INCREASING IN KNOWLEDGE

BOOK 3

By Bobby Deason

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TABLE OF CONTENTS

LESSON:

35. The Indwelling Of The Holy Spirit 1

36. Objectivity Versus Subjectivity (Faith Or Feeling?) . 6

37. Rejoicing In Life And Death (Philippians) 13

38. The Evangelist And The Care Of The Church (1 And 2 Timothy And Titus) 21

39. "Members One Of Another" (Ephesians 4:25) 28

40. Christ-Likeness - Spiritual Maturity (Sermon On The Mount - Matthew 5 - 7) 34

41. The Home As God Would Have It 40

42. Marriage As God Would Have It 47

43. Resurrection And Judgment 51

44. Heaven And Hell 59

45. Premillennialism. 68

46. & 47. "The Time Of The End" "The Time Of The End" 75

48. When Shall Christ Return? (1 And 2 Thessalonians) . . 86

49. Bearing Up Under Trials (James; 1 And 2 Peter) 92

50. The Superiority Of The Christian Way (Hebrews) 99

51. True Fellowship And The Christian's Assurance (1, 2 And 3 John) 109

52. Victory Through Overcoming! (Revelation) 116

THE INDWELLING OF THE HOLY SPIRIT

I. *INTRODUCTION.*

A. Having Studied The Holy Spirit And The Gifts He Gives, We Are Better Prepared To Study *The Indwelling Of The Holy Spirit.*

B. When Thinking Of The Holy Spirit, Always Determine The Difference Between The Holy Spirit Himself As A Gift, And The Gifts That He Gives.

1. The Holy Spirit as a gift. *(Acts 2:38)*

2. The gifts that He gives. *(1 Cor. 12:4-11) (Note esp. ver. 11)*

C. The Holy Spirit And The Christian.

1. The relationship of the individual Christian to the Holy Spirit of God is both a grand and prominent theme of the New Testament.

2. Many passages reveal to us a very personal relationship between God's children and God's Spirit.

3. The Holy Spirit has, since the creation, been concerned and actively involved with the people of God.

a. In the Old Testament He strengthened them; led them; empowered them; but now He is to be with them (God's people) in a special way.

b. Jesus well said, "He abideth with you, and shall be in you." *(John 14:17)*

4. To understand this subject is to be motivated to a more Godly way of life - "God in you." The faith that the Christian has in the literal presence of the Holy Spirit within him is one of the greatest incentives to Godly living that we possess. *(1 Cor. 6:19-20) (Note the context)*

D. Two Basic Concepts In Our Brotherhood Of This Great Subject:

1. The Holy Spirit dwells in the Christian through the medium of the Word of God.

2. The Holy Spirit dwells in the Christian, not through a medium, but is, Himself, actually resident in the body of the Christian.

NOTE: This issue should not be a cause of division among Christians. Both positions believe that the Holy Spirit leads and guides and saves through the power of the Word of Truth, the revelation of His Mind - the Bible.

II. AIM.

A. To Present The Biblical Teaching Of The Indwelling Holy Spirit In God's People.

B. To Motivate Each Christian To Live A Life Of Godliness And Purity Indicative Of A "Temple of God."

III. OUTLINE.

A. THE INDWELLING OF GOD'S HOLY SPIRIT IS THE FULFILLMENT OF A PROMISE. *(Gal. 3:14; Acts 2:33)*

1. In the Old Testament, God had promised a new relationship between His people and the Holy Spirit. *(Ezek. 36:27; 37:14; 39:29; Isa. 44:3; Joel 2:28)*

2. Compare these promises from Jesus. *(John 7:38-39; 14:16-17)*

NOTE: "Were to receive..." and "shall be..." Not accomplished yet - future tense.

B. THE INDWELLING OF THE HOLY SPIRIT: WHAT AND WHERE?

1. What? The word *dwell* defined.

a. οἰκέω - "To inhabit, hold as one's abode, to house." *(Rom. 8:11)*

b. κατοικέω - "To settle down in a fixed dwelling; to dwell fixedly in a place." *(James 4:5)*

c. Habitation of God. *(Eph. 2:22)*

2. Where? The place where the Holy Spirit dwells.

a. "Within you." *(Ezek. 36:27; John 14:16-17)*

b. "In the body." *(1 Cor. 6:19)*

c. "In the heart." *(Gal. 4:6)*

d. "In the belly." *(John 7:38-39)*

C. THE INDWELLING OF THE HOLY SPIRIT, HOW IS IT PROVIDED?

1. It is received at baptism. *(Acts 2:38)*

2. It comes by faith. *(Gal. 3:2) (Cf. How faith comes Rom. 10:17)*

3. It comes by obedience. *(Acts 5:32)*

4. It comes because we are sons of God. *(Gal. 4:6)*

5. It comes as a gift from God. *(1 Thess. 4:8)*

D. THE INDWELLING OF THE HOLY SPIRIT HAS A MULTI-PURPOSE.

1. He represents the dwelling of Deity within us. *(1 John 4:12-15; Eph. 2:22).* The Holy Spirit is called:

a. "Holy Spirit." *(Eph. 4:30)*

b. "Spirit of God." *(Rom. 8:9a)*

c. "Spirit of Christ." *(Rom. 8:9b)*

2. He is a proof of our <u>sonship</u>. *(Gal. 4:6 cf. Rom. 8:9; 2 Cor. 13:14)*

3. He is a <u>seal</u> unto salvation. *(Eph. 1:13; 2 Cor. 1:21-22).* A seal makes a thing official, proves ownership, authenticates and provides security.

4. He is an earnest of our inheritance. *(Eph. 1:14; 2 Cor. 1:21-22)*

   a. Earnest - Greek, ἀῤῥαβών (ARRABON). It is a deposit or a pledge which guarantees full payment at a later date based upon all conditions of the contract being fulfilled. *(cf. Rom. 8:14-17, 23)*

   b. Paul's confidence in God's pledge. *(2 Tim. 1:12)* What God has promised He will accomplish.

5. He is a motivation to Godly living.

   a. We are to live Godly. *(Titus 2:11-12)*

   b. *1 Cor. 6:19* - The word translated "temple" means the "holy of holies" not the entire temple. Our body is made a "holy place" by God's Spirit.

   c. Be ye holy even as He who called you is holy. *(1 Pet. 1:15)*

   d. *2 Cor. 6:14 - 7:1* - Study carefully - "We are a temple of God..." *ver. 16* - Therefore - *7:1* - cleanse and perfect. *(Cf. Jude 19)*

E. THE INDWELLING OF THE HOLY SPIRIT IS PROVEN BY:

1. Obedience to the gospel. *(Acts 2:38; 5:32)*

2. Faith in the Word of God which teaches it. *(Rom. 10:17)*

3. The experience of steadfastness and endurance. *(Rom. 5:3-5)*

4. The fruit of the Spirit produced in our life. *(Gal. 5:22-24; Eph. 5:15-20)*

IV. CONCLUSION.

A. To Be Without The Indwelling Holy Spirit:

1. One has not received what God has promised. *(Gal. 3:14)*

2. One is without God or Christ abiding within. *(Eph. 2:22)*

3. One is without a great motivating power. *(1 Cor. 6:19)*

4. One is without a source of spiritual strength. *(Eph. 3:16)*

5. One does not belong to Christ. *(Rom. 8:9)*

6. One does not have the earnest of eternal inheritance. *(Eph. 1:13-14)*

7. One <u>will not</u> be raised unto eternal joy. *(Rom. 8:10-11)*

B. Alexander Campbell In His Book Of Acts Translated "Holy Ghost" - "Holy Guest." This Was The Idea Of Ghost In The 17th Century, "Guest Or Visitant." If We Believe The Holy Spirit Is The Holy Guest In Our Bodies, We Will Find It Much Easier To Present Our Bodies, Hearts And Lives Unto God As A Living Sacrifice.

C. Summary Thoughts - In One Lesson Of Forty-Five Minutes It Is Impossible To Answer Every Question On This Subject. Even In Forty-Five Years We Would Still Have More Inquiry. *(Rom. 11:33)* However, The Bible Clearly Presents The Indisputable Fact That The Holy Spirit Dwells In The Son/Daughter Of God; In What Manner We May Question, But Study And Assure Your Own Heart And Claim, By Faith In God's Word, This Great Promise: God Is <u>With</u> Us And God Is <u>In</u> Us!

OBJECTIVITY VERSUS SUBJECTIVITY (FAITH OR FEELING?)

I. INTRODUCTION.

A. A Strong Attack Upon Biblical Christianity Has Come Out Of The Philosophical Background Of Existentialism, supported by Soren Kierkegaard, A Danish Philospher-Theologian, And Jean-Paul Sartre, A French Atheist.

1. It has caused some to throw faith in God out the window as an antiquated relic of no value to the intelligent mind.

2. It has caused some to take their Christianity "cafeteria style" - only what seems good to them personally is digestible.

3. It has caused some to rely upon their feelings for their authority rather than the written Word of God.

B. Definition Of Terms.

1. Objectivity - Existing, belonging to the sensible world, facts. "Expressing or involving the use of facts without distortion by personal feelings or prejudices." (Web.)

2. Subjectivity - (Antonym of objectivity) - "Relating to or determined by the mind as the subject of experience...lacking in reality or substance." (Web.)

3. Our faith is objective - it is based upon the truth of God's Word.

4. Our feelings must be educated by the standard of truth to be valid. *(Rom. 10:1-3)*

C. Pentecostalism Has Its Roots Deeply Entwined In The Soil Of "Subjectivism" - A Feeling Is Better Than A Word From God!

II. AIM.

A. To Reaffirm That The Word Of God Is Our Absolute,

All-Sufficient Guide Into All Truth.

B. To Expose The Error Of A Subjectively Oriented Religion.

III. OUTLINE.

A. FALSE PHILOSOPHY ABOUNDS IN OUR WORLD.

1. Some people are speaking of our day as the "Post-Christian Age." This phrase is indicative of the modern intellectual drift away from Biblical theism and New Testament Christianity.

2. Four basic types of philosophy of religion.

a. The empirical - This philosophy holds that man can have no true answers to his religious questions except those that come through one or more of the five senses as he "observes" (experiences) the physical world.

b. The idealistic - Those who hold this view believe that religious truth can be ascertained by exercising one's own intellectual powers. This view leans heavily upon man's feeling and logical powers.

c. The romantic - A philosophy which has had a great impact upon "theological thinkers" of our day to the extent that it leads many of them around by the nose. Basically stated, this philosophy advocates the proposition, "THE HEART OF MAN HAS REASONS WHICH HIS MIND KNOWS NOT OF." Some conclusions drawn from this view:

1) Rejects that truth is objective and acceptance of it is subjective.

2) Truth is changed by the mental state of mind.

3) Whatever seems to be true to an individual is truth.

4) Be yourself and do your own thing.

5) There is no objective truth to which one must conform in order to be in a right relationship to God. The Bible is rejected as the absolute, inspired, inerrant and authoritative Word of God.

6) This view leads one to substitute his "OWN FEELINGS" in the place of GOD'S WORD.

7) One's feelings then become his "authority" for his action. (The implications of such a view are many and monstrous.)

8) Emotional experiences become the "crucial" thing in religion.

9) One who follows the romantic approach as the philosophy of religion, will almost certainly claim some type of emotional experience (such as hearing "a still, small voice" or "speaking in tongues" or "visions," etc.) which to him certifies that he is both God's child and a faithful one.

10) Since this philosophy has been so widely accepted in our country today, it is not surprising to observe the "tongue speaking phenomenon" as claimed by many groups and accepted by some of our own brethren.

11) A revolt against reason.

d. The supernatural authoritarian - This is the "only" right approach to religious truth. It recognizes that God is ultimate reality, that truth is absolute and attainable, etc. (To be studied in detail in this outline.)

B. FAITH VERSUS FEELING.

1. Religion based upon feeling is defined as existentialism, subjectivism, or the romantic philosophy of religion. This concept is in opposition to Biblical New Testament Christianity.

2. Feeling says:

a. That Christianity cannot be the unique, distinctive, true religion of God.

b. It could only be true for those who find it to be meaningful or helpful in their own subjective experiences.

3. Faith answers:

a. One must accept God's particular message, the gospel, to be saved and avoid condemnation. *(2 Thess. 1:7-10)*

b. Only when one acts in harmony with God's exact will is he acceptable. *(Matt. 7:21)*

c. The system of Christianity is a revelation from God and is unique and true. Anything which differs from it is untrue and wrong. *(Gal. 1:6-17)*

4. Feeling says:

a. The Bible is not the absolute, inspired, inerrant, authoritative Word of God. To the existentialist, his feelings constitute authority.

b. In a "praying through meeting" in Bald Knob, Arkansas, the people begged God for assurance. The question was asked, "Where do you find this in the Bible?" The answer, "We don't need the Bible, we have the Spirit."

c. "I don't care what the Bible says, I know that I'm saved because I feel it in my heart."

5. Faith answers:

a. Read the Bible. *(2 Pet. 3:16; Eph. 3:3-4; 1 Cor. 14:37; 2 Thess. 2:14-15; Acts 17:11; 1 John 4:1, 6; 1 Thess. 5:27; Col. 4:16, et al.*

b. Correctly interpret the Scripture. (Using the normal rules of language understanding, for example, people all over the world read *Readers Digest* in various translations and draw the same conclusions from it. So, also, we should be able to reach the same conclusions

from Bible study).
(2 Tim 1:13; 2:15; Titus 2:1; 2 Pet. 3:16)

c. Form convictions from the Scripture.

1) Faith. *(Rom. 10:17)*

2) Eternal life. *(1 John 5:13; John 20: 30-31)*

3) Complete Christian life style. *(2 Tim. 3:16-17)*

d. Defend our convictions.

