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*18th Annual Oklahoma City
School of Biblical Studies Lectures*

Precious Passages

April 5-8, 2007

**And the things that thou hast heard of
me among many witnesses, the same
commit thou to faithful men, who
shall be able to teach others also.**

2 Timothy 2:2

LECTURESHIP

18th Annual Oklahoma City School of Biblical Studies Lectures

April 5-8, 2007

Precious Passages



Frank R. Williams (editor)

3307 N. Highway 3E

Seminole, OK 74868

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FOREWORD

The theme of this year's lectureship, "***Precious Passages***," gives us the opportunity to look afresh at some of the Bible's truly great passages. These passages were chosen because they give the speaker the challenge of digging deep into the text and bringing before the reader the opportunity to see more than what is first gleaned from the text. Yet, speaker after speaker will refresh the reader's mind of things learned from our earliest days of Bible study. Truth will shine as the lighthouse stationed atop the highest peak, giving off one beam of light to "the way faring" showing the way to the harbor.

Each lecture will bring forth the word of God, the "two-edged sword," allowing us to discern the "thoughts and intents" of our hearts. The challenge will come for us to have a greater faith in a world of doubt; the call will be made to awaken a sleeping spirit; and spiritual food will be given to help spiritual growth: "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). This lectureship will give us the opportunity to drink of the living water of Christ to quench the desert thirst as we travel in a world of darkness "as strangers and pilgrims." The lectures will encourage us to lift up our eyes and see by faith the unseen, our eternal home of which Jesus said to his troubled disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). Not many days hence these same disciples looked into heaven as Jesus was taken up and they were challenged, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts 1:9). That question seems to be asking, "Don't you have things that you ought to be doing?" Don't look into heaven as though you will never see Jesus again; therefore, they were told, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9). Don't you have things you ought to be doing between now and then?

The question to each us, "Why stand ye gazing up into heaven," while only expecting to see only the birds, the planes, the sun, the moon and the stars? Jesus said: "I will come again," and the two men in white apparel said of Jesus, he "shall so come in like manner as ye have seen him go into heaven." We know not when but we must never question, if he will come again, because a saving faith will not allow such doubt, such weakness.

It is the hope of ***The Oklahoma City School of Biblical Studies*** and ***the Barnes church of Christ***, that the ***Precious Passages*** of this lectureship will increase your faith, that you may remember, "so faith without works is dead.;" Therefore, our faith must be seen in our works, in our obedience to the "**King of kings, to the Lord of lords.**"

Frank R. Williams, Lectureship Director



THE OKLAHOMA CITY SCHOOL OF BIBLICAL STUDIES

The Oklahoma City School of Biblical Studies (OKCSBS) began preparing both men and women for service in the kingdom of God in 1991. Presently there are three men laboring in this work: Marion Fox, Frank Williams, and Ben Williams. Frank and Marion serve as elders for the Barnes congregation (where OKCSBS is located).

Classes have been conducted in various locations in Oklahoma. The work is centered in Oklahoma City with classes being conducted in congregations in the Oklahoma City area. Presently classes are being conducted at the Barnes building. Classes have been conducted in Binger, Chandler, Hydro, Maysville, Piedmont, and Tuttle in the recent past. Other congregations have contacted us concerning our conducting classes in their building.

The Barnes building is located in an excellent location. It is 2 $\frac{3}{4}$ miles east of Tinker Air Force Base on SE 59th street. The building is located between two interstate highways (it is $\frac{3}{4}$ mile from both interstates.). Exit number 162 (Anderson Road) from Interstate 40, turn south $\frac{1}{2}$ mile, then turn west $\frac{1}{4}$ mile. Exit number 14 (Anderson Road) from Interstate 240, turn north $\frac{1}{2}$ mile, then turn west $\frac{1}{4}$ mile. The Barnes building is located on the south side of SE 59th street. Anderson Road is located 3 miles east of Tinker Air Force Base. Oklahoma City is served by three interstate highways (I-35, I-40, and I-44) and a number of state highways.

In the future the overseers of the OKCSBS intend to: 1-Continue providing sound teaching in all areas of biblical instruction, 2-To continue making biblical instruction available to as many workers as possible, 3-To expand the course offerings at the OKCSBS through other means (video, audio, etc.) and to possibly expand to other locations, 4-To continue the classes without charge to the students. (Students are required to purchase books that are made available to them at reduced rates.), 5-To continue to provide classes for students who will continue to support themselves while they are in school. This requires them to attend the school for a longer period of time but the longer period gives them more time to digest the subject matter and mature, 6-To prepare workbooks for usage by the students and for churches in general, 7-To continue publishing the journal (One Heart), and 8-To continue conducting an annual lectureship (the first week in April of each year) that will expose the Oklahoma City area to both our faculty and other sound gospel preachers.

Frank Williams and Marion Fox both have experience as preachers, elders, and as faculty members in other preacher training schools. Ben Williams has experience as a gospel preacher.

We believe in the inerrancy and absolute authority of the Scriptures. We invite anyone to check out our school by contacting us and attending our classes. We are available to make presentations about our school to any congregation.

Marion R. Fox
Oklahoma City School of Biblical Studies Director



OUR FACULTY

Marion R. Fox, Director

Marion is a graduate of the Elk City School of Preaching and has preached for over 34 years. Marion presently serves as one of the elders of the Barnes church of Christ. His college degrees include: an A.S. (1963) from Southwestern Oklahoma State University, a baccalaureate (1965) and doctorate (1991) from Oklahoma State University, and masters (1969) University of Illinois. He has completed upper division Greek courses at Oklahoma Christian College. He has been a college professor (engineering-science division) and a National Science Foundation fellow in engineering, physics, and semiconductor manufacturing. Marion has authored several books and has engaged in several debates on various subjects.

Marion has served as a teacher for the Elk City School of Preaching; Elk City, Oklahoma 1973-76; Westside School of Preaching; Duncan, Oklahoma 1976 (Fall); Oklahoma School of Bible/Preaching; McLoud, Oklahoma 1977-1981; Great Plains School of Bible/Preaching; Elmore City, Oklahoma 1989-91; Rocky Mountain Audio and Video Bible Institute; Selmer, TN: 1999-present; and Online Academy of Biblical Studies; Dyersburg, TN: 2000-2005. Marion has served as Director of the Oklahoma City School of Biblical Studies; Oklahoma City, Oklahoma 1991-present. Marion has authored five books.





Frank R. Williams, Instructor

Frank now works full-time with the school and with the congregation at Barnes where he serves as an elder. He adds 39 years of preaching experience to our staff. Frank attended the Northside School of Preaching in Harrison, AR, graduating in 1972 with a Masters in Sacred Literature. In 1977, Frank made an evangelic trip to India where about 200 people obeyed the gospel. He served as local preacher for churches in Arkansas, Oklahoma, Wyoming, and Missouri and wrote weekly articles for four local newspapers. He has preached daily on three radio stations. He has preached in gospel meetings and lectureships in Arkansas, Oklahoma, Wyoming, Missouri, Georgia, Iowa and Tennessee and has preached at three congregations in California. He has had articles published in the Gospel Advocate, Firm Foundation, Contending for the Faith, The Gospel Standard, and edited The Spirit of Restoration for three years. He has written a weekly bulletin article for seven years. Also in his experience is three years in the U.S. Army where he served in the Army Security Agency. Frank has taught at the following schools: Northside School of Preaching (Harrison, Arkansas) 1971-1972 & 1975-1977, Wetumka School of Biblical Knowledge (Wetumka, Oklahoma) 1992-1995, and Oklahoma City School of Biblical Studies (Oklahoma City, Oklahoma) 1995-Present.

Benjamin J. Williams, Instructor

Benjamin a graduate of the University of Oklahoma, having obtained a B.S. in Astrophysics. In the Spring of 2005, he became the full-time evangelist for the Barnes congregation where he had previously worked on a part-time basis for four years. He is the Director of the Frog Road Bible Camp session sponsored by that congregation. Benjamin teaches several of the introductory courses in addition to helping with the day-to-day operations of the school. He is responsible for the school's website and for publishing *One Heart*, the school's quarterly journal. He has spoken for lectureships at Sapulpa, Muskogee, and Sharpsville (Indiana) as well as the OKCSBS Lectures hosted by the Barnes congregation.





Dear Reader:

The *One Heart* Journal was originally conceived of as a much needed avenue to spread the news about the Oklahoma City School of Biblical Studies. In the first issue, the eight page, black & white journal went out and was well received. Less than one hundred addresses were sent copies of the first issue.

Almost two years later, the Spring '07 issue of *One Heart* is mailing out to well over 200 addresses as well as bundles being sent to congregations who set them out for the local members to take as desired. The original eight pages has been extended to twelve, and a beautiful color cover has been added. While this is still small compared to many brotherhood papers, we believe things are moving in the right direction.

It has never been our desire to add just one more paper to hundreds already produced by the churches of Christ. I have been told that the churches of Christ have more papers per member than any other religious group! This paper was intended for a specific purpose: to demonstrate the level of teaching and soundness of doctrine taught at OKCSBS. Inside each issue you will read articles by our faculty representing the kind of material that they present in class on a regular basis.

The Journal also allows us an opportunity to keep students, supporters, and area congregations informed about upcoming events and the class schedule for OKCSBS. We intend for the school to be a benefit to the church in central Oklahoma, and to do that we need more people to be aware of what we offer.

Just like the school, the *One Heart* Journal is made available at no cost to subscribers. Loving members of the Lord's church contribute to the work and make it possible to publish and mail the journal every quarter so that no subscription fee is ever necessary.

If you would be interested in receiving *One Heart* individually or for your congregation, please let us know so that an appropriate arrangement can be made. More people receiving *One Heart* means more people are learning about the school and potentially participating in its work and growth.

In His Cause,

Benjamin J. Williams

Editor, One Heart Magazine

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“I AM THAT I AM”

Jim Mitchell

Exodus 3:14

INTRODUCTION

- A. Much has been written about this verse.
- B. Centuries of discussion have not lessened the variety of approaches to this passage.
- C. We will deal with the content of and applications to this verse in 3 ways.
 - 1. The first area we will address is the context of the passage.
 - 2. Secondly, we will discuss the verse that truly provides the answer to Moses' questions.
 - 3. In the third place, we will deal with the significance of verse fourteen, including:
 - a. Possible meanings of the phrase.
 - b. The characteristics of God suggested by the phrase.

I. THE CONTEXT OF EXODUS 3.

- A. The dialogue of Exodus 3:4-17 gives us more than one possible reason behind the questions of 3:13.
 - 1. Some would suggest that this is but one of Moses' first attempts to find an excuse not to go, i.e. “I don't know who you are”.
 - a. The problem with this idea is seen in the excuses not actually beginning until 4:10, even though it would appear from his questionings that his mindset early on is one of reluctance.
 - b. The question of 3:13 is similar to the questions of 3:11, which would place it in the category of assimilating information which later is used in his response of reluctance.
 - 2. Moses asks “Who am I” in 3:11. The question “Who are you” in 3:13 would logically be the next step in this dialogue.
- B. In response to Moses' questions of 3:11, the statement that truly provides the answer is seen as much in 3:15 as in 3:14.
 - 1. To isolate 3:14 from 3:15 and focus on one part to the exclusion of the other would do an injustice to the context.
 - 2. The answer to Moses' question is found in both 3:14 and 3:15, not just in 3:14 alone.

II. THE ANSWER TO MOSES' QUESTIONS.

A. The statement of 3:14 gives us a descriptive phrase replete with the qualities and attributes of Jehovah, but does not really give us the answer to Moses' questions.

1. Moses' questions are:

- a. "What is His name?" (3:13) and
- b. "What shall I say to them?" (3:13) (i.e. the people when they ask who has sent me).

2. The NAME that God gives Moses is the name He gave to Abraham in Gen. 15:7. Exodus 3:14 gives us descriptions of the name which is reaffirmed in 3:15.

B. The answer to Moses' questions is addressed in both the combined statements of Exodus 3:14 and 3:15.

"You shall say this to the sons of Israel, I AM has sent me to you. And God said to Moses again, You shall say this to the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this (is) My name forever, and this (is) My title from generation to generation. Go, and gather the elders of Israel, and say to them, Jehovah the God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, I have surely visited you and (have seen what) is done to you in Egypt." (Ex. 3:14d-16)

[The Interlinear Hebrew/Greek/English Bible, vol. 1, pgs. 146, 147]

C. For a discussion of the etymology of the word JEHOVAH, the student is directed to an excellent treatise in vol. 1 of the Commentary on the Old Testament by Keil and Delitzsch, pages 70-76.

III. THE SIGNIFICANCE OF EXODUS 3:14.

"And God said to Moses, I AM THAT I AM; and He said, "You shall say this to the sons of Israel, I AM has sent me to you"

[The Interlinear Hebrew/Greek/English Bible, vol. 1, p. 146.]

A. There are several ways in which the structure of the phrase "I AM THAT I AM" has been viewed and discussed throughout the centuries with various questions raised as a result. For example:

1. It is a refusal to really answer the question (perhaps indicated by translations such as Moffatt – "I WILL BE WHAT I WILL BE")?
2. It is meant to stop any further questions about identity (similar to the statement made by Pilate to end discussion about the words nailed to the cross of Jesus – "What I have written, I have written", John 19:22)?

B. There are six other texts in the Old Testament where the literary form is similar to Exodus 3:14. While they do not give us an answer to all that God intends to convey through this form of speech, they still teach us much about Hebrew thought.

1. (Ex. 16:23) “...Bake what you will bake; and boil what you will boil;”
2. (Ex. 33:19) “...I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.”
3. (I Sam. 23:13) “...went wherever they could go”. [lit. “They went about where they went about.”]
4. (II Sam. 15:20) “... I go I know not where”. [lit. “I am going where I am going”]
5. (II Kings 8:1) “...and stay wherever you can”. [lit. “Sojourn where you sojourn”]
6. (Ezek. 12:25) “For I am the Lord. I speak, and the word which I speak will come to pass;” [lit. “I the Lord will speak the word that I speak.”]

C. These six texts show a literary construction in Hebrew that:

1. Can at times suggest human action that can be less than decisive (I Sam. 23:13).
2. Suggests freedom of choice (Ex. 16:23)
3. Shows definite purpose (Ex. 33:19; Ezek. 12:25)

D. “I AM THAT I AM”

1. The verbs are first person imperfects of the verb “to be”.
2. The verb form used denotes continuing, unfinished action.
3. The phrase shows the inaccuracy of referring to God as either “was” or “will be”. The true reality of God’s existence can only be suggested by an ongoing present “Always Is” or “Am”.
4. The phrase has been translated into English in a variety of ways, including:
 - a. “I will be what I will be” (Tyndale)
 - b. “I am who am” (Dovay)
 - c. “I am because I am” (ASV-margin)
 - d. “I will be that I will be” (ASV-margin)
 - e. “I am who I am” (NKJV)

IV. QUALITIES OF JEHOVAH SUGGESTED BY THE DESCRIPTION PHRASE OF EXODUS 3:14.

A. “I AM THAT I AM” is inclusive of the meaning of every other name for God in scripture, (i.e. it comprehends the meaning in every other title God uses).

1. “Jehovah – jireh” (The Lord will provide)
 2. “Jehovah – nissi” (The Lord my banner)
 3. “Jehovah – shalom” (The Lord send peace)
 4. “Jehovah – tsidkenu” (The Lord our righteousness)
- B. In the name “I AM THAT I AM” there is meaning which truly extends far beyond our ability to conceptualize.
- C. “I AM THAT I AM” speaks of:
1. The self-existence and self-sufficiency of God.
 2. The external nature of God.
 3. The truth and faithfulness of God.
- D. Ways in which “I AM” is used descriptively of Jehovah God.
1. Most common – “I AM the Lord”
 2. (Isa. 46:9) – “I AM God”
 3. (Gen. 17:1) – “I AM God Almighty”
 4. (Isa. 48:12) – “I AM He, I AM the First, I AM also the Last”
 5. (Lev. 11:44) – “I AM Holy”
 6. (Jer. 1:8) – “I AM with you”
- E. The implications of Exodus 3:14 ultimately carry over in the life and teachings of the Lord Jesus (Note the varied and frequent usages of “I AM” by Christ)
1. (John 6:35) – I AM the Bread of Life
 2. (John 8:12) – I AM the Light of the world
 3. (John 8:56) – Before Abraham was, I AM
 4. (John 10:11) – I AM the good Shepherd
 5. (John 11:25) – I AM the resurrection and the Life
 6. (John 15:1) – I AM the true Vine
 7. (Rev. 1:8,11) – I AM the Alpha and Omega

CONCLUSION:

Though by no means an exhaustive study, it is hoped that these brief notes have provided food for thought, given more background information than is usually considered, and perhaps even raised some questions that will provide the catalyst for the student’s further study.

