matthew 7:21, Hebrews 5:9.

Kinds of Works

1. Works of the flesh- Galatians 5:19-26. Our own works- Acts 7:41, 2 Timothy 1:9 3. Works of the law of Moses Galatians 2:16 4. Works of obedience- Acts 10:34-35, Luke 6:46, John 6:29.

See "Obedience."

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