1) Truth is defendable. *(John 8:32; 17:17; Phil. 1:16; 1 Pet. 3:15)*

2) *Jude 3; Gal. 1:6-10; Rom. 16:17-18.*

e. <u>Everything we believe and practice</u> must be found in the Bible. We can never accurately say, "I don't care what the Bible says, I can feel in my heart." *(Cf. 2 Tim. 3:16-17)*

6. Feeling Says:

a. That morality is relative. Since the Bible is non-authoritative then the individual determines his own moral standard, his own right and wrong.

b. Thus, all conduct, including adultery, murder, stealing, lying, etc., may be subjectively justified.

7. Faith answers:

a. Works of the flesh are contrary to the fruit of the spirit. *(Gal. 5:19-24)*. "Morality is to faith what fruit is to a tree."

b. Entrance into God's Kingdom is dependent upon obedience to God's moral code. *(1 Cor. 6:9-11)*

c. Situation ethics, no matter in what robe it is clothed, is naked and wrong. Morality is attached, to a degree, to spirituality

and only reaches its goal in relation to Christ. Love without God in view, is not true love, thus is not the supreme motive for moral behavior. *(Cf. Matt. 22:37-39; 1 John 4:7-21)*

8. Feeling says:

   a. There is no such thing as absolute knowledge in any area, religion included. Man cannot reason to honest, logical, solid conclusions.

   b. The things which we observe cannot be used to deduce the being of God.

9. Faith answers:

   a. *Psa. 19:1.* "The heavens declare the glory of God."

   b. *Rom. 1:19.* "That which is known of God."

   c. *Rom. 1:20.* "The things that are made." Paul's argument is to prove the existence of God.

   d. *John 8:32.* "...ye shall know the truth."

   e. *John 17:17.* "...Thy Word is truth."

C. SUPERNATURAL AUTHORITARIAN RELIGION IS OBJECTIVE AND THE ONLY RIGHT ONE.

1. It is objective because of Apostolic authority.

   a. *Matt. 16:18-19; John 14:26; 16:12-13; Acts 2:42; Eph. 2:20.*

   b. Jesus made it clear that He would use the Apostles to bring truth into the world; that it would be completely given to them and that they would be the standard of right or wrong since they would be speaking His words.

2. It is objective because we have a revealed written all-authoritative Word which is God's supernatural revelation of Himself.

   a. Read to know. *(Eph. 3:3-4; 1 John 5:13)*

b. *2 Tim. 3:16-17; 2 Pet. 1:3-4.*

3. Truth is attainable. *(John 8:32; 17:17)*

4. Jesus Christ is the Son of God and only Savior. *(John 20:30-31; 8:24)*

5. The church is the body of saved men. *(Acts 20: 28; Eph. 2:13-16; 5:26; Acts 2:47)*

6. To reject God's Word is to reject God. *(1 Sam. 15:22-26 cf. Matt. 7:13-21)*

7. A proper faith brings with it the joy of an educated heart. Right faith produces right feelings.

IV. CONCLUSION.

A. Each Christian Must Face The Indisputable Fact That Our Young People Are Growing Up In A Society Which Is Being Influenced Greatly By This So-Called, Subjective Or Romantic Philosophy. This Influence Is Seen In Various Forms; Literature, Television, Music, Art, Photography, Etc.

B. It Is A Subtle Danger Which,Unless It Is Understood And Rejected,Could Cause One To Reject His God, His Son And His Word - The Bible.

C. The Only True View Of The Proper Approach To Religion Is That Which Recognizes That God Is Ultimate Reality; That Truth Is Both Absolute And Attainable; That The Bible Is The Absolute, Inspired, And Authoritative Word Of God; And That Jesus Christ Is The Savior; And That The Church Is The Saved.

REJOICING IN LIFE AND DEATH

(Philippians)

I. *INTRODUCTION.*

A. It Is Only When We Study The New Testament In Detail That We Discover It To Be A Book Of Joy. In The New Testament The Verb, χαίρειν, Chairein, Which Means To Rejoice Occurs Seventy-Two (72) Times, And The Word χαρά, Chara, Which Means Joy Occurs Sixty (60) Times. *The New Testament Is The Book Of Joy.*

1. χαίρειν, Chairein, is the normal Greek greeting and is usually translated, "Greetings," or its full literal translation, "Joy be with you!"

2. χαρά, Chara, is the Greek root word for Joy which means delight, joy or gladness.

3. Joy defined by Webster is, "the emotion evoked by well-being, success, or good fortune or by the prospect of possessing what one desires."

B. The Letter To The Philippians Written By The Apostle Paul In About 63 A.D. While He Was Imprisoned In Rome, Is Indeed A Letter Encouraging Joy In Life Even Though One Is Suffering And The Threat Of Death Is Ever Present.

1. The author of this epistle is well qualified to teach us how to rejoice no matter what our circumstances may be.

2. During his second missionary journey, about 52 A.D., the church was established in the city of Philippi. *(Read Acts 16:11-40)*

3. The church was not established without persecution and suffering. The apostle Paul and Silas were beaten and jailed. *(Acts 16:22-25)*

4. One great purpose for writing the epistle to the Philippians was to encourage a *"life of continuous rejoicing."* Paul had learned this great lesson and uses the words joy and rejoice at least fifteen (15) times in this letter. *(1:4, 18, 25; 2:2, 17, 18, 28, 29; 3:1; 4:4, 10)*

C. The Need Of Our Neurotic Age Is To Find The Joy Of Inward Peace. The Philippian Letter, Studied And Applied, Answers This Need. *(Phil. 4:4) "Rejoice in the Lord always."*

II. AIM.

A. To Teach Christ As The Meaning And Center Of Man's Life Which When Realized And Practiced Results In A Life Of Continuous Rejoicing. *(Phil. 4:13)*

B. To Familiarize The Student With The Letter To The Philippians, Or *"The Epistle of Excellent Things,"* or *"The Epistle of Joy,"* by which it is also known.

III. OUTLINE.

A. REJOICE IN THE LORD ALWAYS: THE CHURCH IN PHILIPPI. *(Phil. 1:1-11)*

1. The church in Philippi was established by Paul and Silas, with persecution, but they rejoiced in their suffering.

a. *Acts 16:22-25* - They were praying and singing. *cf. Acts 5:41; James 5:13* - "Is anyone cheerful? Let him sing praises."

b. There was great rejoicing in the home of the Philippian jailor because of their great salvation. *(Acts 16:30-34)*

2. The church in Philippi wanted to share the gospel message, which had brought them great joy, and they did so by helping care for Paul's needs while he preached. *(Phil. 1:4-5; 4:10-19)*

B. REJOICE IN THE LORD ALWAYS: IN THE PLACE WHERE YOU ARE. *(Phil. 1:12-26)*

1. This section seems to emphasize the person of Paul. Notice the usage of "I," "me" and "my".

2. Paul at this writing was in a Roman prison, his own hired dwelling *(Acts 28:30-31)*, and prior to this had been in prison in Caesarea for at least two years. *(Acts 24:27)*

3. Paul believed his imprisonment to be providential and with a purpose, i.e. to preach. *(Phil. 1:12-13)*

a. He rejoiced because the gospel was being preached. *(1:18)*

b. He was getting the gospel into the picked imperial guard; the elite regiment of Rome was being evangelized from a room. The chain that deprived him of his liberty, gave him opportunity - an opportunity to further the gospel message. *(1:13)*

4. Practical application of this principle.

a. Not everyone has learned to rejoice and sing in the midst of difficulties.

b. Some say: *"That's fine for you, BUT..."*

1) "You don't work where I work."

2) "You're not in the ward where I'm on duty."

3) "You're not in the school where I teach."

4) "You don't live in the town where I live."

5) "You don't have the boss that I have."

6) "It's very well for you to talk about living a life of continuous rejoicing, but you wouldn't rejoice if you were where I am." *(Phil. 4:4-7)*

c. *Phil. 1:20-26.*

1) No shame for a Christian.

2) Exalt Christ in your body whether by life or death.

3) "To live is Christ, and to die is gain."

5. Rejoice always no matter <u>where</u> you are. *"Anywhere with Jesus I can safely go!"* Help others where you are to find the purpose for rejoicing. *(Phil. 1:25)*

C. REJOICE IN THE LORD ALWAYS: WITH THE PEOPLE YOU ARE WITH. *(Phil. 1:27 - 2:30)*

1. Conduct yourself in a manner worthy of the gospel. *(1:27)*. This section deals with human relationships. Christian joy and rejoicing are very closely tied up with these human relationships.

   a. *Phil. 1:27-28* - Relationship to Christians and the world

   b. *Phil. 2:2-4* - Relationship to brethren.

   c. *Phil. 2:5-11* - Relationship to Christ.

   d. *Phil. 2:14-15* - Relationship between light and darkness.

   e. *Phil. 2:20* - Concerning Timothy.

   f. *Phil. 2:30* - Concerning Epaphroditus.

2. In the back of your mind you may be thinking, "How is it possible to live a rejoicing life with certain people, as well as in certain places?"

   a. When teaching in Madras, India, as well as Nigeria, the writer's work took him to many church of Christ mission points around the world which revealed a shocking problem, the problem of human relationships. The big difficulty on the mission field is not:

      1) The relationship of the missionary to the nationals whom he seeks to serve.

      2) The indifference of the local people to the gospel message.

      3) The difficulty of learning the language.

      4. The difficulty of, or the hardship of, a different climate or diet.

   b. Problem number one on the mission field is the problem of human relationship, i.e. missionary-to-missionary (a person-to-person problem).

   c. This is not only a missionary problem, it is a problem with every Christian. When we

do not live in a right relationship with other people it often takes away the joy and the song from our hearts.

3. Note *Phil. 2:1-11.* This section of scripture applied will insure right relationships.

   a. "Be of the same mind."

   b. "Have the same love."

   c. "Being of one accord."

   d. "Each counting others better than himself."

   e. Have the mind of Christ - "obedient and humble."

   f. Bow in submission to Christ and you will serve one another. *(cf. John 13:12-17)*

4. Joy is the result of right relationships. *(Phil. 2:17-18)*

5. Note the joyful relationship of Paul, Timothy, Epaphroditus and the church at Philippi.

D. REJOICE IN THE LORD ALWAYS: BECAUSE OF THE PERSON YOU ARE. *(Phil. 3:1-21)*

1. We are studying this great *"Epistle of Joy"* trying to find some of the secrets (which are revealed) of the <u>life of continuous rejoicing</u>.

   a. Our joy is not only determined by where we are and who we are with, but also, and most important, the <u>*Christians that we are*</u>.

   b. Rejoice <u>in the Lord</u>. *(ver. 1).* Our glory is in Christ and we do not rejoice or have confidence in the flesh. *(ver. 3)*

2. Paul's personal joy in Christ is seen and magnified as it is compared to what he had been as a dedicated Jewish Pharisee.

   a. Paul begins and ends this chapter discussing those whose views are different from his. *(Phil. 3:1-2, 18-19)*

   b. The heart of this chapter centers upon Paul's

personal experience of giving up everything which he held as dear that he might receive the righteousness which is from God by faith. *(Phil. 3:7-9)*

3. Paul had not become satisfied with his accomplishments as a Christian. *(Phil. 3:12-16)* He was "pressing forward." This is a principle of Christian joy.

   a. Living on yesterday's work or relying on the past to satisfy us today, is trying to have real Christian joy while living on stale grace, (if there can be such a thing). It was wonderful, but now it is no longer new and refreshing.

   b. *Compare Exodus 16:20* - Some tried to keep their manna from one day to the next. It rotted! It putrefied! Some Christians are like that:

      1) They talk about joys of past Christian service.

      2) Their Christian experience is old.

      3) Some are not singing and rejoicing because their Christianity is so old and moldy and unrefreshing that it "stinks."

      4) Yet we were called to walk in "newness of life." *(Rom. 6:5; 2 Cor. 5:17)*

      5) Some are trying to reverse the order of this text - *2 Cor. 4:16* - trying to live longer physically and are rotting inside. *(cf. Matt. 23:27-28)*. Beloved be "renewed daily!"

4. Rejoicing comes to the truly converted person who is totally dependent upon God, pressing on toward the "heavenly goal" confident that the promise of God will be waiting for us. *(Phil. 3:20-21 cf. 1 Pet. 1:3-7)*

E. REJOICE IN THE LORD ALWAYS: AGAIN I SAY REJOICE. *(Phil. 4:1-23)*

1. "My joy and crown." *Phil. 4:1 (cf. 2 Jn. 4; 3 Jn. 3-4. "Greater joy have I none than this...")*

2. "Whose names are in the book of life" - a reason to rejoice. *(Phil. 4:3-4 cf. Luke 10:20)*

3. Christian happiness is not enjoyed out of the Lord, but "in the Lord," in His body, in His presence, in His service.

4. We are to rejoice in those things related to Christ:

   a. In the salvation which He gives. *(Acts 8: 38-39)*

   b. In the fellowship He provides. *(1 Jn. 1:3-7; Philemon 7)*

   c. In the triumph of His truth. *(1 Cor. 13:6)*

   d. In the hope that He imparts. *(Rom. 12:12; Heb. 3:6)*

   e. In the grand and glorious fact that our names are written in heaven. *(Luke 10:17-20; Rev. 3:5; 21:27)*

5. A continuous command: Rejoice in the Lord <u>always</u>. *(Phil. 4:4)*

   a. He who rejoices in the Lord always rejoices:

      1) In prosperity or adversity. *(2 Cor. 6: 4-10)*

      2) Among friends or behind prison bars. *(Phil. 1:18)*

      3) In sickness or in health. *(Matt. 9:2)*

      4) Favored by men or persecuted. *(Matt. 5:11-12; Acts 5:41)*

      5) In life or in death.

   b. *"Again I will say rejoice."* An emphasized command.