The Model Prayer

Benjamin J. Williams

Matthew 6:9-13

INTRODUCTION

1. A slightly shorter version of the prayer is recorded in Luke, preceded by this request: Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
 - A. The term “to pray” is a present infinitive that might also be rendered, “to be ones who pray” or “to be prayer leaders” (as in I Tim. 2:8).
 - B. This helps to explain the plural pronouns throughout the prayer. This prayer is a model for those wishing to lead others in prayer. It is succinct and generic, whereas a personal prayer made by one individual alone might be more specific and would certainly use singular pronouns.
2. The prayer is offered as a model, not as a catechism to be repeated *ad infinitum*.
 - A. The context forbids vain repetitions, Matt. 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
 - B. Not all of the prayer is applicable as a modern prayer. To pray for the kingdom to come would be inappropriate given that it has already come.
 - C. Another prayer offered by Christ in John 17 could aptly be called “the Lord’s prayer” as it was his sincere prayer for his disciples. However, it would not be any more correct to turn this prayer into a vain repetition.
3. The great value of the Lord’s Prayer is that it is the answer to the direct request: “teach us to pray.” It is the Son teaching us how to petition the Father.

I. DIRECT ADDRESS

- A. “Our Father which art in heaven ...”
 1. The Father as receiver of prayer
 - a. While I have no doubt that the Mediator of our prayers, Jesus Christ, and the third person of the Godhead, the Holy Spirit, are both aware of the content of our prayers, it is difficult to attain Scriptural authority for directing our prayers to either one of them.
 - 1.) Praying to Jesus is argued from the following passages:
 - i.) The apostle Paul addressed “the Lord” with a request that his thorn be removed (II Cor. 12:7-9). The Red Letter Edition text would lead us to believe that Jesus directly responded, v. 9. However, the Red Letters are determined by man and not God. However, normally the term “Lord” is applied to Christ specifically in the New Testament, and it is hard to argue against this being the case here. It is possible that the Apostles could make requests of Christ directly (see next point). Clearly, this is an abnormal prayer in that the Apostle receives a direct response.

- ii.) Some texts insert the word “me” into the text of John 14:14: “If ye shall ask me anything in my name ...” thereby authorizing direct petition to Jesus.
 1. Robertson argues for “me” to be included: “The use of *me* (με) here is supported by Aleph B 33 Vulgate Syriac Peshitta. Just this phrase does not occur elsewhere in John and seems awkward, but see John 16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught ...” (Robertson)
 2. Metzger argues for “me” to be included: “Either the unusual collocation, ‘ask *me* in my name,’ or a desire to avoid contradiction with 16.23 seems to have prompted (a) the omission of με in a variety of witnesses (A D K L Π Ψ Byz al) or (b) its replacement with τον πατέρα (249 397). The word με is adequately supported (P⁶⁶ 8 B W f⁴³ 28 33 700 al) and seems to be appropriate in view of its correlation with εγω later in the verse.” (Metzger)
 3. If the word “me” is authentic (a reasonable conclusion), then it is either a special privilege extended to the Apostles (as it is found in the apostolic context of John 14-17) or it is authority for all Christians to make direct petition to Christ. The context seems to make it apostolic.
 - iii. Some argue that Stephen addresses his prayer to Christ, Acts 7:59. Note that Stephen had just seen a divinely revealed vision (“being full of the Holy Ghost”) wherein he saw the image of Jesus, v. 55. It is possible that he made this statement addressing the image of Jesus in his vision. This would not be a prayer so much as it would be a visional response, like John addresses the angels in the book of Revelation (few would argue that it is appropriate to address prayers to angels!).
 - iv. Some argue that John prayed to Jesus in Rev. 22:20: “Even so, come, Lord Jesus.” Both of the previous two examples may apply here. This may be a visional response to the voice of Jesus heard at the end of the Revelation vision, or it may be a special privilege of the Apostles.
 - v. A misunderstanding of the phrase, “calling on the name of the Lord,” is often used to this end. However, “to call on” means to invoke or to appeal (to the authority of Christ). A better case could be made if the text said “call to” not “call on”.
 - vi. All of these passages offer a very shaky case for direct prayer to Jesus. I am not convinced that the authority can in fact be found.
- 2.) No Scriptural evidence is offered for prayer to the Spirit except that He is God, and therefore He is entitled to be addressed in prayer. I would agree that His deity entitles Him to worship, but not necessarily direct address in prayer.
 - b. This would not necessarily preclude either Jesus or the Holy Spirit from being addressed in other acts of worship or from being worshipped. It simply means this: in prayer, the infallibly safe course is to address the Father.
 2. One member of the Godhead may submit Himself to another, and that seems to be the case here. The Holy Spirit and Christ have chosen to submit themselves to the Father in this respect.
 3. It is a beautiful privilege to be permitted to address the Almighty Creator as “Father.”

B. “Hallowed be thy name.”

1. Purpose of the statement

- a. In approaching God in prayer, it only seems appropriate to first recognize His exalted state.
- b. Much of what is accomplished in prayer comes from the recognition of the one praying that he is in need of great humility when he approaches the God of Heaven.

2. Meaning of the statement

- a. “Hallowed” is translated from a term meaning “to make holy” (ἁγιάζω) “from α negative, and γη, the earth, a thing separated from the earth, or from earthly purposes and employments. As the word sanctified, or hallowed, in Scripture, is frequently used for the consecration of a thing or person to a holy use or office, as the Levites, first-born, tabernacle, temple, and their utensils, which were all set apart from every earthly, common, or profane use, and employed wholly in the service of God, so the Divine Majesty may be said to be sanctified by us, in analogy to those things, viz. when, we separate him from, and in our conceptions and desires exalt him above, earth and all things.” (Clarke)
- b. Remember the Jewish background in all of Jesus’ teachings when considering this prayer. The distinguishing of the True God and His Name from all pagan false gods is one of the central themes of the Law of Moses (Ex. 20:1-7).

II. STATEMENT OF SPIRITUAL DESIRES

A. Why make such a request?

1. Why ask for God’s will (as it is worked by His own omnipotent might) to be preformed, since none can stand against it? In this sense, the prayer is simply affirming that his will is yielded to the divine will. Christ is praying as He also prayed in the Garden for God’s will to be done above his own (Luke 22:42).
2. Why ask for God’s will (as it is worked by the choices of men) to be performed, since it is not up to God? In this sense, the prayer is requesting God’s guidance in the accomplishment of His will and is affirming the willingness of the one praying to do that will.

B. “Thy kingdom come.”

1. Meaning of “kingdom”

- a. The Jewish mind raced to the concrete concept of a “realm,” a Jewish state as once ruled by David.
- b. However, this word was used here in an abstract since by Christ, having the meaning of “royal rule.” He is praying for the will of God to reign in the hearts of men, as would be fulfilled in the church. This conception of the kingdom was consistently used in Christ’s teaching (Luke 17:21; John 18:36).

2. Meaning of “come”

- a. All of these brief expressions found here are found in the imperative mood. “They are all aorist imperatives, punctiliar action expressing urgency.” (Robertson)
- b. Christ’s petition to the Father is that the kingdom should arrive with urgency in accordance with the teaching that the Father had revealed and that Jesus taught (Matt. 4:17).

3. “Thy will be done in earth, as it is in heaven.”

- a. How is God’s will done in heaven? In the visional prophecy of John, it seems

that God's will is fulfilled with absolute obedience in Heaven (Rev. 4).

- b. How might this request come to pass? As we will see throughout this prayer, often the petitions we make to God must coincide with a willingness on our part to obey. Surely, God's will cannot be done on earth unless I do it – unless the church does it!

III. REQUEST FOR NECESSITIES

A. "Give us this day our daily bread."

- 1. God as provider of all blessings
 - a. All blessings are from God, James 1:17. God's physical blessings have been prepared for all men, Matt. 5:45.
 - b. Most commonly God provides in the form of natural law. His omniscient forethought considered our needs from the beginning, and so He commanded such things to be as were necessary to meet those needs (Gen. 1:11).
- 2. Why pray for what God has already done?
 - a. If a person gave you a one time gift that benefited you for an extended period of time, would it not be appropriate for you to thank that person often, even long after the gift had been given?
 - b. Likewise, though most of our physical blessings come down from the act of Creation, it is appropriate for us to give thanks continually.

B. Unstated Condition

- 1. Man's participation in the results of his own prayers
 - a. While the rain may fall on the just and unjust (Matt. 5:45), only the man with the seed in the field will be benefited (Pro. 6:6-8).
 - b. Likewise, only those that work will be benefited by God's provision for man's food (II Th. 3:10).
- 2. The providential pattern
 - a. The Rule: While God's blessings are available to all, no one is ever benefited from God's blessings without putting themselves in the position to receive those blessings.
 - b. We will see this pattern repeated throughout this prayer.

IV. CONDITIONAL FORGIVENESS

A. "Forgive us our debts ..."

- 1. Our debts
 - a. "In the ancient Greek ὀφείλημα is common for actual legal debts as in Rom. 4:4, but here it is used of moral and spiritual debts to God." (Robertson) Luke's account simply replaces this word with "sins" (Luke 11:4).
 - b. Since it was our sins that necessitated the sacrifice of Christ's blood, our debt to God is very great (I John 2:2).
- 2. God as source of forgiveness
 - a. It is understood in the Scriptures that only God has the right to forgive sins. This is the reason that Jesus was on one occasion accused of blasphemy after forgiving a man of his sins (Matt. 9:2-6).
 - b. Just as God has provided for food in the act of Creation, He has provided for forgiveness in the offering of Christ. Grace is found in Christ and no where else (John 1:17).
 - c. Just as the farmer without the seed in the field is not benefited by the rain, the

sinner who will not repent is not benefited by Christ's blood (Luke 13:3,5).

B. "As we forgive our debtors."

1. A condition of forgiveness from God is our forgiveness of others.
2. Our debtors
 - a. Throughout life, many will wrong us in both great and small degrees. However, compared to the debt we owe God, our debtors owe very little. If God can forgive us our great debts, surely we can forgive others less: Col. 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
 - b. In matters of opinion or minor offenses, the offense should be suffered and forgotten: Matt. 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
 - c. In matters that would cost the offender their souls, our only goal should be the salvation of the soul, not retribution or revenge, Matt. 18:15-17.
3. Must we forgive those that God will not?
 - a. My love will never be greater than God's love. God's love never overrides His just demand that those seeking forgiveness first repent (Luke 13:3,5). Thus, I do not believe a Christian is required to forgive anyone that God will not forgive, that is, an impenitent person.
 - b. However, we must always be prepared to forgive that person when they do repent, even if the list of prior offenses is great, Matt. 18:21-22 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? [22] Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

V. REQUEST FOR GUIDANCE

A. "Lead us not into temptation ..."

1. This phrase has been variously interpreted, so I will offer two plausible explanations for your consideration.
2. Interpretation #1: Permissive imperative
 - a. Some imperatives carry the weight of permission: "Do not allow us to be led into temptation."
 - b. Clearly, God does not tempt any man to do evil, James 1:13. Thus, if the temptation here is a temptation to do evil, then the text is a request for God to keep temptations away from us in some manner.
 - c. This interpretation is a little vague, though God's Word certainly teaches the Christian how to avoid temptation: James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
3. Interpretation #2: Trials
 - a. The word "temptation" (πειρασμός) can also mean "adversity".
 - b. God never tempts man to do evil, but adversity often results from following God's commands. This may then be a prayer for God to providentially care for his people and spare them from suffering adversity.

B. "But deliver us from evil:"

1. With this phrase, we also encounter various interpretations. I reject the Calvinistic approach that would suppose that the Holy Spirit acts in some direct manner to deliver the elect from ever falling from grace. Instead, I again offer some plausible options.

2. Interpretation #1: Salvation
 - a. If the word “temptation” in the first phrase means “temptation to do evil”, then this part of the sentence probably carries the weight of deliverance from temptation.
 - b. The Bible teaches us how to replace wickedness with good so that we are not so easily tempted to return to wicked works (Eph. 4:28). This would be a kind of deliverance from evil.
 - c. The Bible also teaches us how to overcome sin when we do fail by repenting and asking for forgiveness as Christians (I John 1:9) or by being baptized into the blood of Christ if we are not Christians (Rom. 6:4). This would also be a deliverance from evil.
 3. Interpretation #2: Providential deliverance
 - a. If the word “temptation” in the first phrase means “adversity”, then the word “evil” in this phrase probably has its secondary meaning of “calamity.”
 - b. This interpretation makes this part of the phrase a parallel to the first part: “Lead us not into adversity, but deliver us from calamity.” This would make sense in the context of the suffering of the early church.
 4. There is also some discussion over the article attached to the word “evil”. “The ablative case in the Greek obscures the gender. We have no way of knowing whether it is ὁ πονηρός (the evil one) or τὸ πονηρόν (the evil thing). And if it is masculine and so ὁ πονηρός, it can either refer to the devil as the Evil One par excellence or the evil man whoever he may be who seeks to do us ill.” (Robertson)
- C. Manner of Guidance
1. Regardless of which view we take on these phrases, we should remember that God’s guidance is offered through the Word. Psalms 119:105 Thy word is a lamp unto my feet, and a light unto my path.
 2. God has promised that there is no temptation that cannot be overcome by man, I Cor. 10:13. What temptation have you faced that another has not faced and overcome? Christ has demonstrated that following the Scriptures will lead us through all temptation, Heb. 4:15; Matt. 4:1-11.

VI. PRAISE & CONCLUSION

- A. For thine is the kingdom, and the power, and the glory, forever.
1. The model prayer concludes as it began, recognizing the exalted state of God.
 2. This became a common phrase to allude to in the epistles:
 - a. Rom. 16:27 To God only wise, be glory through Jesus Christ forever. Amen.
 - b. I Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.
 - c. Jude 1:25 To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.
- B. Amen
1. “Amen” (ἀμήν) signifies something as “trustworthy” or adverbially as sure to come to pass. “So be it.”
 2. This term is used often by Christ to introduce a strong point and is commonly translated “verily, verily.”
 3. As it was the practice of the church to say “Amen” at the end of a prayer (I Cor. 14:16), this word has been disseminated into many different languages as Christianity spread into those cultures.

CONCLUSION

1. This prayer teaches an appropriate form for leading prayers. Men who desire to learn to lead prayer should study this model prayer.
2. This prayer also teaches the correct sentiment for prayer: Let God's will come to pass. Amen.

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FOR GOD SO LOVED THE WORLD

Howard Williams

John 3:16

INTRODUCTION:

- A. Most Quoted and Misunderstood.
- B. Jesus talked with Nicodemus – John 3:1-21
- I. ONLY BEGOTTEN (Greek –mono-genes)
 - A. John 3:16 - Jesus
 - B. Luke 7:12 -Woman's only son
 - C. Man's only daughter – Luke 8:42
 - D. Luke 9:38 – Only child
 - E. Abraham and Isaac – Heb. 11:17
 - 1. Not only son -Ishmael – Gen. 16:15
 - 2. Son of promise – Isaac – Gen. 21:1-5
 - F. John 1:14 – Christ Son of promise

II. GOD'S PLAN

- A. Promise to Eve – Gen. 3:15
- B. Abraham's test – Gen. 22:1-18

III. GOD PROMISE BLOOD LINEAGE

- A. Abraham – David – Matt. 1:1-17
- B. Joseph – Adam – Luke 3:23-38
- C. Law given – Gal. 3:15-20

IV. PLAN OF SALVATION

- A. Jesus – Matt. 28:18-20
- B. Jesus – Mark 16:15-16
- C. Eunuch – Acts 8:26-38
- D. Peter – Acts 2:37-38
- E. Jesus – Luke 24:47
- F. Paul – Gal. 3:26-29
- G. John – John 1:12-13
- H. Paul and Ananias – Acts 9:1-18
- I. Paul and Ananias – Acts 22:1-16
- J. Paul - Rom. 6:3

CONCLUSION

- A. More to being saved
- B. Live faithful – Rev.22:12-17

In the Beginning

Lyndal Lee Werner

Gen 1:1 “*In the beginning God created the heaven and the earth.*”

INTRODUCTION:

- A. This passage has caused a lot of controversy in is plain factual Statement of when things began.
- B. The Atheist and Evolutionist can not accept this because it does not fit what they call science.
 - 1. It is interesting there is a lot of things, which they accept, which does not answer the question of where did we come from or How did it all get started. Their answers raise far more questions by what that answer says.
 - 2. I have learned it takes far more faith to believe the atheist and Evolutionary theories than it does to believe what Genesis reveals about the beginning of all things.
 - 3. As I was taught in science the facts prove what is truth and what is to be accepted. But the facts, which are being discovered daily are denying the Evolution theory and says that, the atheist does not have a fact to stand on.
 - 4. Theory is something that must be proved and where the facts lead this is where the conclusion is to be found. The fact does two things, they deny the evolutionist and prove that God did create. Thus, the theory of Evolution is denied because of revealed facts.
 - 5. Science and history are not against the scriptures. When they are studied and they lined up with the Bible, Science and history will verify that the Bible teaches the truth in the first place.
 - 6. As a young man I was taught that Evolution was invented to explain away God. The evolutionist begins with the assumption there is no God and then the evolutionist closes their mind to any evidences that God is.
- C. “*Genesis*” means beginning.
 - 1. The first book of Moses is named by the Jews from the first word, namely, bere'shith, i.e. “*in the beginning*” (compare the Bresith of Origen).
 - 2. In the Septuagint it is called **Genesis**, because it recounts the beginnings of the world and of mankind. This name has passed over into the Vulgate (Jerome's Latin Bible, 390-405 A.D.) (Liber Genesis).
- D. Gen 1:1 “*In the beginning God created the heaven and the earth.*”
 - 1. In the beginning when everything was started it was God who created everything.
 - 2. God is the “Elohim” which is the “us” of the Godhead that built or made all things. Gen 1:26 “*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*”
 - a. What image is this that man was made in? In John 4:24 “*God is a Spirit*”

which is not a physical form, thus in the image of God, man was made.

- b. Strong's says: 'elohiym (el-o-heem'); plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: KJV-- angels, X exceeding, God (gods)- dess, -ly), X (very) great, judges, X mighty.
- c. Brown-Driver- Briggs 430 'elohiym- 1) (plural) a) rulers, judges b) divine ones c) angels d) gods 2) (plural intensive -singular meaning) a) God, a god, a goddess b) god-like one c) works or special possessions of God d) the one true God e) God.
- d. "Elohim" is the most common name for God in the Bible.
- e. In Genesis chapter one, we learn that God, Christ and the Holy Spirit are present which makes up the Godhead. (Acts 17:29; Rom 1:20; Col. 2:9) We see this Again in Matt 3:13-17.
- f. In the Beginning they placed man in control of certain things as mentioned in Gen 1:26.

E. With these preliminary statements let us begin to discuss Genesis 1.

BODY:

I. PREPARING FOR CREATION:

A. Gen. 1:1 "*In the beginning God created¹ (bara) the heaven and the earth.*" This was the forming of all the building blocks used to make the creation, which was used, for the following. The basics elements of all that will be used were at this time "*bara*" into existence. Before Genesis 1:1 none of this was present.

1. *Created*—brought into existence that which did not previously exist. This prepares the elements, which will be used in creation.

a. Creating agents

(1) Col. 1:16-17 "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: 17 And he is before all things, and by him all things consist." Paul spells out who did the creation. We must understand it was God's authority, which authorized the creation. Paul says this authority was carried out by means of Jesus Christ, who was before the beginning.

(2) Heb 1:2 "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" The Writer of Hebrews shows it was through Christ that the creation came into existence according to God's plan.

1 1254 *bara'* (baw-law'); a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes): -choose, create (creator), cut down, dispatch, do, make (fat). Brown-Driver-briggs says: 1) to create, to shape, to form a) (Qal) to shape, to fashion, to create (always with God as subject) 1) used of heaven and earth 2) used of individual man 3) used of new conditions and circumstances 4) used of transformations b) (Niphal) to be created 1) used of heaven and earth 2) used of birth 3) used of something new 4) used of miracles c) (Piel) 1) to cut down 2) to cut out 2) to be fat; (Hiphil) to make yourselves fat.

- (3) By these verses, we learn that Christ, who had the major part in the creation, created all things by the authority of God.
- b. There is a difference in the word “*create*” and “*Make*”. Create comes from nothing known or seen. *Make* means to take the items known and seen and reshape into something that is new. The original elements were shaped into the form God wanted in His creation when the creation was finished.
 - c. The Hebrew word “*bara*” means absolute creation while the word “*asah*” simply means to “*make over*”. What was originally ***bara*** of God He then took the ***bara*** and then ***asah*** the creation as we know it. One important point needs to be made, it was God that ***bara*** and it is the same God who ***asah*** what was created. “***Bara***” pulled together the raw materials needed to build what was in the plan and mind of God. Then by “***asah***” God brought about the finished product of the Creation. Before the “*bara*” there was nothing of this material universe.
 - d. Gen 2:3 “*And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created (*bara*) and made² (*asah*).” This verse says God did it all in six 24 hour days and on that 7th day God rested because the work was done or the work was completed. God has all power and authority to do what he did. Also, in this verse He states that he created, He did not evolve it as sciences falsely states.*
2. *The heaven and the earth*—the earth and all of the planets, the entire solar system is intended here.
- a. All that belongs to the universe was brought into existence in the beginning. God did all of this, being the original source of everything that is around us.
 - b. It is interesting to note that no mechanics of how this was done is mentioned, but God spoke and “*it was so*”. We must observe that when God spoke things were done as he spoke it to be.
 - c. Miracles just do not fit man’s concept or laws of nature nor scientific principles.
 - d. But, we must keep in mind that the Laws of Nature was created during these Six days of Creation by the Standards that God had established for the days of Creation.

2 6213 *`asah* (aw-saw'); a primitive root; to do or make, in the broadest sense and widest application (as follows): KJV-- accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fighting-] man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use. Brown Driver Briggs says: 1) to do, to fashion, to accomplish, to make a) (Qal) 1) to do, to work, to make, to produce a) to do b) to work c) to deal (with) d) to act, to act with effect, to effect 2) to make a) to make b) to produce c) to prepare d) to make (an offering) e) to attend to, to put in order f) to observe, to celebrate g) to acquire (property) h) to appoint, to ordain, to institute i) to bring about j) to use k) to spend, to pass b) (Niphal) 1) to be done 2) to be made 3) to be produced 4) to be offered 5) to be observed 6) to be used c) (Pual) to be made 2) (Piel) to press, to squeeze.

3. This is the very first passage in the Bible.
 - a. Outside of saying in the beginning there is not one thing stated here about the day, month and year that this took place. This is the starting point of every thing, thus the “*Genesis*” of the Universe and everything in it. The creation was in the 1st year, 1st month and week of the beginning.
 - b. The earth is not as old as the Science seems to believe, neither can it be determined from the genealogies mentioned in the Bible. But in the beginning God created, which at once became fact.
 - c. The world was created in a mature form. It is interesting to note everything was full grown and complete when finished. There is no need for long ages to “*evolve*”, because everything was complete at that time in six solar 24 hour days.
4. A great scientist once discovered there are five components, which make up the world. These are: time, force, energy, space and Mass. But, unknown to the Scientist, God gives these components in the very first words of the Bible. What he then discovered was what God had already done. Notice this:
 - a. “*In the Beginning*” there is time.
 - b. “*God*” who is the force.
 - c. “*Created*” which is energy.
 - d. “*The earth*” which is Mass.
- B. Gen. 1:2 “And the earth was without form³, and void⁴; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”
 1. “And the earth was without form, and void.”
 - a. This is the form the earth was left in after the “*bara*” of Genesis 1:1, which gives the basic material. Here we have the material out of which the earth was formed, presented to us in a waste and void condition. I believe what Moses was saying, the form of the earth as we know it was not in the beginning.
 - (1) Job 26:7 “*He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*” This can be proven by observation of the North. You will find it is as stated.
 - (2) Isa 45:18 “*For thus saith the LORD that created {bara} the heavens; God himself that formed⁵ the earth and made {asah} it; he hath*

3 Without form comes from 8414 *tohuw* (to'-hoo); from an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain: KJV-- confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness. Brown, driver and brigs says: 8414 *tohuw*- formlessness, confusion, unreality, emptiness a) formlessness (used of primeval earth); nothingness, empty space b) what is empty or unreal (used of idols) (figurative) c) wasteland, wilderness (used of solitary places) d) place of chaos e) vanity.

4 And void comes from 922 *bohuw* (bo'-hoo); from an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin: KJV-- emptiness, void. Brown, Driver and Briggs says: 922 *bohuw*- emptiness, void, waste.

5 3335 *yatsar* (yaw-tsar'); probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine (i.e. form a resolution): KJV- - X earthen, fashion, form, frame, make (-r), potter, purpose. Brown—Driver —Briggs says: to form, to fashion, to frame a) (Qal) to form, to fashion 1) used of human activity 2) used of divine activity a) used of creation 1) used of original creation 2) used of individuals at conception 3) used of Israel as a people b) to

established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

(3) Jer. 4:23 *"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light."* Jeremiah is talking about the basic material used to **asah** the world, as he knew it and we know it. Jeremiah verifies just what we learn in Genesis 1:1-2.

b. It then pleased God by means of His Holy Spirit during the creative days, which follow to prepare the earth as a dwelling place for man. We also know from Col. 1:15-16, Christ had a major part in this creation. In Heb1:1-3, we are told that God created all things through Christ the Worlds.

2. *"The Spirit of God moved⁶ upon the face of the waters."* Reference is to the Holy Spirit, the third person in the Godhead. The Spirit of God begins to work. God is said to have made the world by His Spirit.

a. Job 26:13 *"By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."* This is an interesting point that many do not understand that the Holy Spirit had a part in the works of the Old Testament and also in the creation.

b. Psa 33:6 *"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."* We need to note the creative power come by *"The word of God"* when spoken, things came into being as soon as spoken.

c. Psa 104:30 *"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."*

3. The Holy Spirit is the great lawgiver. He came to organize the dead matter, give what we now call the law of nature and prepare the earth as a dwelling place for man. Dead matter would remain forever dead, if the great Eternal God had not quickened the dead matter. It is not anymore unreasonable to believe that God will eventually raise the dead, than to believe that He created life in the beginning.

4. *Moved— "was brooding over"*. Like a hen hatching her eggs or caring for her young the Holy Spirit is supervising the activities of the creative days.

a. The Spirit of God here is the Holy Spirit.

b. Moses is telling us that the earth was in a form, which it is not now, or what we would recognize as the earth.

c. These elements will be used in the creation of the rest of the six days. In a manner this was the building material from which the rest of the creation was made from. This is a scientific fact.

d. What now follows in this study is the putting together of nature into order, concerning creature, lands, seas, in the order and form we know it. This *"without form"* and *"void"* will be placed in the form, as we know it.

C. The Hebrew word for Day which comes from *"Yom"*. *"Yom"* can be an age, era,

frame, to pre-ordain, to plan (figurative of divine) to purpose of a situation b) (Niphal) to be formed, to be created c) (Pual) to be predetermined, to be pre-ordained d) (Hophal) to be formed.

6 7363 *rachaph* (raw-khaf'); a primitive root; to brood; by implication, to be relaxed: KJV-- flutter, move, shake. Brown, Driver and Briggs says: 1) (Qal) to grow soft, to relax 2) (Piel) to hover.

but when used with a number it is a 24 hour solar day as used in Genesis one. This means in this study there are no thousand of years as Evolutionist demand, but the creation is carried out in a week just as Genesis proclaims. Each day is spoken of as “*the evening and the morning*” were the first day, second day, etc.

II. THE CREATION: THE SIX DAYS OF CREATION IN GENESIS 1 AND 2

A. **The First Day.** Gen. 1:3-5 “3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light **Day**, and the darkness he called **Night**. And the evening and the morning were the first day.” We need to note the light came as soon as it was commanded.

1. On the first day, light was created. Day and night were established (Genesis 1:2-5). The sun itself did not become visible until the fourth day. God said, “*Let there be light.*” He willed and appointed it. It was done immediately. The word of God was quick and powerful. God saw the light that it was good. God divided the light from the darkness. He called the light day and the darkness He called night. In the dividing of light and darkness, he was placing each in its area of influence and work. As we develop the creation story, we will learn more about the light and darkness and what it will do.
2. *The evening and the morning were the first day.* This was not only the first day of the world, but the first day of the week. It was the first day's work and a good day's work. The evening and the morning were the first day. Later, in the New Testament, we learn that Christ arose from the dead on the first day to begin a new day, spiritually, for God's people. Note: *The Evening and Morning* is a 24 hour solar day and can not be an era or age. This is the same kind of language we would use to describe a day.
3. Let us note that God spoke into existence this light; hence His word was enough for it to happen or be caused. Also, God said that it was “*good*”, hence creation was perfect. God who is without SIN created a perfect sinless world.

B. **The Second Day.** Gen. 1:6-8 “6 And God said, Let there be a firmament⁷ in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and **it was so**. 8 And God called the firmament Heaven. And the evening and the morning were the second day.”

1. *Let there be a firmament* or an expanse like a curtain drawn out.
 - a. Job 26:7 “*He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*”
 - b. Psalms 104:3 “*Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.*”
 - c. Amos 9:6 “*It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea,*

⁷ 7549 *raqiya`* (raw-kee'-ah); from 7554; properly, an expanse, i.e. the firmament or (apparently) visible arch of the sky: KJV-- firmament. Brown Driver Briggs says: extended surface (solid), a firmament, an expanse, space a) expanse (flat as base, support) b) firmament (used of vault of heaven supporting waters above); considered by Hebrews as solid and supporting 'waters' above.

and poureth them out upon the face of the earth: The LORD is his name.”

2. God divided the waters above the earth from the waters on the earth itself. That is God gave to each division its area of influence and responsibility.
 3. He called the great open space above "*heaven*".
 4. The condition of the earth at the beginning of the Second day must have been one of an aqueous state; the atmosphere was purely a cloud of steamy vapor, that obscured the heavens like a thick veil with new rays of light now penetrating through.
 5. This was done by making (*asah*) of a "*firmament*". What was created "*bara*" at the beginning was used to make this "*firmament*".
 - a. The word "*firament*" is translated from the Hebrew "*raqia*" which means "*limitless expanses*". Every time sciences believes it has all the Stars numbered and have discovered the limits of the Universe, it discoveries there is even more. This is just what the Lord reveals to us.
 - b. This is an accurate description of the majestic vault of the heavens that separate the waters above from the waters below.
 - c. Question: How could Moses have known of the "*waters which were above the firmament*"? This could only be by revelations from God. This is a fact which even man today finds interesting.
- C. The Third Day.** Gen. 1:9-13 "9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and **it was so.** 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that **it was good.** 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the **fruit tree yielding fruit after his kind**⁸, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, **after his kind:** and **God saw that it was good.** 13 And **the evening and the morning were the third day.**"
1. "*God said*" this all took place by the spoken Word of God.
 - a. Ps 33:6 "*By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*"
 - b. Ps 33:9 "*For he spake, and it was done; he commanded, and it stood fast.*"
 - c. Ps 148:5 "*Let them praise the name of the LORD: for he commanded, and they were created.*"
 - d. We know that God's word is powerful when it comes to Salvation, but we must be aware that it is also powerful when it comes to the creation of the world. God spoke about things happening and it was so. When the word is removed this all will come to an end and be burned up (2 Pet. 3:9-10).
 - e. John 1:1-14 the Apostles John makes it clear that "*word*" is Jesus Christ.
 2. The power of the Creator had been employed in the upper part of the visible

⁸ After his kind comes from 4327 *miyn* (meen); from an unused root meaning to portion out; a sort, i.e. species: KJV-- kind. Compare 4480. Brown Driver Briggs says: kind, sometimes a species (usually of animals) Groups of living organisms belong in the same created "kind" if they have descended from the same ancestral gene pool. This does not preclude new species because this represents a partitioning of the original gene pool. Information is lost or conserved not gained. A new species could arise when a population is isolated and inbreeding occurs. By this definition a new species is not a new "kind" but a further partitioning of an existing "*kind*".

world. The light of heaven was kindled. The firmament was fixed. Now He begins to prepare the earth for man and other land dwelling creatures.