6. The results of a rejoicing church:

   a. Dissension will disappear - a command given to remedy personal strife. *(Phil. 4:2-4)*

b. Murmuring will stop. *(Phil. 2:14 cf. 1 Cor. 10:10)*

c. Health and efficiency will be preserved. *(Prov. 17:22)*. It's psychologically unsound to be hypercritical. *(Matt. 7:1-3)*

d. Others will want to be a part of a loving community of God's people. *(1 Cor. 13:34-35)*

e. Souls will be brought to Christ by those who know the joy of their great salvation.

IV. CONCLUSION.

A. We Are Eternal Beings, Spiritual Creations Of God. We Have The Capacity To Know God In Fellowship, To Worship Him, To Follow After Him.

1. As such you are much more than a Social Security number, a cog in the corporate wheel, a housewife on the block of look-alike houses, a student in the milling masses being taught by professors from dog-eared notes.

2. Looking into God's Word, we see ourselves as sinners lost and damned. *(Rom. 3:11-18)*. Even so, God loved us *(Rom. 5:8)* and sent His Son to die for us *(Jn. 3:16)* so as we read the glad story of joyful tidings, we believe and turn to God. Coming up out of the waters of baptism we sing, *"Glory To God, I'm A Child Of The King." (1 Pet. 2:9-10)*

B. The Christian Life Is One Of Continuous Rejoicing, Whether In Life Or Death, No Matter What Place, What People Or What Our Circumstances May Be. *(Phil. 4:12-13)*. We Are The Lord's *"Rejoice And Be Exceedingly Glad For Great Is Your Reward In Heaven."*

THE EVANGELIST AND THE CARE OF THE CHURCH

(1 and 2 Timothy and Titus)

I. *INTRODUCTION.*

A. The Nature Of The Gospel's "Great Commission" Demands Evangelism: The Teaching, Preaching Or Sharing Of The Good News Of Salvation In Christ. *(Matt. 28:19-20; Mark 16:15-16)*

B. The Preached Gospel Brings Results. *(Acts 2:22-41)*

C. The Results Of The Preached Gospel Are Newborn Spiritual Babes In Christ Who Must Be Nourished To Maturity. *(Acts 2:42-47; 1 Pet. 2:1-3)*

D. The Continuation Of Apostolic Evangelism Demands Evangelists. The Work Of An Evangelist Is Evangelism. The Continued Result Of Evangelism Is The Evangelized. The Continued Need Of The Evangelized Is Maturity.

E. Thus We Are To Mobilize, Baptize And Stabilize. Our Study of *1 And 2 Timothy* And *Titus*, Is To See The Need Of Those Who Have Been "Mobilized" (The Evangelist) And Those Who Have Been Baptized (The Local Congregation).

II. *AIM.*

A. To Present An Overview Of The Major Teachings Of These Three Letters.

B. To Specifically See The Need Of Sound Character And Doctrine In Those Who Lead And Care For The Church.

III. *OUTLINE.*

A. THE ANALYSIS OF *1 and 2 Timothy* AND *Titus*.

1. The approximate date of the writings. Paul wrote *1 Timothy* in the years 63 - 65 A.D., after his release from Roman imprisonment. *Titus* was probably written shortly after *1 Timothy*, possibly the same year. Upon Paul's second arrest, and while imprisoned at Rome, he wrote *2 Timothy* (his last epistle) in 64 - 68 A.D. *(Cf. 2 Tim. 4:6-8)*

2. The purpose of the writings.

   a. To answer the needs of a young church and a young evangelist.

   b. The church needed to know her doctrine, her worship, her organization, how to care for her members and how the members were to behave.

   c. The evangelist needed to be reminded of his work and to be encouraged to "fulfill his ministry" by "setting in order the things that were lacking" and to live a pure life. *(1 Tim. 4:16; 2 Tim. 4:5; Titus 1:5)*

3. The theme of the writings: "PREACH AND TEACH THE WORD."

   a. Evangelist. *(1 Tim. 4:16; 2 Tim. 2:2; 2:24; 4:2; Titus 2:1)*

   b. Elders. *1 Tim. 3:2* - "apt to teach"; *5:17* - "labor in the word and in teaching"; *Titus 1:9* - "hold to the faithful word..."

B. THE EVANGELIST.

1. The word evangelist defined.

   a. The Greek word - εὐαγγελιστής - evangelistes - "a bringer of good tidings." Other forms of this word mean, to preach the gospel - the good news.

   b. For there to be evangelism, there must be evangelists.

   c. The office of an evangelist in the church. *(Eph. 4:11; 2 Tim. 4:5 cf. Acts 21:8)* It, like the office of an elder, is a work to be done, not an office to hold. *(Cf. 1 Tim. 3:1)*

2. The work of an evangelist described. <u>WHAT HE IS TO DO</u>.

   a. He is to preach "sound doctrine" and charge others to do so. *(1 Tim. 1:3-11, 18-20; Chapter 4; 6:3-11; 2 Tim. 1:13)*

   b. He is to command and teach what is written *(1 Tim. 4:11; 2 Tim. 4:1-2)* (which is his only authority).

c. He is to teach men how to behave in the church. *(1 Tim. 3:15)*

d. He is to train faithful men to teach other faithful men. *(2 Tim. 2:2)*

e. He is to reprove them that sin, in the sight of all. *(1 Tim. 5:20; Titus 1:13)*

f. He is to avoid contradictory ideas, stupid godless fictions, speculations and unchristion babblings. *(1 Tim. 6:20; 4:7; 1:4; 2 Tim. 2:14 cf. 2 Tim. 2:18)*

g. He is to appoint elders. *(Titus 1:5)*

1) We are not told in scripture how they were appointed.

2) That the local congregation is not excluded from a cooperative effort in the selecting and setting of these men into the office may be ascertained by the following scripture: *Acts 14:23* (as to practice); *Acts 1:23-24; 6:1-6* (as to selection).

h. He is to evangelize by preaching the gospel. *(Titus 2:11 - 3:7)*

3. The manner of life, of the evangelist, that is demanded. <u>WHAT HE IS TO BE</u>!

a. He must be prayerful. *(1 Tim. 2:1-2)*

b. He must be nourished by God's Word. *(1 Tim. 4:6, 13)*

c. He must be an example. *(1 Tim. 4:12)*

d. He must be pure in character. *(1 Tim. 5:22; 2 Tim. 2:22)*

NOTE: There must be a balance between lip and life. *(Cf. Phil. 2:15-16; 1 John 3:17, 18)*

NOTE: Someone has said: "Unless there is <u>within</u> us that which is <u>above</u> us, we shall soon yield to that which is <u>around</u> us."

NOTE: "Take care of your character and the Lord will take care of your reputation." Character is what you are. Reputation is what others think you are. What we are determines the value of everything we do! "BUT THOU O MAN OF GOD..." *(1 Tim. 6:11)* speaks a volume.

e. He must be willing to suffer hardship with the gospel. *(2 Tim. 1:8)*

f. He must not be prejudicednor partial toward anyone. *(1 Tim. 5:21)*

g. He must have his hope set on God *(1 Tim. 4:9)*; a faith that is not masked (hypocritical) *(2 Tim. 1:5)*; a love and gentleness toward men *(2 Tim. 2:24)*.

h. He must be unashamed of the gospel in any and every setting. *(2 Tim 1:8)*

4. The Apostle Paul charged Timothy and Titus to do a particular work. To accomplish this work, they would have to be qualified for the job and they were, as seen above.

C. THE CARE AND CONCERN FOR THE CHURCH IS THE RESULT OF THE EVANGELIST'S WORK.

1. The concern for the church to be properly fed. (Sound, healthful doctrine). *(1 Tim. 1:3-11, 18-20 cf. Titus 1:9 - 2:1)*

2. The concern for the church to be properly led. (Elders and deacons). *(Cf. 1 Tim. 3:1-13; Titus 1:5-9)*

a. The following three Greek words are translated by six English words, all of which describe the same official work:

1) Episkopon - επισκοπον - "One who looks or watches over, literally an overseer" - corresponds to bishop and overseer. *(1 Tim. 3:1)*

2) Poimainein - ποιμαίνειν - which means to shepherd - translated in *Acts 20:28* "to feed" the church which is the poimnio, or the "flock." Pastors or shepherds, from the Greek word ποιμενας. *(Cf.*

Eph. 4:11)

3) Presbuteros - πρεσβυτερος - translated presbyter *1 Tim. 4:14*, and elders *1 Tim. 5:17.*

4) These men feed and care for the flock as pastors and shepherds; watch over and have the oversight as bishops and overseers. *(Cf. Heb. 13:17; 1 Pet. 5: 1-4)*

b. Deacons (Greek διάκονος - diakonos) are servants of the church. *(Cf. 1 Tim. 3:13; Acts 6:1-3)* They are under the oversight of the eldership just as well as the evangelists who serve the local church.

c. Elders were to be appointed by the evangelist. *(Titus 1:5)* To appoint, means, to set forth; to commission them to do the job for which they have been selected, seems to be the idea.

3. Those for whom the church should have care and concern. *(1 Tim. 5:1 - 6:2)*

a. Care of the young and old. *(5:1-2)*

b. Care of widows. *(5:3-16 cf. Acts 6:1-6)*

1) Widows indeed - a genuine deserving widow. Notice her three qualities.

a) "Desolate" - all alone and uncared for.

b) "Hath her hope set on God." *(Cf. 1 Kings 17:8-12, a widow of great faith)*

c) She is prayerful without ceasing. *(vs. 3, 5)*

2) Widows with children. *(ver. 4)* Children are to honor their parents by taking care of them when they cannot care for themselves.

a) "Learn" to do this even if it means self-denial.

b) "Requite" means to return or repay.

c) An old Dutch proverb says: "It frequently seems easier for one poor father to bring up ten children, than for ten rich children to provide for one poor father."

NOTE: Joseph's love for his father. *(Gen. 45:9-13; 46:28-34; 47: 7, 27-31; 50:1-14)*

3) Undeserving widows. *(ver. 6)* Dead, but alive!

4) Enrolled widows. *(vs. 9-10)* We actually do not know what this word "enrolled" implies. It means to place on the list. It may have been for the purpose of supporting these widows while they rendered a service to the church.

5) Younger widows. *(5:11-15)* These widows were not to be enrolled, it seems, but rather encouraged to marry.

c. Care of elders. *(5:17-19)*

d. Care of slaves. *(6:1-2)*

4. The conduct of those in the church. *(Titus 2: 1-5)*

a. Older men. *(2:1-2)*

b. Older women. *(2:3)*

c. Young women. *(2:4-5)*

d. Young men. *(2:6-8)*

e. Slaves. *(2:9-10)*

f. The motive for this conduct. *(2:11-15)*

IV. CONCLUSION.

A. The Evangelist Is Charged To Be A Good Minister And To Do The Work Of An Evangelist For Two Ultimate Reasons: To Save Himself And Those Who Hear Him. *(1 Tim. 4:16)*

B. The Elders Are To Be Men With Certain Qualifications So That They May "Take Care Of The Church Of God." *(1 Tim. 3:5)*

C. The Church Is To Behave Itself In The Body And In The World That The Doctrine Of Christ Might Be Adorned. *(1 Tim. 3:15; Titus 2:10)*

1. We have been redeemed by the blood of the Lamb - Let's act like it. *(Titus 2:10-14a)*

2. We have been sanctified by that redemption - Let's work like it. *(Titus 2:14b; 3:8b, 14)*

"MEMBERS ONE OF ANOTHER"

(Ephesians 4:25)

I. *INTRODUCTION.*

A. The Eternal Purpose Of God Is Reflected Through The Church Of Christ *(Eph. 3:10-11)*. In The Church, The Body Of All The Redeemed Ones *(Eph. 5:23; 2:16)*, Is Made Known The Significance Of Our Subject, *"Members One Of Another."*

1. Those who are "in Christ" share a mutual fellowship both with Christ and one another. *(1 Cor. 1:9; 1 John 1:7)*

2. To be called a son/daughter of God is the greatest calling of man. As such, we make up the family of God and share a relationship of *"brothers" and "sisters"* to Christ and each other. *(Rom. 8:12-17)*

B. The Expression, *"Members One Of Another,"* Indicates An Intimate Relationship And Is Illustrated In The New Testament By The Way In Which The Human Body Functions, As Well As The Marriage Bond.

II. *AIM.*

A. To Discuss The Relationship Of Those Who Have Been Born Into God's Family, The Church, The Body Of Christ.

B. To Help Us To Be Drawn More Closely "Together" Because Of The Bond Of Fellowship Purchased For Us Through The Cross Of Christ. *(Eph. 2:16-22)*

III. *OUTLINE.*

A. *"WE ARE MEMBERS ONE OF ANOTHER." (Eph. 4:25)*

1. Definition of terms.

a. "Members" - Gk. μέλος, melos, "a limb or member of the body."

b. "One of another" - Gk. αλλήλων, allēlōn, "one another; reciprocally mutually."

c. J. B. Phillips translates *Ephesians 4:25* as follows, ".... For we are not separate units but intimately related to one another in Christ. ..."

d. Chrysostom says: "Let not the eye lie to the foot, nor the foot to the eye. If there be a deep pit, and its mouth covered with reeds shall present to the eye the appearance of solid ground, will not the eye use the foot to ascertain whether it is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not the truth as it is? And, what, again, if the eye were to spy a serpent or a wild beast, will it lie to the foot?"