- a. The waters were gathered together and dry land appeared. God called the water **seas** and the dry land He called **earth**.
 - b. The earth was furnished for the maintenance and support of man (vs. 11-12). All kinds of vegetable products were brought forth. Grass and trees began to grow. Food and such was being provided. Notice this as the order of creation came. The progress builds on what was before, for the benefit of what comes next. Light and Darkness would make one wonder but it also was needed for everything, which came after its creations. Then the Sun and Moon were given control over the light and dark.
3. v. 12 *Whose seed was in itself*. God decreed that everything in the vegetable kingdom should bring forth seed after its own kind, and it was so. It was so then and it is still so now, that all vegetables and animals produce after their own kind. One who plants wheat seed may expect a crop of wheat. Wheat seed will not produce a different kind of crop. Only God can make a seed that will grow. One important point needs to be observed everything was created mature ready to take its place in the earth and bring forth others of its kind. The Laws of nature were being put in place concerning all living things. In simple terms the chicken did come before the egg.
- a. Isa 61:11 *“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.”*
 - b. This is a fact of Science, which when stated correctly, even the evolutionist will have to agree with what is stated. This law of nature has not changed to this day. By the way the very law denies the evolution theory every time it is exercised.
 - c. Man is able to make some changes but they stay within the same kind and do not cross species.
 - d. Whether we are talking about Man, Animal or plant life, they will only reproduce after their kind in the scheme of things. Thus, no missing link as evolution is looking for.
4. Birth of botany.
- a. The objection is often made that if the seas were gathered into one place on the third day that the land would have been a soggy bog and could not have supported plant life, but notice that Moses tells us that dry land appeared. Who can question the power of God? Luke 18:27 *“And he said, The things which are impossible with men are possible with God.”*
 - b. The Text of verse 11 indicates a primary creation of plant life, not a reconstitution of something already existing as accomplished so far. “*Bara*” not “*asah*”. *“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”* The Law says and the evidence says that each plant reproduces after its kind and not another. “*Kind*” as it is used here and in reference to the Animal, fowl or fish says that they are distinct individuals. Distinct individuals will only reproduced

after their kind. Kind fits what science calls “*species*”.

D. The Fourth Day. Gen. 1:14-19 “14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day.”

1. On the fourth day the sun, moon and stars appeared. Light as we know was created on the 1st Day (Gen. 1:3). Yet the Sun, Moon, Star was not created until the 4th day when they were made the source of light, which shined upon the earth. This is the assignment in God’s scheme of things was now made that even science understands to be so. From this time light comes from the Sun, before this time we have light without Sun or morn.
2. God made the greater light to rule the day and the lesser light to rule the night. The hours of the day and night, the different lengths of the days and nights, the grand divisions of time which we call years—all these are brought about by these two great lights. The sun, moon and stars all do exactly what God appointed them to do. In verse 11, we learn the sign is for the seasons, days and years. This is a scientific fact even today.
3. The language of Moses in the first chapter of Genesis is an apt description of what they are now doing. The sun is to rule the day; the moon and stars are to rule the night. The greatness of God is seen in His creation.
4. The doubters have tried to raise questions over the light that came before the sun. One thing must be kept in mind these were days unlike anything before and after. When the Sun and moon were placed in their place, then light was assigned to these in the manner that God commanded.
5. What was the Sun and Moons purpose?
 - a. The Sun is the rule over the day and the moon is to rule over the night.
 - b. Thus, we see them put in charge of their area of influence.
 - c. It is interesting to notice that we have light before the Sun and Moon where created.

E. The Fifth Day. Gen. 1:20-23 “20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales⁹, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day.”

⁹ 8577 *tanniyn* (tan-neen'); or *tanniyim* (Ezek. 29:3) (tan-neem'); intensive from the same as 8565; a marine or land monster, i.e. sea-serpent or jackal: KJV-- dragon, sea-monster, serpent, whale. Brown Driver Briggs says: *tanniyn* or *tanniyim* (Ezek. 29:3)- a dragon, a serpent, a sea monster a) a dragon or a dinosaur b) a sea or a river monster c) a serpent, a venomous snake.

1. On the fifth day, sea animals and birds came into existence.
 - a. It was on this day that fish and fowl were created.
 - b. Volumes might be written about fish, the whales of the sea and the birds of the air. All show the wisdom and planning of God. God blessed them and said, "*Be fruitful and multiply.*" All of these were to produce after their own kind. The language of the text specifies that the off spring will only be like mother and dad, no crossing of the kind.
 - c. You will notice everything God did was good. In order for one to truly see that God created this, let him remember that what had been created was good and this was so, because God who is a good and one of perfection, would not create anything that was evil.
 - d. Hence, he put into action His Law of reproduction and that everything shall reproduce after its own kind. Just like Mom and Dad. This has not changed with the kind, but within the kind we will see changes over time, but it will still look like mother and dad. No crossing between different kind. Thus, no missing link.
 - e. Notice the use of the word "*kind*" which is what science will call *species*. There can be no crossing of the species according to the Laws of nature, which were put into force at this time. This very law of nature denies the evolution theory.
 2. We must observe from the text that the creation suddenly appeared and they were Adults at their Creation. All Creation was born adults. So the question which comes first, the chicken or the Egg is easily answered Biblically. It was the chicken, then came the egg. This was needed, so that all creatures could be "*fruitful and fill the earth*" with their kind. This means that the original creation was created in male and female of that kind. But being fruitful it was not long before these begin to multiply and produce others of the same kind, which showed the family traits, in plant, Animal, Birds, creatures of the sea, etc.
- F. **The Sixth Day.** Gen. 1:24-31 "24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish¹⁰ the earth, and subdue it: and have dominion over the fish of the sea,

10 4390 *male'* (maw-lay'); or mala' (Esth. 7:5) (maw-law'); a primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively): KJV-- accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, X draw, give in, go) full (-ly, -ly set, tale), [over-] flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a [hand-] full, + have wholly. Brown Driver and Briggs says: to fill, to be full a) (Qal) 1) to be full a) a fullness, an abundance (participle) b) to be full, to be accomplished, to be ended 2) to consecrate, to fill the hand b) (Niphal) 1) to be filled, to be armed, to be satisfied 2) to be accomplished, to be ended c) (Piel) 1) to fill 2) to satisfy 3) to

and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

1. There is a problem in this verse with the word “*replenish*” in verse 28. The King James Versions is the only one using this translation of “*male*” (male) which should be to fill to be full of. This is a translation problem and should not become a doctrinal problem.
 2. It would have been better translated as being *fruitful and multiple* of the kind as the other creatures did. It has the idea to reproduce and fill with their kind.
 - a. Even the poor translations of the scripture see it as *fruitful and multiple* rather than *replenish* which brings up a wrong conclusion.
 - b. This translation by the King James versions gives rise to a theory that says there was a creation before that was destroyed which gives us the “*The earth was without form and void and darkness was upon the face of the deep...*” of Gen. 1:2. This theory just does not have any proof what so ever from the text. Theory says the last creation was in verses 1 and 2. It for some reason was destroyed and the second creation started in verse 3. The word “*replenish*” proves this. Yet, since this is not best translation for the Hebrew word, there is no doctrinal evidence or scientific finds to prove this previous earth or creation. Textually this theory just does not exist. Every living thing was to multiply and fill the earth with their kind.
- G. **Gen. 1:26** “And God said, Let us make man in our image¹¹, after our likeness¹²: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”
1. In Verse 1 Says God was present in Verse 2 we note the Holy Spirit was there at this time. We learn from Col. 1:15-17 shows Christ was present therefore the “*us*” is God, Christ and the Holy Spirit.
 2. The first thing we must note is that God, Christ and the Holy Spirit was present, when this all took place. The Godhead is the “*let us*” in verse 26.
 3. After the image of these three, man was made. What was that image?
 - a. John 4:24 “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*” This is the same image of which Christ and the Holy

fulfil, to accomplish, to complete 4) to confirm d) (Pual) to be filled e) (Hithpael) to mass themselves against.

11 6754 *tselem* (tseh'-lem); from an unused root meaning to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol: KJV-- image, vain shew. Brown Drivers Briggs says: image a) images (used of tumors, mice, heathen gods) b) image, likeness (used of resemblance) c) mere, empty, image, semblance (figurative).

12 After our likeness comes from 1823 *demuwth* (dem-ooth'); from 1819; resemblance; concretely, model, shape; adverbially, like: KJV-- fashion, like (-ness, as), manner, similitude. Brown-Driver- Briggs says: as a feminine noun: 1) likeness, similitude as an adverb: 2) in the likeness of, like as.

Spirit were in at this time. In Heb 1:3, we learn that Christ is the express image of God, thus, Christ is a spirit at this time.

- b. Since, God is a spirit and man was to be created in the image of God, it was not the physical body that man was created in. Since, we are all created by the same God, it is no wonder that the creatures created would have similar looks, but as we learn in Gen 2:7, it was only man that was a living Soul and not the monkey, who looked like man. With this fact in mind the arguments of the Evolutionist are denied, especially when they evidently see on the physical. Man is created in the image of God and not of the monkey or any other creature on the earth.
 - c. Because of this the evolutionary doctrine falls. But, they are materialistic in thinking and will have a hard time dealing with this concept or accepting it. Materialistic thinkers can only handle material things, which can be placed in a test tube and put to scientific test. If it can not be put in test tube, they are not sure what to do with it. Faith to many of these individuals is foreign, but it takes far more faith to believe what they believe than what we believe.
 - d. Let me also point out man and Ape are of different “*kind*” thus will not cross the lines between “*kinds*”. This means there can not be nor will there ever be a “*missing link*”.
 - e. Man looks similar to the Ape because both had the same creator. It is a fact that we can find artist paints by comparing works. It is a fact that great Musicians works can be found because they sound like them. So we can now see God’s handy work.
 - f. We learn in Gen 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” The living soul which man has, the animal does not have. He was not created in the image of God as man was. Science proved a long time back that the body is made from the dust of the ground, as Genesis one said. In fact, when this body dies it goes back to the dust from which it came. But, the soul in whose image we are can last for an eternity. Science also knows and proves there is a vast difference, which is between the ape and man. They had the same creator, but they both did not receive the soul, which makes the difference. Man has a soul, which makes him in the image of God and the ape does not. Because man and Ape are of different kind, this we are different. Our only command factor is that God created both.
4. Observe that in the beginning, God placed the animal kingdom under man to tend and to use. That is man has “*dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth*”. One needs to point out that this is our stewardship. How that stewardship is used, one will answer for in due time.
 5. Man was crowned as God’s final and highest creation on earth in that His soul was made in the likeness of God. James 3:8-9 man was “*...made after the similitude of God*”. No where is this ever said of the other living creatures,

- only of man is this spoken of.
6. This means that man's physical body is only a house, we dwell in while here on Earth. It is the temple or tabernacle of the soul while on the earth.
 - a. 2 Cor 5:6-8 "*6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*" Only man can walk by faith because he is created in the image of God. The animals, birds, fish, insects all walk by instinct and not by faith.
 - b. 2 Pet. 1:13-14. "*13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*" It is evident that Peter understands the body is not the final dwelling place of the soul, but to be used while still on the earth, which he will someday leave.
 - c. This clay tabernacle will some day wear out and die (Heb. 9:27). This is the law of nature, which governs the body God Created in the beginning. All living Creatures are born, live and then come to a point, in which it will die, which is part of the law of Nature.
 - H. The following phrase, "*the evening and the morning were the sixth day*" in the Hebrew language has reference to a twenty four hour solar day.
 1. When you have the word "yom" used with a number, the Hebrew is talking about a twenty –four hour day.
 2. If the word is not used with a number, it could be an era, the lifetime of a man or the span of his life.
 3. It is interesting to note up to this point we have been talking about six 24 hour days in which Created the earth, sun, moon, stars, plant life and all living Creatures include man. It is interesting to notice the order of creation prepared the environment for that which follows in the order of creation. This means that the environment was ready when the plant or creature was created.

IV. CONCLUDING NOTES:

- A. On the sixth day the land animals and man were created (Genesis 1:24-31). In the first part of the sixth day's work the beasts of the earth, the cattle and the creeping things of the earth were made. God said, "*Let the earth bring forth*". He made them all after their kind with their different shapes, diverse natures, manners, foods and fashions. Some living upon grass and herbs and others upon flesh. He made some bold and others timid. Some were for man's service, such as the horse, and other animals for his sustenance, such as the sheep. Some for both, such as the ox, and some for neither, such as the wild beasts. Through endless generations all of the different "*kinds*" of animals have brought forth after their own kind. The races of plants and animals have been kept distinct from the foundation of the world.
- B. The second part of the sixth day's work was the creation of man. God said, "*Let us make man.*" Christ and the Holy Spirit joined with God in the creation. *In our*

- image after our likeness.* The making of man referred to making his body. Here the reference is to the soul or spirit of man made in the image and likeness of God. This is a reference to the intellectual part of man. The human mind is wonderful now, but much more so when fresh from the hand of its Creator. God is the fountain from whence the spirit came. He is the father of our spirits. This image of God consisted in righteousness, true holiness and knowledge. (Ephesians 4:24; Colossians 3:10). When God created man He made both male and female. Man was to have dominion over all of the other creatures of earth, over the fish of the sea and over the fowl of the air. God honored man who had been made in His own image. And God blessed them. God not only blessed Adam and Eve, but He has blessed all human beings on earth. Should any of us attempt to make a list of what God has done for us we would never be able to finish it at all. What great love He has bestowed upon each one of us with blessings temporal and spiritual!
- C. The third part of the sixth day's work was a gracious provision of food for all flesh. (Psalms 136:25). God provided food for man. (Verse 29). Herbs and fruit were to be his meat. Man was not only made out of the earth; he was to be maintained out of it. God provided food for beasts (Verse 30), food for oxen, and even the young lions and ravens. All were abundantly blessed by a benevolent Heavenly Father. Even the birds of the air have food.
 - D. God reviewed His work. He *"saw everything He had made and behold it was very good."* Not only was every part of the creation good, but the whole when viewed together was good. The glory and goodness, the beauty and harmony of God's works, both of providence and of grace, as of this creation, will best appear when they are perfected.
 - E. The work was concluded. *The evening and the morning were the sixth day.* In six days God made the world. Let it be remembered. He could have made all of This instantly, but after creating the Heaven and the earth *in the beginning*, He chose in six days to arrange the earth as a dwelling place for man and to pronounce all of His work good. From the original language it is clear that God in a single twenty four hour days created what he planned on for that day. Ages as science demands is not here and could not work because of the laws of nature established at this time. The ages would be so long that things would either burn up or freeze, but the twenty four hour days is the right time frame for this to happen.

V. MIRACLE AND LAW

- A. Adam and Eve were created by a miracle. They were created full grown. They were commanded to *"replenish"*, (which simply means in Hebrew *"to fill"*). We thus have life beginning by a miracle and continuing according to law. This is true of the entire creation. A miracle brought life into existence. Concerning all living things God has said, *"Whose seed was in itself and it was so."* After the original creation all things are reproduced according to God's natural law. The reproduction of all living things is a matter of *"science"*—trained observers can see, observe and demonstrate. All science, therefore, deals with the reproduction of living things after their original creation. There is no science of *"origins"*. How any life originated is a matter of religion or of philosophy. It is not in the field of

science at all. What trained observer watched the creation and is now able to tell us how it was done? Only God was there. He had the Holy Spirit guide men in writing a correct account of the creation. All the "*scientists*" in the world and all the "*philosophers*" of mankind have not disproved or overturned even one verse in the book of Genesis, nor have they given a sensible alternative to Divine Creation as stated in the book of God.

This outline was created from Years of notes and studies. There is material I would love to give credit for, but have forgotten where it came from. This outline is the product of years of study and consideration of the creation as revealed in Genesis 1 and 2.

Lyndal Lee Werner

2 Timothy 2:2

Scott Elliott

INTRODUCTION:

In this passage Paul commands Timothy to pass on the things he has heard from him to other people who will be able to do the same. The word “men” in this passage is the Greek word *anthropois* and means both male and female. Timothy is to find faithful men and women who will be able to teach others also. We must do the same and we must accomplish this without violating any other commands that God has given us.

I. THE NEED TO EVANGELIZE

Since 1980 the U.S. population has increased 32.2% while church membership has only grown 1.6%. In the state of Oklahoma the numbers are worse. Since 1980 the population of Oklahoma has increased 18.3% while church membership declined 13.4%.¹ We must do our best to try and reverse this trend.

A. Why the decline?

There are probably several factors that have led to this decline. Some can be helped while others cannot. One factor I believe the church needs to address is our changing culture. We need to figure out how to evangelize a postmodern culture without compromising Biblical truth as some have done.

1. What is postmodernism?

That is a hard question to answer. Chuck Colson described it as “A generation raised on channel-surfing has lost the capacity for linear thinking and analytical reasoning.”² Dale Harvey wrote “Post-modernism swims, even wallows, in the fragmentary and the chaotic currents of change as if that is all there is.”³ Although we probably do not witness these extremes on a daily basis our culture has been impacted by this new mindset.⁴

II. WHAT ARE WE TO DO?

Our culture is constantly changing. We must find effective ways of reaching our culture with the gospel. Paul’s command in 2 Timothy 2:2 is for one generation to pass the gospel to the next generation. If we do not know how to reach the next generation then we will not be able to accomplish this command.

A. 1 Corinthians 9:19-23

Our culture values relationships. We need to use the relationships we have to spread the gospel and we need to look for other opportunities to form new

1 Bobby Ross Jr., “Population Outpaces Church,” *The Christian Chronicle* 64, no. 2 (Feb. 2007).

2 “Postmodernism,” <http://en.wikipedia.org/wiki/Postmodernism>, Internet.

3 Ibid.

4 For a more thorough discussion of this subject by a member of the church read *Adrift: Postmodernism in the Church* by Phil Sanders.

relationships in our community. Each member of the Lord's body must do their part to reach out to those around them.

1. Once a trusting relationship has been established the gospel needs to be shared.
2. The gospel is the "power of God for salvation" (Rom. 1:16).
3. The relationship is only a means to share the gospel with someone who might not have listened.

III. LESSONS FROM THE PAST

History is an important subject because we can always learn valuable lessons from the past. Just because something worked in the past does not mean it will work today. It is evident that some of our methods are not as effective as they once were. It is important that we focus on relationships, but we must also find other things to assist us in our efforts. I believe we can learn some valuable lessons about evangelism from the Christians in the first three centuries.

A. Methods used by early Christians to evangelize⁵

1. They did most of their evangelism outside of buildings where they worshipped.
2. They focused on personal relationships and conversations with people.
3. They used their homes in evangelism.

IV. IMPROPER APPROACHES TO REACHING OUR CULTURE

Most people will agree that it is a struggle to reach this generation with the gospel, but we must not use improper methods to accomplish this task.

A. Some Methods that are being used

1. Entertainment
2. Acceptance of anything and everything

CONCLUSION:

Paul's command to Timothy in 2 Timothy 2:2 is a crucial command for all Christians. It is a command to pass the gospel from one generation to the next. It is important that we all do our part to fulfill this command.

⁵ Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 2003) 300-346.

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IN THE DAYS OF THESE KINGS

James E. Foster

Daniel 2:44

INTRODUCTION:

- A. Because of the sins of Judah, God through His prophet Jeremiah said, “And these nations (including Judah) shall serve the king of Babylon seventy years.” (**Jer. 25:11**)
- B. Also through the prophet Jeremiah, God promised that after 70 years He would return them to their homeland. (**Jer. 29:10**)
- C. Daniel was among those who were carried away into the Babylonian captivity.
- D. While Daniel was in captivity, God gave prophetic dreams to Nebuchadnezzar who was the king of Babylon. (**Dan. 2:1**)
 - 1. This dream troubled the king greatly. (**2:1**)
 - 2. The king commanded all the wise men of his realm to be brought before him and to make known to him BOTH the dream and its meaning. (**2:2-6**)
 - a. But they couldn’t. (**2:12-13**)
 - 3. Daniel requested that he be given time and that he would show the king both the dream and its interpretation. (**2:16**)
 - a. He was granted his request.
 - 4. The dream and the interpretation were revealed to Daniel by God in a vision during the night.
 - 5. Daniel was brought before the king and he related to him all he had seen in his dream and exactly what it meant.

I. THE DREAM. (2:31-35)

- A. The king saw a great metallic image in the shape of a man, “whose brightness was excellent.” (Vs. 31)
- B. The head – fine gold (vs. 32)
- C. Breast and arms – silver. (vs. 32)
- D. The belly and thighs – brass. (vs. 32)
- E. The legs – iron, and feet – part iron and clay. (vs. 33)

II. THE INTERPRETATION OF THE DREAM (VSS. 36-45)

- A. Daniel told the king that God would rise up four world empires.

1. Each of these would serve God's purpose of bringing in His plan of righteousness and the setting up of His Eternal Kingdom.
- B. Each of these 4 world empires, in keeping with God's plan, would make certain contributions to the fullness of time when God would set up His Eternal Kingdom.
 1. The Head of Fine Gold – The Babylonian Empire
 - a. Their chief contribution was the Jewish synagogue.
 - b. When Christ came "in the fullness of time," synagogues were still being used throughout the Roman world.
 - c. These synagogues served as a place to teach and proclaim the risen Christ and contributed greatly to the growth of the early church.
 2. The Breast and Arms of Silver – The Medo-Persian Empire
 - a. Their chief contribution was their commitment to the principles of law and order. "The law of the Medes and Persians altereth not." (**Dan. 6:8**)
 - b. They passed this principle on to the next of the world powers which followed them.
 - c. When Christ came on the scene centuries later, there existed a reign of enforced law and order in the Roman Empire.
 3. The Belly of Brass – The Grecian Empire
 - a. Its chief contribution was the Greek language which came to be an almost universal language.
 - b. When Christ came centuries later, the Greek language was the best known and understood language in the Roman Empire.
 - c. Even the New Testament books were written in the Greek language.
 4. The Legs of Iron and Feet Part Iron and Part Clay – The Roman Empire
 - a. Their main contribution was the great system of roads and highways which were the finest the world had ever known up to that time.
 - b. Synagogues, law and order, Greek language, modern system of travel were now in place. All was ready.
 - c. The Roman Empire era was the time that God had planned, prophesied, and prepared in which to set up His Eternal Kingdom. "In the days of THESE (the Roman) kings."

III. THE FULLNESS OF TIME – THE ESTABLISHMENT OF THE KINGDOM

- A. The kingdom that was to be established "...in the days of these kings..." - (Roman Empire, the 4th world power) was not established before the ascension of Christ.
 1. John the Baptist preached saying, "Repent for the kingdom of God is at hand."(**Matt. 3:1-3**)
 2. Jesus preached that it was at hand. (**Matt. 10:7**)
 3. It had not yet come when Jesus taught His disciples to pray. (**Matt. 6:10**)
 4. It had not come at the time of Christ's death. (Joseph of Arimathea) (**Mk. 15: 43**)
 5. The disciples were still waiting at the time of Jesus' ascension. (**Acts 1:6**)
- B. The kingdom was to come after Jesus went back to heaven.
 1. Daniel foresaw the coming of the kingdom. (**Dan. 7:13-14; Acts 1**)
 2. Christ referred to it the same way. (**Lu. 19:12**) (The nobleman represents Christ.)
 3. He received the kingdom at the same time He was crowned. (**Heb. 2:9**)

- C. This was to be a spiritual kingdom known as the church.
 - 1. Isaiah gives a clear description. (**Isa. 2:2-4**)
 - a. The Lord's house is the church. (**1 Tim. 3:15**)
 - b. Was to be for all nations.
 - c. Was to be in the last days of the Jewish economy. Peter, in (**Acts 2:17**) says, these are the "last days."
 - d. The law of the Lord was to "go forth from Jerusalem." (**Isa. 2:3**) And it did. (**Luke 24:47; Acts 1:8**)
 - 2. It was to come during the lifetime of the disciples. (**Mk. 9:1**)
 - a. Judas did not get to be there.
 - b. It was to come with power.
 - c. Power was to be received when the Spirit came. (**Acts 1:8**)
 - d. The Spirit came. (**Acts 2**)
 - 3. Joel prophesied that the Spirit would be poured out upon all flesh in the last days. Peter quoting Joel said, "this is that which was spoken by the prophet Joel;" (**Joel 2:28; Acts 2:16-17**)
 - 4. Thus we have (**Isa. 2; Dan. 2; and Joel 2**) all fulfilled in Acts 2 when the church was established. (**Acts 2:47**)

IV. CHRIST WILL NOT BE COMING BACK TO SET UP THE KINGDOM ON EARTH.

- A. Christians were already in the kingdom in the 1st century. (**Col. 1:13; Heb. 12:28**)
 - 1. Jesus is coming to deliver up the kingdom to God. (**1 Cor. 15:23-25**)
- B. Jesus was to be both king and priest on the throne of David simultaneously. (**Zach. 6:12-13**)
 - 1. He can't be a king on the earth.
 - a. (Jeremiah 22:24-30; 36:30; Matt. 1:12-16).
 - 2. He can't be a priest on the earth.
 - a. (**Hebrews 8:4**)
- C. Jesus is now reigning in heaven.
 - 1. Sitting on the throne of David. (**Luke 1: 32-33**)
 - 2. Serving as both king and priest over the kingdom or church.
 - a. (**Ephesians 1:21-22; 1 Corinthians 15: 24-25; Acts 2:36**)

V. THE SPIRITUAL KINGDOM

- A. It is made up of a spiritual priesthood. Peter calls it a "royal priesthood."
 - 1. (**Rev. 5:10; 1 Pet. 2:9**)
- B. Worships in spirit.
 - 1. (**John 4:24**)
- C. Offers up spiritual sacrifices.
 - 1. (**1 Peter 2:5; Romans 12:1-2**)

- D. Requires a spiritual birth to enter.
 - 1. **(John 3: 3-5)**
- E. Has a spiritual law.
 - 1. **(Hebrews 10:10; Jeremiah 31:31; Romans 8:2)**
- F. A spiritual temple and dwelling place for God.
 - 1. **(Ephesians 2:19-22)**

CONCLUSION:

- A. It has been God's eternal purpose to bring victory to fallen man through the Lamb of God. **(Genesis 3:15)**
- B. This eternal purpose is to be made known through the church. **(Eph. 3:10)**
- C. All the changes in world history has not been able to over throw God's eternal purpose. **(Isa. 14:24, 27)** "The LORD of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:... For the LORD of hosts hath purposed and who shall disannul it? And His hand is stretched out, and who shall turn it back?"

Works Consulted

Turner, Rex A., The Premillennialists Abuse of the Prophecies of Daniel (Getwell church of Christ: 1511 Getwell Road, Memphis, TN 38111)

ALL THINGS WORK TOGETHER FOR GOOD

Frank R. Williams

Rom 8:28

INTRODUCTION:

A. I give as my introduction the following statement taken from, “Gospel Minutes,”
– Dec. 8, 2006:

1. “A relative of mine was injured in an auto accident, not her fault. She may face life-long disabilities. Yet, when I read Romans 8:28, it tells me God works everything for good for His people. But is this good? Not all things are good.”

a. I now quote in part the answer given to the questioner: “What God promises is that even when Satan does his worst, God will find ways to bring good out of it.”

1) Now notice the next statement given in answer to the questioner: “God does not promise that good will come to every believer in every situation.” - These words reveal doubt in the mind of the person answering the question.

2) The next words reveal the difficulty brethren have in trying to give meaning to the apostle’s words, I quote once more: “He does say that good can come out of every situation.” – This also reveals doubt in the mind of the person answering the question.

b. Then, in the concluding remarks, these words appear: “Finally, we must trust God that He can bring good from even the most horrible events. That good may not be to me, but it may be for countless others who find blessing from the event.” - Once more, these words reveal doubt in the mind of one trying to answer the question.

2. This honest question reveals the difficulty that people have in trying to understand the meaning of the apostle’s words in our text.

a. The honest answer given reveals the general conclusions that people have reached in their efforts to understand the apostle’s words.

b. The question and the answer given here reveal the need to study and to ascertain the meaning of the apostle’s words.

3. Before going on, let me give one more writers attempt to give meaning to

Paul's words,

- a. I quote: "When he says 'all things,' he means even things that are painful; for even if affliction, poverty, imprisonment, hunger, death, or any other thing, come upon them, God is able to turn all things to their good and fit them for his eternal home."
- b. Now, please listen with care at the following words from the same writer as he turns what he had just written on its head: "If they are not able to bear the trials and afflictions that come upon them and accept them as means of discipline from the hand of the Father, they judge themselves unworthy of eternal life."

(*Commentary on Romans*, J. W. Shepherd, page 157)

- B. These remarks are given, not to demean those who wrote them, but to show the need to study and understand the meaning of the apostle's words in **Romans 8:28**.

I. THE CONTEXT

- A. The first thing we must do is determine the context in which these words appear: *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."*

1. Take your Bible, open it to Romans 8:28 and notice the first three words, **"And we know."**

- a. The word, "And," is a conjunction coupling what the writer is about to write with what he has just written.

1) Rom. 8:24-25

- a) Our hope stimulates us to patient endurance; thus, our hope helps us deal with lives difficulties.
- b) Our hope - our expectation of receiving eternal life, carries us on through the trials of life: affliction, poverty, hunger, imprisonment, and even death at the hands of the enemies of Christ.

2) Rom. 8:26-27

- a) **"Likewise"** – in the same manner as our hope helps us – even so **"the spirit also helpeth our infirmities."**
- b) But what **"infirmities"** does the apostle have in mind?

(1) **"we know not what we should pray for as we ought"** –

- (2) It will help us understand the context if we can learn what state these Christians were in.
 - (a) In **verse 35**, the apostle wrote: tribulation, distress, persecution, famine, nakedness, peril and sword.
 - (b) Facing these things, these Christians bowed their head to pray, but what words would they utter?
 - (c) Do they pray to live or do they pray for death?
 - (3) At times like this they might utter incoherent words and phrases, both going first this way, then, that way.
 - (a) Their spirit groaned within them as they searched their minds for the right words, for the right phrase but they did not come – their spirit groaned within them – expressing their desire to speak understandable words and phrases – that would lift their spirit and that of their fellow sufferers - but the words would not come!
 - (b) It is here, at such times as this, I am grateful for Paul's next words, **"he that searcheth the hearts knoweth what is the mind of the spirit."**
 - (4) Christ is the one who **"searcheth the hearts,"** and as he searched their **"heart,"** he knew **"the mind of the spirit."**
 - (a) The word **"mind"** comes from a Greek word that means, **"what one has in mind, the thoughts and purposes"** (Thayer, page 658).
 - (b) Here Paul is referring to ones **"way of thinking"** (Suggested reading, *The Work of the Holy Spirit*, Vol. I, Marion R. Fox, pages 197-203)
 - (5) Based upon their *"way of thinking"* – Christ would make *"intercession"* for them – *"according to the will of God."*
 - b. It is in this same context that Paul wrote, **Phil. 1:12-20**, concluding with these words, **Phil. 1:21-24**.
- B. There is the context in which our text appears!

II. ALL THINGS

A. Here we raise a most important question; a question that will help us put our attention on the right subject.

1. Thus, are first question: How did they, how do we, know that our hope and the mind of our spirit work in our behalf; how did they and how do we know that Christ will make intercession for us?

a. Paul answers: **“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”**

b. First, we must understand that not all people are subjects of this promise.

2. The apostle identifies those who are the subjects of this great promise by the use of two phrases:

a. first, **“them that love God,”** and second, **“them who are called according to his purpose.”**

b. First, who are those **“that love God?”**

1) **I John 5:3**

a) Those **“that love God”** are those who keep – who obey – the commandments of God.

b) **John 14:21**

c) **John 14:15**

2) John also informs us, in **I John 5:3** that the commandments of God **“are not grievous.”**

a) The word, **“grievous,”** denotes (the Greek, *barus*) **“heavy, burdensome”** (Vine, page 519).

b) In other words, the commandments of God can be obeyed by all people who are accountable.

c. Second, who are those **“called according to his purpose?”**

1) God’s purpose in sending his son to this earth, clothed in flesh and blood, was to save those who would believe the gospel of Christ.