2. The church of Christ is a body. It is the body of Christ.

a. *Rom. 12:4-21 (ver. 4).* "Many members in one body."

b. *1 Cor. 12:12-31 (Note: ver. 18)* "...God set the members each one of them in the body, even as it pleased him."

1) The unity of the body. *(ver. 12)*

2) The entrance into the body. *(ver. 13)*

3) The harmony of the body. *(vs. 14-26)*

a) Two faults spoken of.

(1) Envying. *(vs. 14-20)*

(2) Despising. *(vs. 21-26)*

b) Two charitable considerations. *(ver. 25)*

(1) The unity of the body.

(2) The charity of its members.

4) The identification of the body. *(ver. 27)*

5) The responsibilities of the body. *(vs. 28-31)*

c. *Ephesians* especially, teaches this great subject.

1) *Eph. 1:22-23.* Christ the head of the church/body.

2) *Eph. 2:13-22.* Jew and Gentile reconciled by the blood of Christ in one body. *(ver. 16)*

3) *Eph. 4:4.* There is but one body/church.

4) *Eph. 4:11-16.* Members of the body and their purpose.

5) *Eph. 5:22-33.* Christ is the Savior of the body. The church/body is <u>like</u> the intimate marriage relationship.

B. WE HAVE RESPONSIBILITIES TO OTHER MEMBERS OF THE BODY.

1. The responsibilities are many.

a. Speaking one to another. *(Eph. 5:19)*

b. Serving one another. *(Eph. 5:21)*

c. Admonishing one another. *(Col. 3:16)*

d. Forgiving one another. *(Eph. 4:32 cf. Col. 3:12)*

e. Preferring one another. *(Rom. 12:10)*

f. Teaching one another. *(Col. 3:16)*

g. Kind one to another. *(Eph. 4:32)*

h. Loving one another. *(Eph. 4:2, 15 cf. John 13:34-35)*

i. Forbearing one another. *(Col. 3:13)*

j. Tenderhearted one to another. *(Eph. 4:32)*

k. True to one another. *(Col. 3:9 cf. Eph. 4:15)*

l. Same mind one toward another. *(Rom. 12:16 cf. Phil. 2:2)*

2. The responsibilities teach us how much we are dependent upon one another. WE NEED EACH OTHER!

   a. This applies to each member and in every circumstance.

      1) We are one in Christ.

      2) We have varied backgrounds and secular status and pursuits. Yet we need each other in Christ. We have one common goal *(Phil. 3:13-14)*, and to attain it, we need the help of each other.

   b. This applies also to defects in the body. One member covers up the shortcomings of another member.

      1) Is that true among Christians? Do you cover-up or expose?

      2) It is a mark of spiritual maturity to draw the curtain of silence across the stage where accusation might be made.

      3) Treat with kindness the flaws of others.

      4) Hide scars with tears. Make beautiful that which may be ugly.

   c. Quote by Laurin:

"Could we only draw the curtain
That surrounds each others' lives-
See the naked heart and spirit,
Know what spur to action drives;
Often we should find it better,
Purer than we judge we should,
We should love each other better
If only we understood.
If we knew the cares and trials-
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain;
Would the grim, external roughness,
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity, when we blame?"

C. YOU HAVE BEEN SET INTO THE BODY BY GOD AS A KEY MEMBER. *(1 Cor. 12:18)*

1. You, therefore, as an individual member of the body of Christ, are very important to the proper functioning of the whole body.

   a. Don't undervalue your importance. *(1 Cor. 12:12-31)*

      1) Self-depreciation is condemned. *(vs. 15-19)*

      2) Depreciation of others is condemned. *(ver. 21)*

   b. Don't wait to see what others are going to do.

      1) *1 Cor. 15:58.*

      2) *James 1:26-27.*

      3) God has given us a work to do - Let's do it!

   c. Don't go along just for the ride. *(cf. Luke 13:6-9)*. Be a part of the work.

2. God has given us a work to do. The success of this congregation (family of God) is dependent upon the functioning of each part.

   a. *Eph. 2:10.*

   b. *Titus 2:14.*

   c. God works in you, both to will and to work *(Phil. 2:13)*. Let Him work in you. Yield yourself to Him. *(Rom. 6:12-16)*. Yielded bodies are what God wants! *(Rom. 12:1)*

IV. CONCLUSION.

A. The Reason For Every Christian Attitude And Manner Is Because Of Our Relationship To Each Other. The Reason, Paul Says, In *Ephesians 4:25*, For Telling The Truth, Is Because *"We Are Members One Of Another."*

   1. There must be no deception in Christ's body, the church.

   2. We can only live in safety because the senses and the nerves pass true messages to the brain. What if the senses and nerves said to the brain that a hot flame was cool and touchable?

B. As Members One Of Another Let's Prefer, Serve, And Love One Another. Let's Sum Up This Lesson By Singing The Beautiful Words Of The Song, *"How Sweet How Heavenly,"* By William B. Bradbury.

"How sweet, how heav'n-ly, is the sight, When those that love the Lord
In one an-oth-er's peace de-light, And so ful - fill the word.

When each can feel his broth-er's sigh, And with him bear a part;
When sor-row flows from eye to eye, And joy from heart to heart.

When, free from en-vy, scorn, and pride, Our wish-es all a-bove,
Each can his broth-er's fail-ings hide, And show a broth-er's love.

When love in one de-light-ful stream Thro' ev - 'ry bos - om flows;
When un-ion sweet and dear es-teem In ev - 'ry ac-tion glows.

Love is the gold-en chain that binds The hap - py souls a-bove;
And he's an heir of heav'n who finds His bos-om glow with love."

CHRIST-LIKENESS - SPIRITUAL MATURITY (SERMON ON THE MOUNT *MATTHEW 5 - 7*)

I. *INTRODUCTION.*

A. People In Our Day Need A Working Philosophy Of Life; A Standard Of Right And Wrong; A Moral And Spiritual Code Of Ethics.

1. Our people are adrift with no anchor - Christ is the answer. *(Heb. 6:18-19)*

2. The Sermon on the Mount is not idealistic nor an impractical nonworkable way of life. It is "*The Way of Life*."

3. One has said, "We must now cease to embalm it. We must embody it - or abdicate... If this is unworkable, then there is not much left. We must turn our conduct over to other ways of living and stand beside dead altars, repeating dead creeds."

B. The Sermon On The Mount Is Actually *"THE MAN ON THE MOUNT."*

1. The Sermon on the Mount as we normally call it, is actually a portrait, not a sermon - a portrait of Jesus, His Father and the person we ought to be.

2. We see in Jesus a simplification of God. He came to show us the Father *(John 14:9)*; to declare, Gk. Rt. word, ἐξηγεομαι, exegeomai, "to lead or bring out, hence to make known, declare, unfold." *(cf. John 1:18; Luke 24:35)* Christ therefore exegetes the Father.

a. Christ became flesh. *(John 1:1, 14)*

b. Christ demands His disciples to imitate Him because He is imitating the Father. *(cf. John 5:19; 17:18-21; 1 Pet. 2:21; Phil. 2:5)*

3. Christ-likeness and spiritual maturity can only be realized by living according to the words of life spoken by Jesus *(cf. John 6:63)*, who lived what He preached.

a. If we put Christ in the background, separating Him from His message, the message becomes too lofty, in fact, impossible!

b. The Sermon on the Mount is *"The Man on the Mount."*

II. AIM.

A. To Present An Overview Of Christ's Sermon On The Mount.

B. To Appeal To The Student To Practice This Message As The Only Practical Way Of Living The *"Abundant Life In Christ."* This Is Life At Its Best!

III. OUTLINE.

A. THE MAIN MESSAGE IN THE SERMON.

1. "Ye therefore shall be perfect, as your heavenly Father is perfect." *(Matt. 5:48)*

2. The word perfect, Gk. τέλειός, teleios, "what has reached its end, term, or limit; hence, complete, perfect, full, wanting nothing." (Bullinger)

3. This statement by Christ is not an isolated one, but rather it is the theme of the New Testament. For example:

a. The New Testament speaks, in thirty-three places, of perfection as the goal. Notice three of these passages:

b. *Eph. 4:11-13.*

1) The end result of these offices in the church is, "perfecting of the saints" and "unto a perfect man, unto the measure of the stature of the fullness of Christ."

2) Christ-likeness and spiritual maturity is our goal in life.

c. *Phil. 3:12-15.*

1) What was Paul's goal? What was the prize?

2) Paul desired to be perfected, τετείωμαι, teteleiomai, *ver. 12,* viewing the resurrection from the dead. *(cf. vs. 20-21)*

3) Paul was perfected, τελειοι, teleioi, fullgrown in Christ. *(ver. 15)*

d. *Col. 1:28, 29.*

1) The purpose for which Paul preached and taught was to "present every man perfect, (τελειον, teleion), <u>in Christ</u>." Paul preached what Jesus taught him to preach.

2) So then, we may conclude, the purpose for which Jesus strove, in this message from the Mount, was to present His hearers "<u>perfect as His Father was perfect</u>." *(Matt. 5:48)*

e. Chapter five presents twenty-seven marks of the perfect life, not one of which is insignificant, trite or nonessential. *(Matt.)*

B. THE MESSAGE FROM THE MOUNT OUTLINED. *(MATTHEW 5:1 - 7:29)*

1. The audience. *(5:1-2)*

2. The perfect life. *(5:3-48)*

a. The believer's character - The Beatitudes. *(vs. 2-12)*

b. The believer's relationship to the world - salt, light. *(vs. 13-16)*

c. The believer's relationship to the past - fulfill rather than destroy. *(vs. 17-20)*

d. The believer's intimate relationships with others. *(vs. 21-47)*

e. The believer's goal in life - be perfect as God. *(ver. 48)*

3. Inward division prevents us from reaching the goal of the perfect life. *(6:1 - 7:6)*

a. You perform your religious acts with divided desire - you give to God, but also "to be seen of men." *(6:1-4)*

b. You pray in two directions - to be heard of God and overheard by men. *(6:5-15)*

c. You fast with divided purpose - you do it before God, yet you want men to give you credit for being abstemious. *(6:16-18)*

d. You try to lay up treasure in two directions, upon the earth and in Heaven above. *(6:19-21)*

e. You see in two directions - light and darkness - your outlook is divided. *(6:22-23)*

f. You are trying to be loyal in two directions - trying to serve God and riches. *(6:24)*

g. You are anxious in two directions - toward the physical necessities of life and also toward the Kingdom of God. *(6:25-34)*

h. You are criticizing in two directions - very heavily toward your brother and very lightly toward yourself. *(7:1-5)*

i. You are giving yourself in two directions - you give yourself to God and also to that which is unclean and unholy. (Running with the foxes and hunting with the hounds.) *(7:6)*

NOTE: These things are the causes of our failure to be "perfected in Christ." The nine Beatitudes are the foundations of spiritual success, but these nine divisions are the foundations of spiritual failure.

1) If you are failing to make real progress in your spiritual life, go over this check list and find where you are stumbling.

2) Make the adjustments necessary. "Modern psychologists studying the laws of our mental being have come to the same conclusion as to the cause of human unhappiness; we are divided against ourselves, inwardly at war."

3) A house divided against itself cannot stand!

4. The new gift which makes possible the perfected new life. *(7:7-12)*

   a. Ask - shall receive. *(cf. James 4:2-3; 1:5-8; 1 John 5:14-15)*

   b. Seek - shall find. *(cf. Acts 17:27; Matt. 6:33)*

   c. Knock - shall be opened. *(cf. Luke 11:5-10)*

   d. Your heavenly Father will give you "<u>good things</u>." *(ver. 11) (cf. Luke 11:13) - "The Holy Spirit." (cf. John 3:3-5; 7:38-39)*

      NOTE: The Holy Spirit will be the adequate dynamic from God to perfect holiness within us. (See Lesson 36, "The Indwelling of the Holy Spirit."

   e. A great principle stated - "The Golden Rule." *(ver. 12)*

5. The choice is yours. A study in contrasts. *(7:13-27)* Choose ye between:

   a. Two gates - wide and strait. *(ver. 13)*

   b. Two ways - broad and narrow. *(vs. 13, 14)*

   c. Two classes - many and few. *(vs. 13, 14)*

   d. Two destinations - life and destruction. *(vs. 13, 14)*

   e. Two trees - corrupt and good. *(vs. 15-16)*

   f. Two fruits - evil and good. *(vs. 17-18)*

   g. Two ends - cut down and left. *(vs. 19-20)*

   h. Two professors - false and true. *(vs. 21-23)*

   i. Two houses - safe and unsafe. *(vs. 24, 26)*

   j. Two builders - wise and foolish. *(vs. 24, 26)*

   k. Two foundations - rock and sand. *(vs. 24, 26)*

l. Two storms - testing and judgment. *(vs. 25, 27)*

m. Two results - stood and fell. *(vs. 25, 27)*

6. They saw and heard the difference. *(7:28-29)*

a. Jesus' words were spoken with authority - and rightfully so. *(Matt. 28:18)*

b. Jesus spoke as no man ever spoke. *(John 7: 46)*

c. Jesus said concerning His words. *(John 6: 63; 12:48-50)*

d. His words on this occasion have changed multitudes. His words are the final words, they are spirit and life. Herein then is a working philosophy of life - in fact the only one that works. The God of the universe by His power, backs up this way of living.