- a) Jesus introduces us to these people in **Matt. 5:6.**
- b) **1 Thess. 2:14**
- c) **2 Tim. 1:9**
- 2) The Lord invites all mankind: **Matt. 11:28-30.**
- 3. Therefore, the subjects of the promise that **“all things work together for good,”** are those who obey the gospel and continue to keep the commandments of God.
- B. It is necessary, absolutely necessary, that we understand what is and what is not included in the words, **“all things.”**
 - 1. It is **“all things”** that fall in the realm of the context and does not go beyond the context.
 - a. The words, **“all things,”** appear in other context and it is necessary that we look some of these.
 - 1) **Heb. 1:2** – the Son, through whom God personally spoke, is the **“heir of all things.”**
 - 2) The subject of this context is what the prophets of the Old Testament spoke.
 - 3) **Acts 3:19-25** – the blessings are in Abraham seed.
 - 4) **Gal. 3:16** – The seed of Abraham is Christ.
 - 5) **Gal. 3:26-29** – All that are in Christ, are heirs according to the promise, they receive the all blessings included in the promise.
 - 6) **Eph. 1:3** – All spiritual blessings are in Christ.
 - b. Therefore, the Son of God is the heir of **“all things”** spoken by the Old Testament prophets that relate to him.
 - 2. These are the **“all things”** – the **“all things”** that Christ is the heir of – that produce the **“all spiritual blessings”** - that **“work together for good to them that love God, to them who are the called according to his purpose.”**
- C. Now we are ready for the second question: How did they know, how do we know, **“that all things work together for good to them that love God, to them who are the called according to his purpose?”**

1. The apostle does not hesitate in answering that question: **Rom. 8:29.**
 - a. Did you notice that **verse 29** starts with the word, **“For?”**
 - 1) The word, **“For,”** is a coupling word; in this case, Paul is saying here is how we know **“that all things work together for good to them that love God, to them who are called according to his purpose.”**
 - 2) The opening words of verse 29 are directly connected to the purpose of God: **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.”**
 - b. May I simply say to you at this time, the **“all things”** that **“work together for”** our good are the things that bring us to be **“conformed to the image of his Son.”**
 - 1) The word, **“foreknow,”** (the Greek *proginosko*) means **“to know before”** (Vine, page 459).
 - a) What is it that God knew before?
 - b) God knew before hand that **“the poor in spirit,”** that those who **“mourn,”** that **“the meek,”** and that those who **“hunger and thirst after righteousness,”** are those who would love God, are those who would answer the call to be conformed to the image of his Son.
 - 2) Now, notice the word, **“predestinate,”** (the Greek *proorizo*) it means **“to mark out before hand, to determine before”** (Vine, page 307).
 - a) Those who are **“poor in spirit”** are those who gladly hear, believe and obey the gospel of Christ.
 - b) It is character, not one’s person, that God respects and did know before hand that they would obey the gospel.
2. Now, look with me at **Rom. 8:30.**
 - a. Notice the progressive nature of the words used by Paul: predestinate, called, justified, and glorified.
 - b. Just as Jesus guaranteed, that those who hunger and thirst after righteousness shall be filled, God has guaranteed that **“all things”** in his plan to save man will **“work together for the good of them who love him, to them who are the called according to his purpose.”**

- 1) Therefore, those humble obedient souls answered the gospel call and were justified and glorified.
- 2) For all those who dare question God's ability to conceive of such a plan, Paul has a question.

III. WHAT SHALL WE SAY?

A. Rom. 8:31

1. Paul has not changed his subject, it is still **"all things"** but the **"all things"** has simply become, **"these things."**
 - a. To **"these things"** – the **"all things"** - that **"work together for good to them that love God, to them who are the called according to his purpose;"** Paul answers, **"If God be for us, who can be against us?"**
 - b. But, what does the apostle mean by his question?
 - 1) The apostle answers the question with a second question; but before he gets to that question, he makes a declaration: **Rom. 8:32 – "He that spared not his own Son, but delivered him up for us all."**
 - 2) God having so loved the world that he gave in behalf of lost mankind the central piece of his plan – the greatest gift – the most precious gift - **"his own Son."**
 - 3) Therefore, the question: **"how shall he not with him also freely give us all things?"** – **"all things"** the prophets of the Old Testament wrote about.
 - a) **I Cor. 2:9**
 - b) Notice with me **I Cor. 2:12 – "the things that are freely given to us of God."**
 - (1) But how did we come to know of **"the things that are now freely given to us?"**
 - (2) **I Cor. 2: 13 – "the things"** unknown in the days of the prophets were made known by the words that Holy Spirit teacheth.
 - 4) Man left to depend upon his own natural knowledge – **"the natural man"** of **verse 14** – would never come to know what the **"eye"** had

never seen – what the “ear” had never heard – and what had never “entered into the heart of man.”

2. **“The things”** of I Cor. 2:9, **“which God hath prepared for them that love him”** - are the **“all things”** that **“work together for good to them that love God, to them who are the called according to his purpose.”**
- B. Going back to **Romans 8:33** - the apostle asked a third question which he also answers: **“Who shall lay any thing to the charge of God’s elect?”**
1. Why is it that no man, or even an angel in heaven, can lay sin at the feet of **“God’s elect?”**
 - a. What is Paul’s answer? **“It is God that justifieth”** – it is God that forgives those who answer the gospel call, as **“all things work together for good ...to them who are called according to his purpose.”**
 - b. Therefore, the apostle challenges the doubter: **Rom. 8:34** – **“Who is he that condemneth?”**
 - 1) What is Paul’s answer to the doubter? – **“It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”**
 - 2) Not only did Christ die so God could justify the sinner but he continues to work in our behalf **“at the right hand of God”** – his blood is even now making **“intercession for us.”**
- C. It is here that the apostle gives a question to the persecuted saints in Rome – to all the persecuted churches of Christ of the first century – and from them to us of the churches of Christ of the 21st century: **Rom. 8:35**
1. **“Who shall separate us from the love of Christ?”**
 - a. When Paul asked, **“Who shall separate us,”** he is really asking, “Shall we allow tribulation, distress, persecution, famine, nakedness, peril or sword, to separate us from the love Christ?”
 - b. What is our answer? Paul gives the answer of the faithful: **Rom. 8:36.**
 2. Then, in verse 37, the apostle boldly declares: **“Nay, in all these things we are more than conquerors.”**
 - a. But how are we **“more than conquerors?”**
 - b. We are **“more than conquerors”** in tribulation, in distress, in persecution,

in famine, in nakedness, in peril, and even when the sword is laid upon our necks, **“we are more than conquerors through him that loved us.”** –

- 1) for **“we know that all things work together for good to them that love God, to them who are the called according to his purpose”** –
- 2) and such are we!!

CONCLUSION

- A. The apostle concludes this great chapter with bold confidence: **Rom. 8:38-39** -in essence the apostle is saying, **“We shall not allow!”**
- B. Peter echoes the words of Paul: **1 Pet. 4:16**
 1. Both Paul and Peter understood that these Christians would suffer the most extreme persecution in the years of A.D. 64-70 and even beyond.
 2. **1 Pet. 4:17-18**
- C. What is Peter’s answer to such persecution; therefore, Paul’s answer? – **1 Peter 4:19.**
- D. Therefore, my dearly beloved brethren, **Acts 20:32**

As a Lamb to the Slaughter

Wendell Thomas

Isaiah 53

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

PSALM 110

Marion Fox

INTRODUCTION:

Of all the Psalms this Psalm is quoted more (verse for verse) than any other Psalm. This makes it quite important even though it is very short.

I. MESSIAH REIGNS (Ps. 110:1-2).

Ps. 110:1-2 Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool. 2 Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies.

A . This proves that Jesus is Deity (Mt. 22:44 [Mk. 12:35-37 and Lk. 20:41-44]).

Mt. 22:41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? 45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

1-This proves that the Messiah was greater than David.

a-If the Messiah was merely David's son, He would not be greater than David (primogenitor rights).

b-If Jesus antedated David, He would be greater than David.

c-If Jesus created David, He would be greater than David.

2-This was spoken by the inspiration of the Holy Spirit (verse 43).

a-Jesus' argument from this passage is:

α -If David called Messiah his Lord, then Messiah is greater than David.

β -David called Messiah his Lord.

γ -Messiah is greater than David.

b-The second argument of Jesus from this passage is:

α-If Messiah is only a son of David, then Messiah cannot be the Lord of David.

β-By transposition – If Messiah is the Lord of David, then Messiah is not only the son of David.

B. This proves that Jesus is King (Acts 2:34-36).

Acts 2:34 For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Till I make thine enemies the footstool of thy feet. 36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

1-It was a common practice for a king to have his son to rule with him (cf. 1 Kgs. 1:43-48 etc.).

a-Note that Jesus was made both Lord and Christ.

b-Jesus was Christ probably refers to His being both King and Priest.

c-He was to be both priest and King at the same time (Zech. 6:12-13).

Zech. 6:12-13 and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; 13 even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

2-Jesus was to sit at the right hand of power (Mt. 26:64, Eph. 1:20, Col. 3:1, Heb. 1:3, 8:1, 10:12, and 12:2).

Mt. 26:64 Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

a-This depicts His authority as a King.

b-This also depicts His authority as a Judge.

3-His reign would last until He subdued His enemies (1 Cor. 15:25 and Eph. 1:22).

1 Cor. 15:24-25 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be abolished is death.

Eph. 1:20-23 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.

a-This reigning was in the midst of His enemies (the kingdom was different in that it existed in the midst of ungodly nations).

b-The kingdom of God is in our hearts (Lk. 17:20-21).

Lk. 17:20-21 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

c-Having the feet upon the neck of the vanquished symbolized victory (Josh. 10:24-25).

C. This proves that Jesus is not an angel as the Jehovah's Witnesses teach (Heb. 1:13).

Heb. 1:13 But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?

1-Note the following as proof of this.

a-If this promise was not made to angels and it was made to Jesus, then Jesus is not an angel.

b-This promise was not made to angels and it was made to Jesus.

c-Jesus is not an angel.

2-If this was linked with Matthew 22 etc., then it proves that Jesus must be Deity.

a-Either Jesus is only a man, only an angel, or Deity.

b-Jesus is not "only a man (He is Lord of David).

c-Jesus is not an angel (Heb. 1:13).

d-Therefore Jesus is Deity.

D. The nature and extent of Messiah's reign (Ps. 110:3).

Ps. 110:3 Thy people offer themselves willingly In the day of thy power, in holy array: Out of the womb of the morning Thou hast the dew of thy youth.

1-Messiah reigns by winning the love of His subjects.

2-This is probably what we see in Acts 2:37.

Acts 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

a-Note the people's willingness to serve their King.

b-These welcomed the message of the King (Acts 2:41-42).

Acts 2:41-42 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

3-The willingness would be in robes of holy array.

a-A number of passages use clothing as a figure for good and evil.

b-We need white garments (Rev. 3:4-5).

4-In 2 Sam. 17:11-12 this figure is employed to depict suddenness and total victory of an army (Absalom's army).

2 Sam. 17:11-12 But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. 12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him we will not leave so much as one.

a-Absalom's counselors uttered these words and may have been applying Ps. 110 to Absalom.

b-This is an improper interpretation of this passage.

II. MESSIAH'S EVERLASTING PRIESTHOOD (Ps. 110:4).

Ps. 110:4 Jehovah hath sworn, and will not repent: Thou art a priest for ever After the order of Melchizedek.

A. His priesthood is of such a nature that it implies that the Law of Moses was done away.

1-His priesthood was given with an oath (Heb. 7:20-22).

Heb. 7:20-22 And inasmuch as it is not without the taking of an oath 21 (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever); 22 by so much also hath Jesus become the surety of a better covenant.

a-The uttering of an oath depicts the importance of the priesthood.

b-The uttering of an oath makes this priesthood greater than the Levitical priesthood because the Levitical priesthood was not given with an oath.

c-The expression "will not repent" means that this is an unconditional prophecy.

2-His priesthood lasts forever but the Levites die and must be replaced (Heb. 7:23-24).

Heb. 7:23-24 And they indeed have been made priests many in number, because that by death they are hindered from continuing: 24 but he, because he abideth for ever, hath his priesthood unchangeable.

a-This implies that there must be a new law (to change the priesthood).

b-This implies that the new law is greater than the old law.

B. His priesthood is of such a nature that it implies that He would be priest for both Jews and Gentiles (Heb. 5:6-10, 6:20, and 7:15-17).

Heb. 5:6-10 as he saith also in another *place*, Thou art a priest for ever After the order of Melchizedek. 7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, 8 though he was a Son, yet learned obedience by the things which he suffered; 9 and having been made perfect, he became unto all them that obey him the author of eternal salvation; 10 named of God a high priest after the order of Melchizedek.

1-Melchizedek was priest of non-Jews (Gentiles).

2-Melchizedek was priest for Abraham and thereby for the Jews.

3-This means that the Messiah would be a priest for all mankind.

III. MESSIAH JUDGES RIGHTEOUSLY (Ps. 110:5-6) AND FINALLY CONQUERS (Ps. 110:7).

Ps. 110:5-6 The Lord at thy right hand Will strike through kings in the day of his wrath.
6 He will judge among the nations, He will fill *the places* with dead bodies; He will strike through the head in many countries.

A. The day of His wrath does not seem to be the final judgment day (as it is in Rom. 2:4-7).

Rom. 2:4-7 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his works: 7 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life:

1-This does not seem to be the meaning of Ps. 110:5-6.

a-This expression must be defined by the context.

b-The context of Psalm 110 is the reign of Messiah in the midst of His enemies.

2-It seems better to have Messiah judging by His word (Jn. 12:48).

Jn. 12:48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

3-The warfare of Messiah is not carnal warfare (2 Cor. 10:3-6).

2 Cor. 10:3-6 For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), 5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 6 and being in readiness to avenge all disobedience, when your obedience shall be made full.

a-The dead bodies may be the same thing as in Rom. 6:3-4.

Rom. 6:3-4 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

b-We die to sin when we are converted.

B. Messiah finally conquers (Ps. 110:7).

Ps. 110:7 He will drink of the brook in the way: Therefore will he lift up the head.

1-This probably depicts the difficulties of the warfare with His enemies. (This Psalm is depicting a military action by the Messiah.)

2-Jehovah will lift up the head of Messiah.

By Inspiration of God

John Bellah

2 Timothy 3:16-17

“Thy testimonies *are* wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted: for I longed for thy commandments.” Psalm 119:129-131

These words spoken by the psalmist are words that should be in the heart of God’s people continually. When we teach children about the Bible we should always attempt to build this attitude in them. When trying to instill this attitude in them the first verse that is normally given as a memory verse concerning God’s word is 2 Timothy 3:16-17. This passage of scripture while it is not the only precious passage is where we start when we are teaching about the authority of God’s word. It teaches us the doctrine of inspiration, it informs us what the scriptures are to be used for, and it teaches us the reason that God gave us the scriptures.

Our passage 2 Timothy 3:16-17 reads, “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works.”

This passage is precious because it tells us the source of the scriptures is God. This passage is precious because it tells us what we are to use the scriptures for and that is doctrine, reproof, correction and instruction in righteousness. This passage is precious because it tells us the reason God gave us the scriptures and that is so that the man of God may be perfect, furnished completely for every good work.

I. “All Scripture”

A. What constitutes Scripture?

1. Old Testament (39 Books)
2. New Testament (27 Books)
3. At this time only the Old Testament was widely distributed but it should be understood that the writings of the New Testament were of at least the same value.
 - a. The apostles were guided by the Holy Spirit in their teaching (John 14-16)
 - b. Peter claimed Paul’s writings were scripture (2 Peter 1:20-21)

B. False writings are excluded

1. False writings are those that do not meet God’s standard (Deuteronomy 13, 18:20-22 and 1 Corinthians 14:37)
2. Some false writings include:
 - a. Book of Mormon
 - b. Doctrines and Covenants
 - c. The Koran
 - d. The Apocrypha

3. These writings are filled with factual errors, contradictions, and/or claim not to be inspired
 - a. The Book of Mormon and Doctrines and Covenants both claim inspiration and authority yet has factual errors and contradictions (both internally, with one another, and with the Bible)
 - b. The Koran claims inspiration and authority yet contains factual errors and contradictions
 - c. The books of the Apocrypha contain factual errors, contradictions (internally and with the Bible), and some books claim they are uninspired yet for some religious groups they are authoritative
 - C. Only writings that are inerrant are those that can be considered Scripture
- II. “Is given by inspiration of God”
- A. The Greek word in which the phrase “inspiration of God” comes from is the word “theopneustos”
 1. “theo” meaning God or deity
 2. “pneustos” breathed
 3. Literally the scriptures are “God-breathed”
 - B. The scriptures are verbally inspired, meaning every word, mood, tense, number, etc. are inspired by God
- III. “And is profitable”
- A. What is meant by the word “profitable”?
 1. Beneficial
 2. Helpful
 3. Also found in Titus 3:8
 4. All men can have something to gain from the Scriptures
 - a. Regardless of popular belief the Bible has played a profound role in the establishment of “secular” law all over the world.
 - b. Can you think of any law that condemns murder that precedes God’s law?
 - B. Paul is telling us that the scriptures are designed for use
 1. They are to be read
 - a. Ephesians 3:4
 - b. Colossians 4:16
 - c. 1 Thessalonians 5:27
 2. They are to be studied
 - a. 2 Timothy 2:15
 - b. Acts 17:11
 3. They are to be obeyed
 - a. 2 Thessalonians 3:14
 - b. 2 Peter 1:10
 - C. The scriptures are profitable “for doctrine”
 1. The word doctrine refers the body of teaching (i.e. the word of God as a whole)
 2. This is not merely referring to a certain core of teachings (i.e. faith, baptism, deity of Christ, etc.), but the teaching of the Bible as a whole
 3. The Bible should be our foundation for teaching in spiritual matters regardless

of the subject, whether it be baptism, worship, the church, or any other matter contained in the scriptures.

- D. The scriptures are profitable “for reproof”
 - 1. Reproof is the “bringing to light” of sin
 - a. The scriptures define sin and make it known
 - i. It tells us what actions are unrighteous
 - ii. Our sin has been brought to light when our actions are not according to the righteousness defined in the scriptures
 - b. Thayer defines the Greek word for “reproof”(elegchos) as:
 - i. a proof, that by which a thing is proved or tested
 - ii. conviction
 - c. If you are guilty of sin the scriptures will show you where you are wrong, the Bible itself being evidence sufficient to convict.
 - i. God is always right when He convicts
 - ii. When we reprove others we should be right also by giving sufficient evidence from the scriptures.
- E. The scriptures are profitable “for correction”
 - 1. After we have been reprovved by God’s word, he provided us with the means by which to correct our problem
 - a. The alien sinner is reprovved(Romans 3:23) and must become a child of God
 - i. This person must obey the Gospel through faith, repentance, confession, baptism, and faithfulness
 - ii. The result of this correction is eternal life
 - b. The erring child of God is also reprovved by means of the scriptures and must correct his/her way of life
 - i. This person must repent of his/her sin and confess it to God (Acts 8:22, 1 John 1:9)
 - ii. The result of this correction is that they are restored to fellowship with God and their brothers and sisters
- F. The scriptures are profitable “for instruction in righteousness”
 - 1. The scriptures teach us how to live
 - a. The Bible teaches us what to do
 - b. It also teaches us what not to do
 - 2. The scriptures teach us how to have a proper attitude
 - 3. The scriptures teach us how to worship
 - a. In spirit and in truth (John 4:24)
 - b. Singing (Ephesians 5:19, Colossians 3:16)
 - c. Partaking of the Lord’s supper (1 Corinthians 11:23-29)
 - d. Giving (1 Corinthians 16:1-2)
 - e. Prayer (1 Timothy 2:8, etc.)
 - f. Men are to lead (1 Timothy 2:12, 1 Corinthians 14:34)
 - g. Preaching (2 Timothy 4:2)
 - 4. The scriptures teach us how to treat others
 - a. Sermon on the Mount teaches this continuously (Matthew 5-7, Luke 6)
 - b. We are taught in countless scriptures how to treat our neighbors, enemies

- and brethren
- c. We are taught by the scriptures how to treat our spouses (Ephesians 5:22-33, Colossians 3:18-19, 1 Peter 3:1-7, etc.)
- d. We are taught by the scriptures how to treat our children (Ephesians 6:4, Colossians 3:21, etc.)
- e. We are taught by the scriptures how to treat our parents (Ephesians 6:1-3, Colossians 3:20, etc.)
- 5. The scriptures teach us how to be saved
 - a. 1 Timothy 3:15
 - b. James 1:21
 - c. The scriptures save us by means of reproof and correction

IV “That the man of God may be perfect”

- A. The reason God gave us the scriptures is so that we might be “perfect”
 - 1. This word “perfect” does not necessarily mean “without flaw”, however as long as we are following the scriptures we will keep ourselves pure.
 - 2. “Perfect” here refers to maturity or completeness
- B. If we study the scriptures we will grow and become mature
 - 1. Being complete/mature/perfect is a similar idea to being “approved unto God”(2 Timothy 2:15)
 - 2. One who is mature is one who “needeth not to be ashamed”
- C. We are to grow through knowledge of God’s word
 - 1. Hebrews 5:12-14
 - 2. 1 Peter 2:2

V. “Thoroughly furnished”

- A. “Thoroughly” is a word which is not common to our modern English that means completely or through and through
 - 1. It is totally complete and lacking nothing
 - 2. Some translations translate this “complete” which is also a good rendering
- B. If the scriptures furnish us completely then we don’t need anything else
 - 1. The scriptures do not lack motivation
 - 2. The scriptures do not lack the proper tools
- C. In other words the scriptures are “all-sufficient”

VI. “Unto all good works”

- A. The scriptures contain everything we need to accomplish any task God gives us to do
 - 1. The scriptures contain positive motivation to do good works
 - a. Heaven(1 Peter 1:4)
 - b. Fellowship(1 John 1:3-7)
 - 2. The scriptures contain negative motivation to do good works
 - a. Fire (2 Peter 3:7, Revelation 21:8)
 - b. Separation (Matthew 7:23)
- B. As stated before, the scriptures instruct us in righteousness

VII. Common Objections to the Teaching of 2 Timothy 3:16-17

- A. "The Scriptures are the result of human wisdom"
 - 1. Can human wisdom bring perfect harmony between writers over a 1500-year time span?
 - 2. The Bible would be useless if such were true
 - a. The prophets would be liars, because they claimed inspiration
 - b. Truth would be subjective
- B. "The inspired men were only given thoughts that they were to put in their own words?"
 - 1. This is the common translation philosophy behind many modern translations.
 - a. Translations such as the NIV, TNIV, NRSV, NASB'95, NCV, GNT, etc. subscribe to this view
 - b. Translators who have this view are generally more free with their translation and often bring their doctrinal biases into the version.
 - 2. This view weakens the truth because it allows various interpretations that can cause one to be lost or to stay lost
 - a. Jesus made arguments based on grammar
 - i. Verb tense (Matthew 22:32)
 - ii. Jots and tittles (Matthew 5:18)
 - b. Paul made arguments based on grammar (Galatians 3:16)
- C. "We need the Holy Spirit to help us to..."
 - 1. It is claimed that the Holy Spirit is needed in addition to the word of God so a person can do good.
 - a. This is Calvinism
 - b. This verse teaches that the scriptures provide man with everything needed to do every good work.
 - 2. It is claimed that we need the Holy Spirit to interpret the scriptures so that we may understand them.
 - a. If interpreting the scriptures is a good work, then we are furnished completely unto that work by the scriptures
 - b. Does it make sense that the Holy Spirit would need to clarify his own words? Is not God capable of communicating with man in the first place?

Regardless of what the religious world says about the scriptures, they are precious. The Scriptures are inspired of God, not human wisdom and every word is inspired from beginning to end. The scriptures are profitable to man and they are not merely a good read, but they are profitable for teaching man about God and his will, they are profitable for bringing to light unrighteousness, they tell us how to correct that unrighteousness, and they teach man how to live, how to worship, how to be saved, how to treat others, or in other words they instruct man in righteousness. They are given so that the man of God might be complete and the scriptures give man all he needs to do what God requires of him.

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HEBREWS 11:6 AND 1

INTRODUCTION:

- A. Faith is one of the most misunderstood words in the English language.
 - 1. Some would express faith as, “Faith is what I believe (without evidence).”
 - a. Others express faith as, “A leap in the dark (without evidence).”
 - b. Stills others express faith as, “A religious system (Articles of Faith).”
 - c. Finally, some express faith as, “A personal opinion.”
 - 2. Of course, it is not our intention to study how people use the word “faith,” nor it is our intention to study what people may think the word “faith,” means.
- B. In our study, we are only interested in the word “**faith**” as it is used in the Scriptures and as it is used in **Hebrews 11:1 and 6**.
 - 1. The Scriptures use the word “**faith**” in three ways.
 - a. **Rom. 14:22** - It appears Paul used the word “faith” as a personal opinion – that which must never be made a test of fellowship!
 - b. **Jude 3** – the system of faith – the gospel
 - 1) **Gal. 3:2** – Here Paul is asking, how did you receive your spiritual gifts? –
 - a) By means of those who preach the Law of Moses, or
 - b) By means of the one who preach the faith? – The faith system – the gospel.
 - 2) **Gal. 3:23, 25** – In these verses, the apostle is using the word “faith” in contrast with the Law of Moses – Thus, the faith system – the gospel – the objective, the unchangeable gospel.
 - c. **Rom. 10:17** – Faith acceptable to God is produced by a clear understanding, by a correct interpretation, of the Word of God – it is subjective – changeable, it is correctable, as one learns more.
 - 2. The first question before us: “How is the Hebrew writer using the word “faith” in our text: **Heb. 11:1, 6**.

I. THE MEANING OF THE WORD FAITH

- A. It is very clear that the writer is using the word “faith,” referring to what we must believe in our text.
 - 1. This is clearly seen by his use of the word, “faith,” in Heb. 11:6, for he writes, “**must believe that he is.**” – thus, my personal belief – it is subjective.
 - 2. **Heb. 11:1**
 - a. Two words are used to express what “**faith**” is:
 - 1) First, “**faith is the substance of things hoped for;**”
 - 2) Second, “**faith is...the evidence of things not seen.**”

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- b. The word, **“substance,”** (Greek, hupostasis) means,
 - 1) “a setting or placing under; thing put under, substructure, foundation”
 - 2) “that which has foundation, is firm; hence,
 - a) that which has actual existence; a substance, real being,
 - b) the substantial quality, nature,
 - c) confidence, firm trust, assurance (2 Cor. 4:4; 11:17; Heb. 3:4; 11:1)” (Thayer, page 644-645)
 - 3) Faith in the first place is the foundation – the firm assurance - that stands under and produces action in regard to “things hoped for – things expected – the unseen things - such as heaven – eternal life.
 - c. The word, **“evidence,”** (Greek, elegmos) means,
 - 1) “a proof, that by which a thing is proved or tested,” (Thayer, page 202)
 - 2) Following this, Thayer says as his own thoughts, “that by which invisible things are proved (and we are convinced of their reality)” (Thayer, page 202)
 - 3) Faith in the second place is conviction that produces action in regard to **“things not seen”** – such as God.
 - 3. Having examined the word **“faith”** in such detail, allow me to put it more simply:
 - a. **Faith** is the **“substance,”** the foundation upon which our hope, our expectations stand;
 - b. and **faith** is the **“evidence,”** the conviction of the reality **“of things not seen.”**
 - 4. That means that every act of obedience in relationship “of things hoped for” and “of things not seen” evidences our faith.
- B. **John 20:30-31** – It is impossible, it is not in the realm of the possible, to please God without such faith.

II. TWO AREAS OF FAITH

- A. In our text, **Heb. 11:6**, the writer gives two areas in which faith is required:
- 1. **First**, “for he that cometh to God must believe that he is.”
 - a. These words take us back to verse 1, **“the evidence of things not seen.”**
 - b. **John 1:18** – Therefore, the question: “How do we believe in a Being that no one has ever seen?”
 - 1) **Rom. 1:20**
 - a) **“clearly seen”** (Greek, kathorao)- means: “perceive clearly, understand” (Thayer, page 314).
 - b) **“understood”** (Greek, noeo) – means: “to perceive with the mind, as distinct from perception by feeling” (Vine, page 1191)
 - 2) Therefore, **“the invisible things of him”** – God – “perceived clearly, being perceived with the mind.”
 - 3) How is this done? - **“by the things that are made.”**
 - 4) What is perceived clearly by the mind?
 - a) **“even his eternal power and Godhead.”**

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b) So “clearly are the invisible things of God – even his eternal power and Godhead – that man is without excuse for not knowing.

c. **Psa. 19:1**

1) **“The heavens declare the glory of God”** – the power of God.

a) We are sending space vehicles into the far distant universe and we have not yet found the end of it.

b) Understand, he that created it is greater than the creation – power beyond our ability to understand.

2) **“the firmament sheweth his handiwork”** – the final beauty marks.

a) A woman takes a piece of cloth, cuts it, sews it, and when she gets through she has a dress.

b) But she is not done with her work – she adds her “handiwork” – the beauty marks that makes the dress her own – that makes her dress stand out, separate and apart from all other dresses.

3) So it is with the stars that shine in the heavens in the night – they are God’s handiwork – his beauty marks that he has placed before our eyes to declare his existence.

d. No man having looked into the heavens is without excuse – he has no excuse to deny the existence of God.

2. **Heb. 3:4** - A universal truth - No man who has the ability to look upon a house and conclude that it was built by a man; thus, no man has any excuse to look into the heavens and conclude that they just happened!

B. **Second**, the Hebrew writers say that in order to please God, we must believe that he is a **“rewarder of them that diligently seek him.”**

1. We have now come to a most important question: “How does a person diligently seek God?”

a. It appears that many have taken it upon themselves to seek God in their own way.

1) Yet, God has made it most clear that he has marked the course for those who are willing to diligently seek him.

2) **Rom. 10:13** – The words of this text freely quoted as though they stand alone.

3) **Rom. 10:14** - Questions

a) **“How then shall they call on him in whom they have not believed?”**

b) **“How shall they believe in him of whom they have not heard?”**

c) **“How shall they hear without a preacher?”**

4) **Rom. 10:15** – The final questions – **“How shall they preach except they be sent?”**

5) **Rom. 10:15** – Here Paul is referring to the apostles of Christ – as he sent them to be his witnesses.

6) **Acts 1:8**

b. **Rom. 1:16-17** – The only means by which a person can honestly and diligently seek God.

2. To seek God and to find him is to have fellowship with him.

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- a. **I John 2:3**
- b. **I John 2:4**

C. **Heb. 11:6**

III. THOSE OF WHOM THE WORLD WAS NOT WORTHY

A. There are those today who laugh at the word of the old beautiful song: “***Trust and Obey.***”

- 1. “When we walk with the Lord, In the light of His Word, What a glory He sheds on our way!
- 2. “While we do His good will, He abides with us still, And with all - who will trust and obey.”
- 3. I intend to prove that to “***trust and obey***” is God’s way!

B. **Heb. 11:38** – Who are these of whom the writes says, “**the world was not worthy?**”

1. **First**, there was righteous Abel – **Heb. 11:4.**

a. **Gen. 4:1-5**

- 1) There are some who question, “Why did God show respect unto Abel’s offering but not Cain’s?”
- 2) They have even stated, “There is no evidence that God told them what was acceptable.”
- 3) These folks fail to harmonize the Word of God; they fail in their interpretation of the Bible.

b. **Rom. 10:17**

- 1) **Heb. 11:4** – by faith, means that Abel obeyed God’s commandment and Cain did not obey.
- 2) The text reads, “**he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.**”

c. Therefore, “**By faith Abel**” – according to the Word of God – ***trusted and obeyed*** and “**being dead ye speaketh**”

2. **Second**, there was Enoch –the translated one: **Heb. 11:5**

a. **Gen. 5:21-24**

- 1) There is not much written about this man of faith.
 - a) He was the seventh from Adam.
 - b) He was the father of the man who lived longer than any other: Methuselah who lived 969 years.
- 2) Jude reveals that Enoch was a prophet: **Jude 14.**

b. Yet, the words of Genesis 5:24, reveals more than a volume of thousands of pages: “**And Enoch walked with God: and he was not; for God took him.**”

c. It is here that the Holy Spirit, in his wisdom determined write the words of our text: **Heb. 11:6.**

d. Enoch – ***trusted and obeyed*** the Word of God – he walked with God.