IV. CONCLUSION.

A. Jesus Said, "I Am The Way The Truth And The Life."

1. Christ-likeness and spiritual maturity can be found <u>in</u> this "pearl from paradise." - The Christ of the Mount.

a. *2 Cor. 5:17; Rom. 6:1-21.*

b. *John 15:1-8.*

2. His message from the Mount declares the nature of God and the example for us to follow.

B. Remember, We Are Not Sitting In Judgment On This Great Sermon, But Rather We Are Being Judged By It.

1. We are building our house in this life that will ultimately be judged by the "Lord Jesus Christ." *(Matt. 7:24-27; cf. 1 Cor. 3:11, 14-15)*

2. Spiritual maturity and Christ-likeness result from living a life conformed by *"the Message from the Mount."*

THE HOME AS GOD WOULD HAVE IT

I. INTRODUCTION.

A. THE AMERICAN HOME IS FALLING APART! This Statement Is Not Idle Chatter Voiced By An "Alarmist" Preacher.

1. One million divorces in 1975 (2.2 million marriages estimated in 1975), is a living testimonial of the truthfulness of the above statement.

2. Of the twenty-four institutions which most greatly influence America, the home was listed fifteenth in importance.

3. Social critics have a field day speculating about the family.

   a. The family is "near the point of complete extinction," says Ferdinand Lundberg, author of The Coming World Transformation.

   b. "The family is dead except for the first year or two of child raising," according to psychoanalyst William Wolf.

   c. So the pessimists tell us the family is racing toward oblivion, but they rarely ever tell us what is going to take its place.

   d. This writer suggests that we be wary and watchful of dangerous "bergs" and "intellectuals in 'Wolf' hides."

4. It would be of interest to you to read, Chapter 11, entitled "The Fractured Family," in Alvin Toffler's book, Future Shock.

B. If The Foundations Of Our Civilization Are Crumbling, What Can The Righteous Do? *(Psalms 11:3)*

1. "For other foundations can no man lay than that which is laid, which is Jesus Christ." *(1 Cor. 3:11)*

2. We can stand on the rock - The Word Of God. *(Matt. 7:24-25; 24:35)*

3. Understand what God wants your home to be and then obey His teaching. Make your home pleasing to God.

II. AIM.

A. To Present The Disasterous Results Of Man Following His Own Way As A Homemaker.

B. To Show How God's Way Will Make The Home Function As It Should And Be A Lasting Relationship.

III. OUTLINE.

A. THE AMERICAN HOME TODAY.

1. "The American Family Can It Survive Today's Shocks?" This is the title of a 13-page special in U. S. News & World Report, Oct. 27, 1975. Notice the following highlights from this article:

a. Marriage bonds are being loosened by social and economic shifts in the nation-at-large; for example, women's quest for equality in the home and "fulfillment" in outside careers.

b. Rise in divorce rates. (Already highest in the world - one million divorces in 1975.)

1) In 1960, there were twenty-six divorces for every one hundred marriages. Today there are forty-eight divorces for every one hundred marriages.

2) By 1990, based on trends, there will be sixty-three divorces for every one hundred marriages.

c. As households change or break up, children are "cared for" by, a single parent, a working mother, a day nursery or the television set: And more than four hundred and fifty thousand children are living with their divorced or separated fathers.

d. "The old pursuit of love and marriage is adrift on a sea of alternatives. Recently

the Des Moines Register told of 'four-person marriages in which one husband-wife team marries another and shares household duties and sex in supposedly staid Iowa. Clergymen from established 'churches' sometimes officiate at homosexual 'marriages.'"

e. Trial-marriages and communal-type households add to the turbulence.

f. Working mothers - An estimated thirty-four per cent of all wives with preschool children are working at outside jobs. Day care nurseries have sprung up all over the nation.

g. To answer the questions, "When - and how - will the U. S. family find a new point of equilibrium?", Dr. Richard A. Gardener, Professor of Child Psychiatry at Columbia University, says, "Today easier divorce laws and having the economic capacity for an independent existence makes it easier for couples to contemplate divorce. The lessening of religion's influence is a factor, too." Also:

   1) Divorced parents make it easier for their children to divorce.

   2) The image of the "Jet-setters" and the "good life" stimulate people to divorce - imagining they are missing out on "real living."

h. Serious concern is developing about the future of the nation's children, now caught up in family changes.

   1) More than thirty per cent of school-age children are living with parents who have been divorced at least once.

   2) Only one sixth of all U. S. children under eighteen live in one-parent families.

2. Those in our society who need and want marriage counseling receive it by and large from those who do not uphold *"The Home As God Would Have It."*

   a. For example, Margaret Mead's two-step marriage:

1) Part one would be for companionship and sex with the relationship dissolvable without alimony by mutual consent.

2) Part two would be marriage for parenthood where they would bind themselves to a permanent and equal responsibility for their children, even though they may later divorce.

b. Two million divorces are predicted in the year 2000 which equals an increase of one hundred per cent in twenty-five years.

3. God's voice must be heard on this matter. What does the Bible say? What is a home like that has been designed by God?

B. GOD'S PURPOSE FOR THE HOME.

1. It is the oldest institution ordained by God. *(Gen. 2:18-25)*

2. It is the place of procreation. *(Gen. 1:28; 3:16)*

3. It is the place where love finds its fullest expression. *(Eph. 5:22-33)*

4. It is the place of child training and development. *(Luke 2:52; 2 Tim. 1:5; 3:14-16; Prov. 13:24; 22:6; 23:13-14; Gen. 18:19; Josh. 24:15; Eph. 6:4)*

a. Teach by example. *(cf. Acts 1:1)* "To do and to teach."

b. Teach by the Word of God. *(2 Tim. 3:16; 2 Pet. 1:3-11)*

5. It is a place of evangelization.

a. This purpose is abused by some parents. What about your home?

1) Lot's house - wrong kind of neighbors. *(Gen. 19:4-6 cf. 2 Pet. 2:7-8; cf. 1 Cor. 15:33)*

2) Eli's house - bad boys. *(1 Sam. 2:12-25)* Father honored boys more than God. *(ver. 29)* (Study kings of Israel - sons like fathers)

b. Other parents understand and obey God's will in evangelizing their children.

1) Timothy. *(2 Tim. 1:5)*

2) Evangelization. *(Deut. 4:9-10; 6:4-9) (Acts 10- Cornelius' household)(Eph 6: 1-4)*

C. GOD'S PLAN FOR A HAPPY HOME.

1. Husbands, wives and children. *(Col. 3:18-20; Eph. 6:1-4)*

a. Husband.

1) The head of the house. *(1 Cor. 11:3; 1 Pet. 3:5-7; Eph. 5:23)*

NOTE: It is not woman's place to allow or place him there. <u>GOD DID</u>!

2) "Cleave unto his wife." *(Gen. 2:24)*

3) "Husbands love your wives, <u>even as</u>..." *(Eph. 5:25)*

4) Comfort and protect the wife. *(1 Pet. 3:7)*

5) Support the family. *(1 Tim. 5:8)*

6) Train the family spiritually. *(cf. wife - 1 Cor. 14:35; children - Eph. 6:4; Heb. 12:5-13)*

b. Wife.

1) In subjection to husband. *(Col. 3:18; Eph. 5:22; 1 Tim. 2:12-14) (cf. Eph. 5:21)*

2) Study *Titus 2:3-5* - Teachers; love husband and children; workers at home, etc.

3) Not idle. *(1 Tim. 5:13)*

4) *Proverbs 31:10-31* - Woman is man's glory and priceless helpmeet.

c. Children. *(Prov. 3:1-11)*

1) Obedient to parents. *(Eph. 6:3; Col. 3:20; Luke 2:51)*

2) American children are, generally speaking, the most rude, least disciplined, disrespectful and disobedient to parents of any culture this writer has personally seen.

3) God says this is to the parents shame. "CHILDREN OBEY YOUR PARENTS IN THE LORD FOR THIS IS RIGHT." *(cf. Prov. 29:15; Eph. 6:1)*

4) Parents, teach them to obey. Expect it! Demand it! Remember Eli's sons, "He restrained them not." *(1 Sam. 3:13)*

2. God's plan for a happy home will work if the plan is followed.

a. Each family member is very important.

b. The home is weakened and upset when any member fails in his responsibility, duties or obligations.

c. A home as God would have it (a Christian home) is not an accident, it is an accomplishment.

D. IF WE ARE TO BUILD HAPPY HOMES THAT ARE PLEASING TO GOD, WE MUST:

1. Restore God's purpose and plan for the home:

a. Husbands who love their wives as Christ loves the church.

b. Wives in subjection to their husbands.

c. Children obedient to their parents.

2. Exalt Christ as head of our homes and Lord of our lives. *(Phil. 2:5-11; Luke 6:46)*

3. Follow God's pattern and not the experiments of a godless group of intellectuals whose marriages have failed; who are pressured by their peers

into saying something that sounds "smart" and "revolutionary"; who allow national change to manipulate moral standards. God's way is the only way for every family in every nation at any time to be happy and pleasing to Him.

4. Teach our children by "example" and from the "Word of God" the importance and sanctity of the home which would please the Heavenly Father.

5. Understand that the home is a place for:

   a. Consideration - Where people are "thoughtful" of each other.

   b. Communication - Where people "talk" to each other.

   c. Communion - Where people "fellowship" each other.

   d. Contentment - Where people are gratified, satisfied, fulfilled and have ease of mind. *(Heb. 13:5-6; 1 Tim. 6:6; Phil. 4:11-13)*

IV. CONCLUSION.

A. In A Day When The American Home Is Being Attacked As Being Outdated And Non-Productive And A Hindrance To Our Scientific Society, The Christian Knows How To Have Happiness In His God-Designed Home.

B. God's Design And Purpose For A Happy Home Is As Reliable As The Day And Night; As The Laws Of The Universe.

   1. Learn His Design.

   2. Obey His Law.

   3. Live happily in your God-provided, protected, happy vestibule of Heaven.

MARRIAGE AS GOD WOULD HAVE IT

I. *INTRODUCTION.*

A. Marriage Is The Oldest Of All Earthly Institutions. It Is Designed By God. It Is So Designed That All Men In Every Culture Can Fulfill Its Demands And Enjoy Its Blessings. Marriage Is Not A Christian Institution Only, But Marriage Founded Upon Christian Principles Will Last And Glorify God.

B. Marriage Is A Very Vital Subject To Every Man, Woman, Boy And Girl. Why? Marriage Is The Foundation Of The Home, The Society, The Nation And Therefore, The World.

1. Every person has a right to know the joy of a Christian home.

2. Every child deserves to have a home where mother and daddy love him and one another.

3. Every potential marriage candidate needs to know what marriage is and the responsibilities associated with the relationship.

NOTE: Marriage can be sweet or sad; *a vestibule of heaven* or *a foretaste of hell.*

C. MAKE MARRIAGE WORK. NEVER ENTER INTO MARRIAGE WITH THOUGHTS OF DIVORCE IF IT DOES NOT WORK OUT. WORK OUT ALL PROBLEMS. <u>DECIDE NOW TO MAKE YOUR MARRIAGE WORK</u>.

II. *AIM.*

A. To Examine The Importance And The Design Of God-ordained Marriages.

B. To Exhort All To Honor Their Marriage Vows According To The Teaching Of Christ.

III. *OUTLINE.*

A. MARRIAGE IS OF EXTREME IMPORTANCE BECAUSE IT IS:

1. The second most important relationship into which a person will ever enter, the first being the spiritual covenant made with God which is the "new birth." *(John 3:3-5; Rom. 6:1-6; Titus 3:3-6)*

2. Associated with the greatest acts of God.

   a. His creative design. *(Gen. 1:27-28)* - "Male and female." *(Gen. 2:18, 21-24)* - God <u>made</u> a woman and brought her to man.

   b. His plan of redemption. *(Gen. 12:1-3 cf. Gal. 3:16)*

   c. His relation to Israel. *(Ezek. 16:1ff)*

   d. His relation to the church. *(Eph. 5:22-31)*

   e. His bride (the church) must be morally pure. *(1 Cor. 6:12-20)* Pure because impurity would constitute spiritual adultery.

3. Designed by God to:

   a. Provide companionship. *(Gen. 2:18)*

   b. Procreate the human race. *(Gen. 1:28; 9:1; Psa. 127:3-5; 1 Tim. 5:14)*

   c. Prevent fornication. *(1 Cor. 7:1-4)*

      1) Sexual pleasure is to be enjoyed only in the marriage bond.

      2) Sex belongs to the marriage relationship. Why? To prevent the sin of illicit sexual relations, i.e. fornication.

   d. Present man and woman with a meaningful LIFE-TIME UNION. *(Cf. Rom. 7:1-3 - Note context)*

B. WHAT CONSTITUTES A SCRIPTURAL MARRIAGE?

1. Some things which do not constitute a scriptural marriage.

   a. A legal contract only - if so, then one could marry as often as the civil law allowed. *(Cf. Matt. 5:31-32)*

   b. Love only. What is love?

c. An engagement. All engaged persons do not always marry.

1) Engagement does not equal marriage.

2) The liberties of marriage are not to be taken in an engagement. *(Heb. 13:4)*

d. Sexual intercourse. Marriage is much more than a physical union. If this were true fornication would be impossible.

e. Marriage is much more than any one of its prerequisites.

2. Some things which do constitute a scriptural marriage.

a. It must be a covenant made by two people (one man and one woman) to live together until death separates them. *(Rom. 7:1-4)*

b. Both parties must be physically capable of rendering unto the other his/her sexual needs. *(1 Cor. 7:1-4)*

c. Both must have reached the age of puberty in body.

d. Both must be mentally capable to understand and make this union.

e. Both must freely give their consent.

f. Both must be free of any/all ties of wedlock.

g. It is God who "joins together" the couple making this agreement. *(Cf. Matt. 19:3-9)*

C. THE TEACHING OF CHRIST CONCERNING MARRIAGE. *(Read Matt. 5:31-32; Matt. 19:3-9; Mark 10:2; Luke 16:18)*

1. "In the beginning..." God intended for there to be one man and one woman for life.

2. The "it" in *Matt. 19:8*, shows that God never intended nor wanted divorce from the very beginning of the marriage institution.

3. God is the one who joins male and female together. Let not man put asunder what God hath joined together.

4. Jesus appeals to the ultimate high ideal of God. Man's greatest joy and relationship can only be realized by following God's plan.

5. Jesus in His teachings:

   a. Gives no place for trial marriages.

   b. Makes no allowance for free love arrangements.

   c. Does not make provisions for polygamous relations.

   d. Opens no gate for "easy divorce."

   e. Taught that marriage was a <u>one</u> man/<u>one</u> woman relationship that was to last for life, the only exception being fornication (sexual immorality).

IV. CONCLUSION.

A. The Foundation For Strong Marriages Is Proper Teaching In The Home Both By Precept And Practice.

   1. Make the marriage Christian. Practice the "golden rule." *(Matt. 7:12)*

   2. Pick your marriage partner from a "good patch." (You don't go to the junk yard to buy a good car.)

   3. Paul's teaching:

      a. Mutual love and respect between husband and wife. (Eph. 5:22-25, 33)

      b. Selflessness that thinks of the other mate first and sacrifices for his/her good. *(Eph. 5:21-22, 28-30)*

      c. The full commitment of one's life and body for the resulting oneness of love and service. *(Eph. 5:25-30; 1 Cor. 7:4)*

      d. An attachment to one another that would exclude all thought of sexual immorality - NO THIRD PARTIES! *(Cf. Eph. 5:5, 31; 2 Cor. 11:2)*

B. Let Marriage Be Honored By All. *(Heb. 13:4)* Marriage Is God-designed, Therefore Respect It And Receive The Blessings Of That Holy Union.

RESURRECTION AND JUDGMENT

I. *INTRODUCTION.*

A. *"Up From The Grave He Arose."* Jesus Was Declared To Be The Son Of God With Power By Coming Bodily From That Judean Grave. *(Rom. 1:4)*

1. His resurrection is the "great sign." *(Matt. 12:39-40)*

2. His resurrection is our hope of resurrection. *(1 Thess. 4:14; 1 Cor. 15:12-19)*

3. His resurrection smites defeat with victory and sweeps away the Christian's fear of death. *(Heb. 2:14-15)*

4. So then the basis of our Christian faith is anchored firmly to the Biblical rock of truth that there is a bodily resurrection from the grave awaiting all those who die in the Lord.

B. The Bible Says, *"Judgment Day Is Coming."*

1. Will the Judge of all the earth do right? Yes! *(Gen. 18:25)*

2. Will His judgments be both just and merciful? Yes!

3. Will His judgment condemn to hell the wicked? Yes!

4. Will His judgment commend to heaven the righteous? Yes!

5. Each student studying this material, as well as all mankind, will one day stand before the judgment-bar of God. Be ready! *(Rom. 14:10; Phil. 2:9-11)*

6. For other views of the resurrection and judgment, see Lesson 46, *"Premillenialism."*

II. AIM.

A. To Present A Biblical Analysis Of The Subject So That The Various Aspects Of It May Be Identified.

B. To Encourage Participation In The "First Resurrection" So That The Judgment Of The "Second Death" Will Have No Power Over Any Of Us.

C. To Be Prepared If The Lord Comes While We Yet Live.

III. OUTLINE.

A. RESURRECTION.

1. Defined.

a. The Greek word for resurrection is ἀνάστασις = *(anastasis)*, which means, "a standing up, rising up, as from the dead." (Bullinger)

b. Another word, ἔγερσις – *(egersis)*, is also used in *Matt. 27:53*, referring to Christ's resurrection.
{In this account, the dead saints are resurrected like the resurrection of Lazarus *(John 11)*, and others during the public ministry of Christ and should not be confused with the "general resurrection" of "ALL" who are in the grave.}

2. Described.

a. The general word for "resurrection" (anastasis) is used thirty-eight times in the New Testament.

b. That there will be "<u>one</u>" bodily resurrection cannot be denied by anyone who believes the Bible to be true.

1) *Matt. 22:23-33* - "God is the God of the living, not the dead."

2) *Luke 14:14* - God will reward the just when resurrected.

3) *John 5:21-29* - A comparison is made between our being raised up to new life in Christ ("the hour cometh and <u>now is</u>")

and the resurrection from the grave at the "final" resurrection. ("The hour cometh in which ALL" shall be resurrected.)

4) *John 11:24* - Martha's statement, "...the resurrection at the last day" is not necessarily inspired, but inspiration affirms it to be true, e.g., *John 6:44, 54* "...raise him up in the last day." There is a last day coming! It will be resurrection day!

5) *John 11:25* - "...I am the resurrection and the life."

c. The bodily resurrection of Jesus Christ from the dead is the foundation upon which our hope of resurrection is built.

1) *Matt. 28:1-6* - "He is not here: for He is risen..."

2) This was the central message of apostolic preaching.

a) *Acts 2:22-24, 32; 3:15; 4:2, 33; 17: 18, 32; 23:6-8; 24:15, 21.*

b) *1 Cor. 15:1-4* - "For I delivered unto you first of all..." *(cf. vs. 12-19)* Had Christ not been raised there would be no hope of life beyond, and apostolic preaching, as well as preaching "eternal life" today, would be senseless.

d. *1 Corinthians 15* in known as "the Magna Charta of the Resurrection."

1) Christ's resurrection is indeed the greatest of Biblical miracles and the basis of the Christian hope. *(John 20:30-31)*

2) Christ is the "firstfruits" of a bodily resurrection. *(1 Cor. 15:20-23)*

3) Then they that belong to Him will also be raised bodily. *(1 Cor. 15:23, 35-58)* Note especially the immortal body.

e. When shall this resurrection be?

1) "The last day." *(John 6:44)*

2) "The last trump." *(1 Cor. 15:52 cf. 1 Thess. 4:13-18)*

3) "The times and the seasons" - we do not know. *(1 Thess. 5:1-3)*

f. What about the "first resurrection" mentioned in *Rev. 20:5?* How many resurrections are there? Will there be a resurrection of the righteous and then later on one for the wicked? Is there a "rapture" period? (See Lesson 46, *"Premillenialism")*

1) Concerning the "first resurrection" *(Rev. 20:5, 6)*, this writer understands this to mean, according to the context in which it is written, the following:

a) Those who have passed from death to life in Christ. *(John 5:24-25 cf. with Rom. 6:3-6 as to how it is done)*

b) Those born-again-ones who live faithful "unto death" *(Rev. 2:10-11)* live and reign with Christ in heaven prior to the "last day." *(Rev. 20:4)* Time is still going on. *(cf. Rev. 6:9-11)* (Note some in heaven and some on earth.)

c) It seems then that they are departed saints who have "DIED" on earth (physically) and yet "LIVE" (spiritually) in heaven. (This is the "first resurrection" - *ver. 5)*

d) The second death, which is eternal hell *(Rev. 21:8)*, has no power over those who died "in Christ." *(cf. Rev. 2:11 & 20:6)*

2) Die faithful to Christ and a crown of eternal life is promised. This is the real issue. Live for Christ now, even though our understanding of the resurrection of the body/spirit is limited. *(Rev. 2:10 & 1 Cor. 15:58)*

3. Desired.

a. *Phil 3:10-14, 20-21* - Resurrection of the last day.

b. *Phil. 1:23* - Desire for the first resurrection. *(cf. with 2 Cor. 5:1-9)*

c. Our bodies are put in the grave with hope of resurrection. *(Rom. 8:23-24; 1 Cor. 15: 19; 1 Thess. 4:13-14)*

B. JUDGMENT.

1. Defined.

a. There are about nine Greek words from which we translate the English word judgment. However, the two most widely used are, κρίσις = *(krisis)* and κρίμα = *(krima)*.

1) Krisis, "separating, sundering; judgment, esp., of judicial procedure; the act or time of pronouncing sentence." (Bullinger)

2) Krima, "the result or issue of the verb krinō; the decision arrived at, the sentence pronounced, unfavorable to those concerned." (Bullinger)

b. Normally when we think of judgment, it is with a view toward condemnation, or the possibility of it. However, judgment may also be in favor of the one being judged. For example:

1) Judgment with a favorable result in view. *(2 Cor. 5:10 cf. with Matt. 25: 31-34)* "Come ye blessed...inherit the kingdom." *(ver. 34)*

2) The Christian who is "walking in the light," i.e. the truth, is being judged by the "word of truth" now. Therefore, he will not be judged with a view toward rejection or condemnation at the "final judgment" unless he becomes apostate. *(cf. 1 John 1:5-7; John 12:48; Rom. 8:1-2; Heb. 6:4-6)*

2. Described.

a. The final judgment.

1) God does bring judgment upon His people while they live:

a) For the purpose of testing one's faith. *(1 Pet. 1:6-7; 4:12)*

b) For the purpose of discipline. *(Heb. 12:5-13)*

c) For the purpose of bringing one to repentance; this being accomplished by the word of truth. *(Acts 8:21-24; esp. 1 Cor. 14:24-25; Heb. 4:12; James 2:12)*

2) There will be a "final judgment."

a) "Day of judgment" and "the judgment" is significant in the New Testament.

(1) *1 John 4:17* - "The day of judgment."

(2) *Matt. 10:15* - "In day" - (article "the" not in Greek text.)

(3) *Rom. 2:3* - "The judgment."

b) This judgment takes place after the death of the physical body.

(1) *Heb. 9:27* - "Appointed unto man once to die and after this judgment."

(2) *John 5:28-29* - All in the grave come forth to receive according to what they have sown. *(cf. 2 Cor. 5:10)*

b. This judgment is described in *Matt. 25:31-46*.

1) King Jesus is on the throne with all nations before Him. *(ver. 31)*

2) Judgment is seen in the separating of the nations into two groups - sheep and goats. *(vs. 32-33)*

3) Sentence is passed upon both groups.

a) Sheep - "Come ye blessed inherit the kingdom..." *(ver. 34)*

b) Goats - "Depart from me, ye cursed into eternal fire..." *(vs. 33, 41)*

4) From *ver. 46*, we may conclude that this is the "final judgment."

c. The time of this final judgment.

1) The Lord will descend from heaven. *(1 Thess. 4:16; 2 Thess. 1:7-10)*

2) The dead, both in Christ *(1 Thess.4:13-15)* and out of Christ *(John 5:28-29)*, will be raised.

3) The ones in Christ will receive their incorruptible body. *(1 Cor. 15:50-54)*

4) The nations gathered before Him when He comes in glory. *(Matt. 25:31)* The judgment occurs when the Lord comes again.

d. Why must there be a final judgment?

1) If the ungodly have already entered into hell at death, and they have: *(Luke 16: 19-23)*

2) If the righteous have already entered heaven at death, and they have: *(cf. Rev. 6:9-11; 7:11-17; Paradise-2 Cor. 12:2-4)*

3) Why then a final judgment?

a) For those who are alive at Jesus' return must be judged.

b) Possibly to pronounce the degree of the sentence upon those who already know their destiny? Both the good and the bad.

3. Desired.

a. By those who are prepared and waiting for

the day of the Lord. *(2 Pet. 3:12; 2 Thess. 1:10)* They will marvel and stand with boldness. *(1 John 4:17)*

b. For the unprepared the "judgment day" is going to be a day of terror and sadness. *(Heb. 10:30-31; Matt. 7:21 cf. Rev. 6:12-17)* A day of judgment (not the final judgment in this passage) is one of terror. *(cf. 1 Thess. 5:1-4)* A day of destruction!

IV. CONCLUSION.

A. The Resurrection Of An Immortal Body To Clothe Our Soul Is A Biblical Truth. Trust In It. *(1 Cor. 15: 12-19; 2 Cor. 5:1-10)*

B. The Final Day Of Judgment Is Coming. Be Prepared For It. *(1 Thess. 5:4-6; Matt. 25:1-13)* "Watch Therefore, For Ye Know Not The Day Nor The Hour..."

HEAVEN AND HELL

I. *INTRODUCTION.*

A. The Study Of *"Eschatology"* (Last Things), Has Captured The Minds Of Multitudes; Inspired The Pens Of Many Authors; Is The Battlefield Of Controversy; And The Subject Of Interest And Conversation.

1. The Biblical doctrines of "Heaven" and "Hell" are eschatological and as such, are subjects of interest and contraversy.

2. In the study of these subjects, remember that the Bible is the only reference book available. *"What saith the Scripture?"* Our imaginations are capable of running wild so let's restrain them by God's revealed Mind - the Scriptures.

B. Heaven And Hell Are Scriptural Subjects.

1. An honest study of Scripture reveals as much proof for Heaven as for Hell. The same logic which closes Hell closes Heaven. Many who believe in Heaven are repugnant of Hell.

2. <u>Heaven</u> = ουρανός (Ouranos) - Its usage in Scripture:

a. Of the aerial heavens. *(Matt. 6:26; Acts 10:12)*

b. The sidereal. *(Matt. 24:29; Heb. 11:12)*

c. The eternal dwelling place of God. *(Matt. 5:16; 12:50; Rev. 3:12; Acts 7:56)*. Called *"the third heaven."* *(2 Cor. 12:2)*

d. This word is used hundreds of times in the Scriptures. In this study Heaven will be understood as <u>the eternal dwelling place of God</u>.

3. <u>Hell</u> - Its usage in Scripture:

a. Hell = γεέννα, Gehenna - represents the Hebrew Ghi-Hinnom or valley of Hinnom.