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3. **Third**, there was Noah, God's preacher of righteousness (2 Pet. 2:5): **Heb. 11:7**
 - a. **Gen. 6:13-16**,
 - 1) God spoke.
 - 2) But hear the words of the text: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."
 - b. **Gen. 6:22**.
 - c. Therefore, **"By faith Noah"** – according to the Word of God, - *trusted and obeyed* – to the saving of his household.
4. **Fourth**, there was Abraham, the friend of God (James 2:23): **Heb. 11:8**.
 - a. **Gen. 12:1-5**
 - 1) God was taking Abraham away from the worship of idols in Ur of the Chaldees.
 - a.) God promised to make a **"great nation"** of Abraham but he had no offspring.
 - b.) Not only that but God pointed far, far, into the future and said, **"In thee shall all families of the earth be blessed"** – but Abraham had no offspring.
 - 2) Yet, hearing the Word of God, he believed; thus, **"by faith"** he obeyed and went out into a change land.
 - b. Therefore, **"By faith Abraham"** – according to the Word of God – *trusted and obeyed* – and became the friend of God.
5. **Fifth**, there was Sara – the woman who laughed (Gen. 18:12): **Heb. 11:11-12**
 - a. **Gen. 17:15-19**
 - 1) **Gen. 17:21** – at this time in the next year
 - 2) **Gen. 18: 9-15** - three men came to Abraham (Gen. 18:2 – more than likely, angels) stating that Sarah would give birth and have a son.
 - b. Sarah conceiving was not a miraculous conception – like Mary the mother of Jesus – who conceived of the Holy Spirit – Luke 2:35.
 - 1) Notice the text, **"Sara herself received strength to conceive seed"**
 - 2) Sara, in her old age, past the child bearing age, did that which was necessary to conceive.
 - c. Therefore, Sarah *trusted and obeyed* the Word of God – she delivered a child in her old age.
6. **Sixth**, **"By faith Abraham"** - now having the promised son, Isaac: **Heb. 11:17-19**
 - a. **Gen. 22:1-12**
 - 1) Abraham's faith is seen in the words of Heb. 11:19
 - a) **"Accounting that God was able to raise him up,"**
 - b) **"even from the dead"**
 - c) Just in case we fail to understand Abraham's faith, these words appear: **"from whence also he received him in a figure."**
 - b. Before Abraham ever left his home, he had received Isaac from the dead.
 - c. Therefore, **"By faith Abraham"** - according to the Word of God – *trusted and obeyed* – and God provided the lamb.

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7. **Seventh, “By faith Isaac,”** – the son of promise – **Heb. 11:20**
 - a. **Gen. 27:30-33** – Isaac blessed Jacob –
 - 1) Through Jacob the blood line of Christ
 - 2) Through Jacob the nation of Israel
 - b. **Gen. 27:39-40** – Isaac blessed Esau - would break Isaac’s yoke
 - 1) Through Esau - the nation Edom
 - 2) But Saul defeated them (I Sam.14:47) and David conquered them (2 Sam. 8:14)
 - c. The reunion of Jacob and Esau is a most powerful and compelling event (Gen. 33:1-20)
 - d. Therefore, **“by faith Isaac”** – **“trusted and obeyed”** the word of God and God’s people became known as “the nation of Israel” through whom Christ would come.
8. **Eight, “By faith Jacob,”** – the supplanter – (Gen. 27:34) - **Heb. 11:21**
 - a. The two sons of Joseph:
 - 1) Ephraim
 - 2) Manasseh
 - b. They were adopted by Jacob (Gen. 48:1-5)
 - c. Therefore, **“by faith Joseph”** – **“trusted and obeyed”** the word of God and Ephraim and Manasseh became great tribes in the nation of Israel.
9. **Nine, “By faith Joseph”** - the dreamer, (Gen. 37:5-10) - **Heb. 11:22**
 - a. **Gen. 50:24-26** – reminded his people to take in his bones when leaving Egypt
 - 1) **Ex. 13:19** – Moses took the bone with him
 - 2) **Joshua 24:32** – bone buried in promised land
 - b. Therefore, **“By faith Joseph”** – according to the Word of God – **trusted and obeyed** – and his bones were buried in the promised land.
10. **Tenth, “By faith Moses,”** the law giver (Ex.20:117) – **Heb. 11:24-26**
 - a. Ex. 2:10-15
 - 1) Moses stood with the slaves, his own people.
 - 2) He chose to suffer with them – rather than to “enjoy the pleasures of sin for season.”
 - 3) Therefore, **“by faith Moses”** – **“trusted and obeyed”** the word of God and became Israel’s leader and law giver.
11. **Eleventh, “By faith Israel”** - The word “Israel” is not in the text but it is understood by the pronoun **“they”** and the action described – Israel, the chosen people of God – **Heb. 11:29**
 - a. **Ex. 14:19-27**
 - b. Therefore, Israel **“by faith”** – **“trusted and obeyed”** the word of God and **they crossed the Red Sea and were saved from the Egyptian army.**
12. **Twelfth, “By faith the walls of Jericho fell down”** – **Heb. 11:30**
 - a. **Joshua 6:2-5** – instructions given to Joshua
 - b. **Joshua 6:6-7** – instructions given to the people
 - c. **Joshua 6:8-16** –
 - d. Therefore, “By faith the walls of Jericho fell down” as Israel **“trusted and obeyed”** the Word of God – and the city Jericho became their city – not by

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their might but by the power of God.

13. **Thirteenth**, “By faith the harlot Rahab perished not” – **Heb. 11:31**
 - a. **Joshua 2:1-16**
 - 1) **Joshua 2:8-10**
 - 2) **Joshua 2:12-13**
 - b. Therefore, “**By faith...Rahab**” – “*trusted and obeyed*” the word of God and saved the spies of Israel – and thereby, she saved herself and her family.
- C. It is here – **Heb. 11:32** - that the writer stops and questions: “**And what shall I more say?**”
 1. Then, he continues: Heb. 11:32 – by writing: “time would fail me to tell.”
 2. What about these faithful?
 - a. **Heb. 11:33-37**
 - b. It is here that our writer wrote the words we started with: “**Of whom the world was not worthy.**”
 - c. Then, he continues: “**they wandered in deserts, and in mountains, in dens and caves of the earth.**”
- D. I now call your attention to the first part of the writer’s conclusion: **Heb. 11:39** – “**received not the promise.**”
 1. Question: “**What promise did they not receive?**”
 - a. They did receive the promised land and did become a great nation.
 - b. Yet, our writer said, they did not receive “**the promise.**”
 2. **Gen. 12:3** – THE PROMISE - “**in thee shall all families of the earth be blessed.**”
 - a. With this promise, the roots of spiritual Israel – the church - began and they conclude in Christ.
 - b. **Gal. 3:16**
 3. **THEREFORE, Gal. 3:26**
 - a. How many are children of God? - Gal. 3:27 – “**for as many of you**” – no more and no less – “**as have been baptized into Christ.**”
 - b. **Rom. 6:3-4**
- E. Now for the last part of the writer’s conclusion: **Heb. 11:40**
 1. Notice with me each of the last three phrases:
 - a. First, “**God having provided some better thing for us**” – the “**us**” refers directly to the writer and the Hebrew Christians (Indirectly, to all in Christ.)
 - 1) **Rom. 1:16-17** - God provided for us the gospel of Christ, wherein God’s righteousness is revealed.
 - 2) **Gal. 3:29** - When we were baptized into Christ, we became “**Abraham’s seed, and heirs according to the promise.**”
 - b. Second, “**that they without us**”
 - 1) **Heb. 10:4** – no perfection by the blood of bulls and of goats
 - 2) **Heb. 10:12-14** – by one offering he perfected

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- 3) **Gal. 4:4-6** – Christ came to redeem both them and us.
- c. Third, **“should not be made perfect.”**
 - 1) They looked forward unto the blood of Christ;
 - 2) while we look back to the blood of Christ;
 - 3) thus, these of **“whom the world was not worthy”** with us, now enjoy the perfection that come only by the blood of Christ.
- G. No wonder we read these words in **Heb. 11:2**.
 - 1. **“For by it”** – the antecedent to the pronoun **“it”** is the word **“faith”** of verse one.
 - 2. Therefore, **“by faith”** – that is they *trusted and obeyed* the Word of God - and **“obtained a good report.”**

CONCLUSION:

- A. **Heb. 11:6**
- B. **2 Tim. 3:16-17**
- C. **Acts 20:32**

The Greatest Commandment

Mike Von Tungeln

Matthew 22:34-40

INTRODUCTION

- A. What were the circumstances? Jesus was teaching in the temple during the last week of his life on earth.
- B. What prompted the question? Starting in verse 15, the Pharisees were trying to find a way to snare Jesus in his teaching. First they had their disciples and the Herodians to try and trap Him by asking whether or not it was lawful to pay taxes to Caesar. When they failed, the Sadducees tried to trap him with a question. After Jesus had silenced the Sadducees, a lawyer asked Jesus the question that was a frequent topic of debate and discussion among them. The rabbis said that Moses had taken the Ten Commandments and expanded them to six hundred thirteen commandments. They claimed some of these were light and some heavy; however, all must be obeyed. The rabbis debated over which of these commandments of Moses was the most important; therefore, they asked Jesus the question which they often debated. When we look at Mark's account it appears that the lawyer might have had an honest motive in asking Jesus the question.
1. Who were the Sadducees? They were wealthy, aristocratic and the governing class. The chief priests were Sadducees. The Sadducees controlled the priesthood and the Jewish government. They cooperated with Rome. Religiously they were opposite of the Pharisees and opposed them. The Sadducees rejected the traditions of the elders and all of the Old Testament books except the first five books of Moses. They denied angels, the spirit of man, life after death and the resurrection of the dead. It is estimated that there were about five thousand Sadducees at the time of Christ.
 2. Who were the Pharisees? The Pharisees and Sadducees were the two principal parties among the Jews. The Essenes and Zealots were smaller groups, which were not mentioned in the New Testament. The Pharisees were the strictest and most popular. It is estimated that there were about ten thousand Pharisees in the time of Christ. They originated in the time of Jonathan the high priest, 159-144 B.C. during a time of crisis for Judaism. Pharisee means "Separatist." They sought to keep pure religion. During the time of Jesus many of them had become hypocritical. They differed from the Sadducees in that they believed in the inspired Scriptures, in angels, in God, in the supernatural, in the hereafter and in the resurrection. They added their traditions to the word of God and felt that they were as binding as the word of God.
 3. Old Testament References

- a. Deuteronomy 6:5
 - b. Leviticus 19:18
4. New Testament References
- a. Mark 12:28-34
 - b. Luke 10:25-28
 - c. Romans 13:9, 10
 - d. James 2:8
- I. The Greatest Commandment stated
- A. "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."
- B. Definitions
- 1. love
 - a. Greek word: agapases
 - b. To have a preference for, wish well to, regard the welfare of. Thayer makes the additional comment that when used of love to a master, God, or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received.
 - 2. all
 - a. Greek word: ole
 - b. Whole, all
 - 3. heart
 - a. Greek word: kardia
 - b. The center and seat of spiritual life, the soul or mind as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors.
 - 4. soul
 - a. Greek word: psuche
 - b. The seat of the feelings, desires, affections, aversions, the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life; the soul as an essence which differs from the body and is not dissolved by death.
 - 5. mind
 - a. Greek word: dianoia
 - b. The mind as the faculty of understanding, feeling, desiring
- C. What does it actually mean to love the Lord thy God with all your heart and with all your soul and with all your mind? Rather than breaking it down by each word,

I believe the Holy Spirit is telling us to love God with the totality of our being. We can see the perfect example of how that is done by looking at the life of Christ.

1. **Philippians 2:5-8.** Consider the fact that Jesus, being one with and equal to God did not hold on to that which was his, but left heaven and submitted himself to the cruelty of man so that he could bear man's punishment, our punishment, as God's atoning sacrifice.
 2. **Matthew 26:39, 42, 44.** Three times, Jesus prayed that the cup might pass from him, each time concluded with, "Thy will be done."
 3. **Hebrews 10:7.** Jesus states that he has come to do God's will, to present his body as a sacrifice.
- D. Another way we can understand what it means to love God with all our heart, soul, and mind is to look at what Jesus told us in **John 14:15, 23**. If we love him we will keep his commandments. But loving God with all our hearts, souls and minds goes far beyond mere rule keeping. It means we obey Him because we want to obey Him and because we realize obedience to God is the right path for us.
- E. Below are some everyday examples of what it means to love the Lord God with all our hearts, souls, and minds.
1. When we love the Lord with all our hearts, souls and minds we will be available when the Lord calls. We need to watch this one closely because the Lord is not going to call us directly. He will call through his word. He will call through our consciences, and He will call through our brethren. He will also call us through the leaders of our congregations.
 2. When we love the Lord with all our hearts, souls and minds we put the Lord first in everything. That means the Lord gets the first share of our money, our time, our talents, our energy. You name it; the Lord gets the first share. It absolutely astounds me when a Christian opts out of a work of the church saying, "Well, I'm just so busy that I had to cut somewhere." If we love the Lord with all our heart, soul, and mind, His work is not where we're going to cut.
 3. When we love the Lord with all our hearts, souls and minds we will be much less tempted to do anything sinful because we are striving to serve Him and not our selfish selves. Brethren, if we, if anyone would simply stop and ask the simple question, "What would the Lord have me do?" we would not only avoid all kinds of sin but also accomplish much good that might otherwise be left undone.

II. The Second Commandment stated

- A. "...Thou shalt love thy neighbor as thyself."
- B. I realize my topic was the "The Greatest Commandment," but if we stop here without discussing the second commandment we will be doing a grave injustice to what the Master was teaching. We cannot truly love God without loving our fellow man.
 - 1. **1 John 4:20** tells us that if we do not love our brother whom we have seen, we cannot love God whom we have not seen.
 - 2. In **Matthew 25:32-46** Jesus tells us that we have given aid to others we have given aid to Him.
 - 3. Of the commandments listed in **Exodus 20:3-17**, four relate to God and six relate to men.
 - 4. On several occasions Jesus chastised the religious elite of the day for their treatment of others.
 - a. In **Luke 20:46, 47** Jesus denounced the teachers of the law for making lengthy prayers for a pretense while devouring widow's houses.
 - b. In Mark 7:11 they had developed a tradition which gave them a way around helping their parents.
- C. What does it mean to love our neighbor as our self? Again, we can look to the scripture to find the answer.
 - 1. We've already talked about Christ's example in Philippians 2:5-8. In John 15:13, Jesus states that there is no greater love than laying down one's life for one's friend.
 - 2. Another example is the parable of the Good Samaritan found in **Luke 10:29-37**. Let's look at a few of the main points.
 - a. The traveler was in need.
 - b. The man who did help the traveler was of a different race, someone the religious elite would have looked down on.
 - c. By stopping to help, the Samaritan was probably putting himself at risk.
 - d. The Samaritan did not render aid just once. He told the inn keeper that he would pay him for whatever else the traveler might need.
 - 3. In Matthew 7:12 we find what men have named the "golden rule." We must treat others as we would have them treat us.
- D. Now let's look at some examples of being a loving our neighbors today.

1. There is nothing we can do for our neighbors today that is more beneficial than sharing the gospel with them.
2. However, many times people will not be receptive to the gospel until they're in some sort of crisis. If we're there to help, they will be much more receptive to the gospel once the storm has passed.
3. Sometimes we have to let our neighbors—or maybe our brethren--know that what they're doing is not pleasing to God. Again, if we've been there for them through one or more crises, they will be much more receptive to what we have to say.
4. Whatever it is we might have, if our neighbor is in need we are obliged to help him whether it is with money, time, talents or whatever.

CONCLUSION

As stated in Matthew 22:37, the greatest and first commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” We fulfill this commandment by loving obedience to Christ and by helping our fellow man.

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