Gehenna is used twelve times in the New Testament; eleven times in the Synoptics by Christ; once by James. *(James 3:6)*

b. Hades = ᾅδης, (New Testament equivalent of Old Testament Hebrew word, *Sheōl.)*

1) This word, in the A.V., is rendered "Hell," e.g. *Psa. 16:10;* or "the grave," e.g. *Gen. 37:35;* or "the pit," *Num. 16: 30, 33.*

2) In the New Testament the revisers have always used the rendering "Hades," but in the Old Testament they have not been as consistent.

3) Hades, according to many reliable scholars, means, "the unseen";"the invisible abode or mansion of the dead"; "the abode of the dead"; or the "common receptacle of disembodied spirits."

4) Hell means the place of future punishment and is sometimes represented by the word hades. Because of some translations, you must determine by the context whether hell represents the grave or a definite place of conscious punishment, e.g. *Luke 16:23*. The Greek word used is hades (translated hell in the A.V.), but the result is "fire" and "torment" which is descriptive of Hell.

c. Tartaroō = ταρταρόω - The only usage is in *2 Pet. 2:4*. Thayer says that tartaroō corresponds to Gehenna. (cf. Bullinger, p. 370)

d. In this study Hell will be understood to mean the <u>eternal conscious place of torment</u>.

II. AIM.

A. To Set Forth The Biblical Doctrines Of Heaven And Hell.

B. To Encourage The Student To Live A Life With Heaven As The Ultimate Goal.

C. To Paint The Biblical Picture Of The "Hell Of Fire" And The Awfulness Of Going There.

III. OUTLINE.

A. HEAVEN.

1. Heaven is a real place.

a. The reality of Heaven is based upon the claims of the Bible. If the Bible is true, Heaven is real. *(John 17:17)*

b. Jesus said Heaven is real. *(John 14:1-6)*

1) He had been there. *(John 17:5; 6:38; 16:27-28;6:62; Phil. 2:5-7)*

2) He came to show us the Father. *(John 1:18; 14:8-9)*

3) He returned. *(Acts 1:9-11)*. See Him there. *(Acts 7:55-56)*

c. Heaven is no myth. If it is, this writer is *"MYTH-TAKEN."*

2. What kind of place is it?

a. The house/mansion of our Heavenly Father. *(John 14:2)*

b. The ultimate of beauty. *(Rev. 21:9 - 22:5)*

c. The Paradise that was <u>lost</u> in Adam was <u>regained</u> in Christ. *(cf. Gen. 3 and Rev. 22: 1-4)*

3. Who will be there?

a. God - The Father, Son and Holy Spirit.

b. Angels. *(Luke 20:34-36; Matt. 25:31; Rev. 7:11)*

c. Infants and little children. *(Matt. 18:14; 19:13-14; 2 Sam. 12:15-23)*

d. All the faithful from the Patriarchal Age - From Adam to Moses. *(Matt. 8:11)*

e. All the faithful from the Jewish Age. *(Heb. 11:13-16)*

f. All the righteous from this age - *"The Christian Age." (Matt. 25:34; Rev. 2:10; 2 Tim. 4:6-8)*

g. Heaven then is a *"prepared place"* for a *"prepared people."*

1) Faith alone won't get us there. *(James 2:14-26.*

2) Good intentions and a good moral life alone won't get us there. *(Matt. 7:21; Acts 10:1-4 cf. 11:14 - Cornelius, a "good" lost man.)*

3) Only those who are sons of God by a new birth and a productive life, being led by the Spirit, will be prepared for this *"prepared place." (cf. John 1:12-13; Gal. 5:22-25; 2 Pet. 1:5-11)*

4. What will we do there? The things we have done here and "then some."

a. Reign with Christ:

1) In life. *(Rev. 5:9-10)*

2) After death. *(Rev. 20:4-5)*

3) In Heaven eternally. *(Rev. 22:4-5)*

b. Serve God:

1) In life. *(1 Cor. 15:58; Eph. 2:10; Phil. 2:13)*

2) After death. *(Rev. 7:15)*

3) In Heaven eternally. *(Rev. 22:3)*

c. We will retain our identity.

1) The knowing part of man never dies. *(Matt. 10:28; John 11:24-25)*

2) The rich man was challenged to remember; thus Abraham had to have remembered. *(Luke 16:19-31)*

3) One must remember the faithful service. "Well done good and faithful servant." *(Matt. 25:23, 31-46)*

4) Redemption by Jesus must be remembered to make praise to God meaningful. *(Rev. 7:9-10 cf. Rev. 6:9-11)*

5. Heaven is our homeland *(Phil. 3:20-21)*; the reward of the righteous *(Matt. 5:12)*; the motivation for godly living *(Titus 2:11-14)*; the object of our inward longings. *(2 Cor. 5:1-10)*

B. HELL.

1. The Hell of fire is real.

a. Note what some have said:

1) "Hell-fire is a riot of imaginative genius."

2) "The pulpit teaching about Hell is an unauthorized accretion to the true doctrine - and repugnant to reason."

3) "Many of the terms describing Hell are allegorical or metaphorical or poetical - and imply the spiritual state which is the antithesis of salvation. All such delineations as 'blackness of darkness forever,' 'perdition,' 'the lake that burneth with fire and brimstone,' 'eternal destruction from the face of the Lord' are purely fantastical - and deserve no attention."

4) Mitton's concept of Hell, as with many others, was that it would be totally out of character for a God of love to have created such a place.

5) "There never was, is, or will be, any right in the name of the Gospel of Christ to speak of 'eternal torments.'" "Endless torments are in flagrant contradiction to the goodness of God, as expressed in His Holy Word."

b. Note what Jesus has said:

1) *Matt. 10:28* - "...Fear him who is able to destroy both body and soul in Hell (Gehenna)." The word destroy doesn't mean annihilate but ruin, loss. *(cf. Matt. 10:6; 15:24; Luke 15:4, 6, 24)* - The word lost is translated from the same Greek root word as destroy.

2) *Matt. 5:22, 29, 30; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5)*

3) "Let God be true and every man a liar." *(Rom. 3:4)*. THERE IS A HELL OF FIRE!

2. What is Hell like?

a. Hell's description.

1) "...the hell of fire." *(Matt. 5:22, 29)*

2) "...furnace of fire." *(Matt. 13:42, 50-51)*

3) "...eternal fire." *(Matt. 18:8-10; 25:41)*

4) "...unquenchable fire." *(Mark 9:43, (44-45), 48)*

5) "Flame" of anquish. *(Luke 16:23-24, 28)*

6) "...fierceness of fire." *(Heb. 10:26-31; 12-29)*

a) "...sorer punishment." (Than death by stoning.)

b) It will be raging hotter than Nebuchadnezzar's furnace *(Dan. 3:19)*, which was intensified by 7 times. Hell will be 7,000 x 7,000 hotter.

7) "...flaming fire..." *(2 Thess. 1:8-10)*

NOTE: "Vengeance"; "suffering punishment"; "eternal destruction"; "from the face of the Lord."

8) "Lake of fire and brimstone." *(Rev. 14:11; 19:20; 20:10, 15; 21:8)*

a) "Tormented."

b) "No rest forever."

c) "Cast alive into it."

d) "The second death." *(cf. Rev. 2:10)*

9) "Outer darkness"; "blackness of darkness," "pits of darkness." *(Matt. 8:12; Jude 13; 2 Pet. 2:4)*

b. The meaning of all this is unmistakable and very plain. We must not treat it with carelessness and indifference. God's reward for the ungodly is the "ETERNAL HELL OF FIRE!"

1) Hell is far worse than we can imagine. *(cf. Eph. 3:20)*

2) Hell is certain; as much so as is Heaven.

c. Hell's duration is everlasting. *(Matt. 25: 41, 46)*

NOTE: Those who enter in lose all hope. Hopelessness!

3. Why is there a Hell of fire?

a. Just/due punishment for sin *(Jude 7)*; the sin of "knowing not God and obeying not the gospel." *(2 Thess. 1:8-9)*

b. That the punishment of Hell is necessary, is seen both logically and scriptually.

1) Sin. What is it? *(1 John 3:4)* Transgression of law.

2) Sin presupposes law. *(Rom. 5:12-13)*

3) Law demands a penality for violation. *(Rom. 7:7-11)*

4) Sin violates law. *(1 John 3:4)*

5) Therefore, sin must be punished. *(Rom. 6:23)*

6) Hell is punishment for sin. *(Matt. 25:26, 30)*

NOTE: Calvary is God's proof that sin must be punished. *(Rom. 5:6-8; 8:31-32; 2 Cor. 5:20-21)*

c. Sin is:

1) Trampling of love!

2) Contempting mercy!

3) Respiting grace!

4) Mocking justice!

5) Abhorring holiness!

6) Denying truth!

7) Honoring Satan instead of God!

d. Therefore, Hell is God's just punishment unto them who reject His love *(John 3:16)*, shown through the offering of His Son for the redemption of man's sin. *(Isa. 53:1-12)*

NOTE: Let each one reading these words examine his/her heart, with God as your witness, proving and testing the genuineness of your love, consecration and service to Him. *(2 Cor. 13:5)*

V. *CONCLUSION.*

A. Hell Is A Real Place And A State Of Everlasting Punishment.

1. Everyone will go to his own place. *(cf. Acts 1:25)*

a. *Matt. 25:46.*

b. *Gal. 6:7-8.*

2. There are only two choices: Heaven or Hell.

a. Hell is the sinner's "own place."*(Matt. 7:21; 12:30)*

b. The one in Hell refused Heaven.

c. Listen to their weeping and tormented screams and choose carefully whom ye shall serve.

B. Heaven Is A Real Place And A State Of Everlasting Joy (Life).

1. The place of God's redeemed and faithful. *(John 14:1-3)*

2. A person in love with himself and sin can find no place in eternal bliss.

3. Each one will go to his/her "own place"!

My fervent prayer for you who study this material is that you make your calling and election sure. *(2 Pet. 1:10-11)* *--Bobby Deason.*

PREMILLENNIALISM

I. *INTRODUCTION.*

A. In A General Sense, The Proposition Of The Premillennialist Is, "The Bible Clearly Teaches That, After The Second Coming Of Christ And Before The Final Resurrection And Judgment, There Will Be An Age Or Dispensation Of One Thousand Years, During Which Christ Will Reign On The Earth."

B. For Your Further Study, Consult:

1. Neal-Wallace Discussion on the Thousand Years-Reign of Christ.

2. Premillennialism a System of Infidelity, Wayne Jackson, (tract).

3. God's Prophetic Word, Foy E. Wallace, (church library No. 252W).

C. A Thorough Study And Exegesis Of *Revelation Chapters 19 and 20* Were Not Attempted In This Lesson, But Would Be Useful In Further Studies Of This Subject, As Well As *Matthew Chapter 24, et al.*

II. *AIM.*

A. To Present The General Teaching Of The Multifaceted Premillennial Theory.

B. To Present Reasons And Consequences Why This Theory Should Be Rejected.

III. *OUTLINE.*

A. THE THEORY OF PREMILLENNIALISM.

1. In the camp of the "millennialist" there are various ideas as to the procedure of events related to Christ's second coming and His reign upon the earth.

2. Premillennialism defined:

a. "Pre" means before. "Millennial" means a thousand years.

b. In Baker's Dictionary of Theology under "Premillennialism," we quote: "It is believed that the Old Testament prophets predicted the reestablishment of David's kingdom, that Christ Himself intended to bring that about. It is alleged, however, that because the Jews refused His person and work, He postponed the establishment of His Kingdom until the time of His return. Meanwhile, the Lord gathered the church as a kind of interim measure."

c. In the Handbook of Theological Terms, Vance Harvey, p. 151: "Generally premillennialists believe that shortly before the second coming of Christ, the world will be marked by extraordinary tribulation and evil, and the appearance of the Antichrist. At His coming, Christ will destroy this Antichrist, and believers will be raised from the dead. There will follow then a millennium of peace and order over which Christ will reign with His saints. At the close of this time Satan will be raised and a final judgment will take place in which Satan and all the evil ones will be consigned to eternal punishment."

d. In Christian Doctrine, James A. Nichols: "For centuries the Jews have been scattered among many nations. In preparation for the return of Christ and the beginning of the millennium they are being gathered back to their own land, according to prophecy, in a national restoration. David's throne will be reestablished in Jerusalem, and through these restored people, as a nucleus Christ will reign with His immortal saints over the whole world, for a period of a thousand years."

3. Notice this theory in the following chart:

Pentecost	*The Rapture*	*The 2nd Coming*	*Satan Loosed*		
The Church Age	The Great Tribulation	The 1000 Year Reign	Little Time	Resurrection & Judgment	New Heaven And New Earth
Eph. 3:1-12	*Matt. 24:21* *Mark 13:1-37* *Luke 21:5-32*				Lake Of Fire

a. The Church Age - Time period is from Pentecost until the Rapture.

b. The Rapture - They assume that the living and resurrected saints will be caught up into heaven. Their proof texts are *1 Thess. 4:13-18; Rev. 20:6.*

c. The Great Tribulation - The so called battle of Armageddon, the Antichrist destroyed. Proof texts are *Dan. 12:1; Rev. 19:17-21; 2 Thess. 2:8 & Dan. 7 & 11.* During this period, raptured saints are in heaven.

d. The Second Coming of Christ - He comes with His raptured saints and establishes His throne in Jerusalem. (Mt. Olivet, *Zech.14: 1-4)* Satan is bound 1000 years, *Rev. 20:1-3.* Christ on His throne judges the living nations. *(Matt. 25:31-46)* He reigns on earth 1000 years. Proof texts: *Matt. 24; Rev. 19; Rev. 20:6* - This is the fulfillment of the kingdom-promise of Jesus on David's throne - Period of peace.

e. The Little Time - Satan loosed, *Rev. 20:7-9,* and the armies of Gog and Magog destroyed.

f. Resurrection and Judgment. *(Rev. 20:11-15)*

4. One of the most widely known contemporary proponents of this view is Hal Lindsey in his book <u>The Late Great Planet Earth</u>.

B. REFUTATION OF THE MATERIALISTIC DOCTRINE OF PREMILLENNIALISM.

1. They say that God did not fulfill all the land promises to the Israelites.

   Answer: God has fulfilled the land promises. *(Josh. 21:43ff)*

2. They say that Christ planned to establish a literal kingdom in Jerusalem when He first came, in which He would fulfill these alleged unfulfilled promises.

   Answer: It was never Christ's intention to set up an earthly kingdom. *(John 18:36)*

3. They say the Jews rejected Jesus' desire to set up an earthly kingdom and stopped His plans.

   Answer: The Jews tried to take Jesus by force and make Him their nationalistic king - <u>but He refused</u>. *(John 6:15)*

4. They say that since His kingdom plans were rejected, He established the church as an emergency measure (an afterthought) until the time when the real kingdom could be established.

   Answer:

   a. The church is certainly no afterthought, but rather God's eternally planned body for the redeemed. *(Eph. 3:10-11)*

   b. The kingdom He came to establish is the church. *(Matt. 16:18-19)*

   c. This kingdom established in Jerusalem. *(Acts 1:3-6; Acts 2:37-47)*

   d. The saints in the first century were not waiting for the kingdom - they were in it. *(Col. 1:13; Heb. 12:28)*

5. They say when Christ comes, at His second coming, He will enthrone Himself in Jerusalem on David's throne where He will reign for 1000 years over a kingdom in which all of the land promises will be fulfilled.

   Answer:

   a. Christ is now on David's throne at God's right hand in heaven. *(Acts 2:29-33)* There is no New Testament passage which places Christ on earth again, in fact, just the opposite is true. *(1 Thess. 4:13-18)*

   b. He will not establish His kingdom when He comes, but He will deliver His present kingdom, the church, to the Father. *(1 Cor. 15:24-28)*

6. *Revelation Chapter 20*, is the "sugar stick" of premillennial thinking concerning Christ's reign of 1000 years. *(Rev. 20:1-10)*

a. Note what this section of scripture does not say.

1) It does not mention the second coming of Christ.

2) It does not mention a bodily resurrection.

3) It does not mention a reign on the earth.

4) It does not mention a literal throne of David.

5) It does not mention Jerusalem or Palestine.

6) It does not mention Christ on the earth.

7) It does not mention Christians who are upon the earth.

b. Note what this section of scripture says.

1) Satan bound for 1000 years.

2) They lived and reigned with Christ 1000 years.

3) A reign of souls on thrones with Christ 1000 years.

4) Those who have participated in the first resurrection. *(Cf. Lesson 43 - A., 2., f.)*

c. The 1000 years is figurative, not literal.

1) The language of *Chapter 20* is figurative.

2) Note the usage of "1000 years" found only three times in the Bible. *(Psa. 90: 4; 2 Pet. 3:8; Rev. 20:2, 3, 4, 5, 6, 7)* 1000 represents completeness. The cattle on the 1001 hills are God's too! *(Cf. Psa. 50:10 cf. Deut. 7:9 - represents all generations.)*

d. To build a doctrine on six verses of highly symbolic language is without foundation in light of other clear passages of scripture.

IV. CONCLUSION.

A. At The Second Coming Of Christ There Will Not Be Two Bodily Resurrections With A Thousand Years Between.

1. *John 6:40, 44, 54* - Jesus says that the righteous, those who have eternal life, shall be raised "at the LAST DAY." There could not be 1000 years (365,000 days) following the last day.

2. *John 12:48* - The word of Christ will judge those who reject Him in the last day. Where does the 1000 years fit in? Nowhere!

3. *1 Cor. 15:50-54* - The dead raised and changed at the "last trump."

B. The Resurrection Of The Righteous And Wicked Will Be At The Same Time. *(Cf. 2 Thess. 1:6-10; Matt. 25:31-34, 41, 46; John 5:28-29)*

C. The Consequences Of The Premillennialist Theory.

1. It denies that Christ is now reigning on David's throne.

2. It frustrates every passage that speaks of this present age as the "last days."

3. It makes God false to His promise of the kingdom being at hand. John and Jesus both preached this message. *(Matt. 3:2; 4:17)*

4. It alternates type and antitype, Judaism and Christianity. It has all those Jewish ceremonies over there in the millennium. It revives the ordinances of the old law which Jesus took away. *(See Lesson 15, B.)*

5. It brings Christ from heaven, His throne, and puts Him on earth, His footstool. *(Cf. Heb. 8:1-4 w/ Acts 7:49)*

6. It denies the blessings of salvation to the Gentiles and nullifies the great commission. James

said *(Acts 15:14-18)*, that Amos' prophecy concerning the building again of David's tabernacle was fulfilled. If this prophecy is unfulfiled, then the Gentiles cannot seek God. God forbid that to be true!

D. Thus The Premillennialist Theory Needs To Be Exposed As Unscriptural, Therefore Without Foundation. It Is A Cause Of Division In The Church. It Is The Cause Of Many Scriptures Being Wrested And Misapplied. It Is A Materialistic, Unscriptural, Unsound, Unreliable Doctrine Which Is Actually A Theory.

"THE TIME OF THE END"

I. *INTRODUCTION.*

A. In *Matthew 24; Mark 13 and Luke 21,* Jesus Christ Uses The Terminology, "The End." *(Cf. Matt. 24:6, 14; Mark 13:7, 13; Luke 21:9)* These Statements By The Lord Were In Answer To The Questions Asked Him By His Disciples. *(Cf. Matt. 24:1-3)*

1. The question logically follows, "THE END OF WHAT?"

2. If we can determine through proper exegesis the meaning of this prophecy from our Lord, we will be able to expose some of the errors of millennialism, clear up some misconceived ideas regarding the second coming of Christ, and, as always, have a better appreciation of the Word of God.

B. In Order For A Proper Understanding Of THE TIME OF THE END, We Must Understand Its Usage In The Old Testament, Principally In The Book Of *Daniel.* Then We Will Make A Comparative Study In The New Testament of Jesus' Interpretation Of What Was Revealed to Daniel In Visions.

II. *AIM.*

A. To Examine The Prophetic Statement "The Time Of The End" In The Book Of *Daniel* And To See The Fulfillment Of The Prophecy Interpreted By Christ In The Books Of *Matthew, Mark and Luke.*

B. To Show The Error Of Using These Sections Of Scripture In Trying To Determine The End Of The World And The Second Coming Of Christ.

C. To Encourage Serious And Thorough Bible Study By All Who Uphold The Bible As Their AUTHORITATIVE GUIDE IN ALL RELIGIOUS MATTERS.

III. *OUTLINE.*

A. THE TIME OF THE END AS REVEALED IN THE BOOK OF *DANIEL.* *(Dan. 8:1 - 12:13)*

1. The first usage in the book of *Daniel* is *8:17*. Here it refers to the treading down of the sanctuary in the latter time of indignation during the time of the Grecian Empire (probably referring to the desecration of the temple by Antiochus Epiphanes) and before the Roman rule. *(Cf. 8:13-14, 19-21, 23)*

2. The usage of "seventy weeks." *(Dan. 9:24-27)*

   a. The vision concerns the Jews and the holy city (Jerusalem). *(vs. 24-25)*

   b. The results of the vision. *(ver. 24)*

   c. The events to take place in the seventieth week. *(vs. 26-27)*

      1) "The anointed one cut off." (The death of Christ - *cf. Isa. 53:8)*

      2) "The city and the sanctuary destroyed." (A full end this time.)

      3) A new covenant established and Old Testament ritual abolished.

         NOTE: "The abomination that makes desolate"; "the end thereof shall be with a flood"; "even unto the end"; "even unto a full end."

   d. Time will not be used in this study to try and determine the exact chronological fulfillment of the seventy weeks.

3. When shall the time of the end come?

   a. In *chapters 10 and 11*, there is additional history concerning the Persian and Grecian Empires with notations showing that the time of the end is not yet come. *(Cf. 11: 27, 35)*

   b. *11:40* is understood by this writer to be the end of the rule of the Ptolemy Kingdom, with the king of the north referring to the Roman Empire.

   c. *12:1* is during the time of the Roman rule over the Jewish nation. Keep in mind that

the vision has to do with the things that would happen to Daniel's people (Jews) in the latter days.

1) Explicit is the climax of the TIME OF THE END in chapter *12*.

2) "...at that time..." *(vs.1-3)* *(Cf. Matt. 24:21, 31; Mark 13:19)*

3) The time is not yet. *(ver. 4)*

4) How long shall it be to the end of these wonders in *vs. 1-3?* *Ver. 7* - "...when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."

5) The important question is: "When was the power of the holy people (the Jewish nation) broken into peices?" *(Cf. Matt. 24:15)*

d. Conclusion.

1) Notice Daniel's last question. *(ver. 8)*

2) The answer that was given him. *(vs. 9-13)*

3) Give special attention to *ver. 10.* *(Cf. Matt. 24:15)*

4) With this abbreviated background, we are ready to study the New Testament concerning the time of the end which would not come in Daniel's time.

B. THE TIME OF THE END AS REVEALED BY JESUS CHRIST. *(Matt. 23:29 - 24:51; Mark 13:1ff; Luke 17:22-37; 21:5-36)*

1. Consider first of all two key statements spoken by Jesus.

a. "...and then shall the end come." *(Matt. 24:14)*

b. "...when therefore ye see the abomination of desolation which was spoken of through Daniel the prophet." *(Matt. 24:15)*

2. In our study of *Matt. 24, Mark 13 and Luke 17 & 21*, we will begin with Luke's account. The reason for studying Luke's parallel account first:

   a. He traces things and records them in their order. *(Luke 1:1-3)*

   b. His writings are from the Gentile point of view unto a Gentile.

   c. We, being Gentiles, will better understand hearing from *Luke* first of all.

3. Exposition of *Luke 21:5-36*.

   a. The disciples of Christ call His attention to the temple and He prophesies of its forth coming destruction. *(vs. 5-6 cf. 19: 41-44)*

   b. The disciples ask Him <u>two</u> questions concerning His prophecy. *(ver. 7)*

      1) A <u>time</u> question. "When shall these things be?"

      2) A <u>sign</u> question. "What shall be the sign when these things are about to come to pass?"

   c. Jesus answers the sign question first.

      1) What it is not. *(vs. 8-19)*

         a) False Christs. *(ver. 8)*

         b) Wars and rumors of wars. *(ver. 9)*

         c) National conflict. *(ver. 10)*

         d) Natural disasters. *(ver. 11)*

         e) Persecution. *(vs. 12-19)*

      2) What it is. *(ver. 20-36)*

         a) Jerusalem surrounded and beseiged by armies. *(vs. 20-24)* Notice "...when you see..." answers the sign question.

(1) Why are these things happening? To fulfill prophecy. *(vs. 21-22)*

(2) Who are these things happening to? The Jews. Remember the words of *Daniel 12:7-8; 9:24.*

b) Jesus uses prophetic language to describe this physical judgment upon Jerusalem. *(vs. 25-28 cf. Isa. 34:1-7; Joel 2)* When judgments come, they come from God. *(Cf. Dan. 4)* God wants Jerusalem destroyed. When this destruction comes, it will be the salvation of the faithful Jew. *(ver. 28)* "Lift up, look up."

c) The parable of the fig tree and the sign it helps to explain. *(vs. 29-33)*

(1) From nature we learn to interpret the different seasons of the year.

(2) "These things" in *ver. 31,* refer to armies surrounding the city of Jerusalem.

(3) The power of God is demonstrated in the Roman army, i.e. "the kingdom of God is nigh." *(ver. 31)*

d) This prophesied judgment upon the city and people of Jerusalem would take place within the generation of people to whom He spoke about 40 years later. This generation is a general answer to the <u>time question</u>.

e) That this coming judgment is certain is seen in *vs. 32-33.*

f. Knowing then that the judgment is surely coming there is then an admonition to "WATCH." Watch for what? The second coming of Christ or the Roman armies? *(Cf. ver. 20; ver. 34-36)*

g. Summary of *Luke 21.*

1) Two questions. *(vs. 5-7)*

2) What the sign is not. *(vs. 8-19)*

3) What the sign is, and this settles the sign question. *(vs. 20-24)*

4) What the time is, and this settles the time question. *(vs. 25-33)* (In this generation.)

5) Warning to watch for the sign. *(vs. 35-36)*

6) When the Jewish temple fell, it was judgment upon every Jew, because there was no fellowship with God without the temple. However, today, all Jews may have fellowship with God in His church.

4. Comments on *Mark 13*.

a. Look at *Mark 12:41-44* and it will be obvious that it is the same context as that of *Luke 21*. Jesus is on the Mt. of Olivet, a very short distance from the temple, when He begins to answer the questions concerning the destruction of the temple. *(ver. 3)*

b. The only real difference between *Mark's* and *Luke's* account.

1) *Mark* adds "And the gospel must first be preached unto all the nations." *(ver. 10)*

2) The armies of *Luke 21:20*, are described in *Mark 13:14*, as the "abomination of desolation."

3) *Mark* adds that one cannot know the day nor the hour when this destruction will come. *(ver. 32)*

c. Summary of *Mark*.

1) Two questions. *(vs. 1-4)*

2) What the sign is not. *(vs. 5-13)*

3) The time questioned is settled. *(vs. 14-23)*

4) The time question is settled generically and specifically. *(vs. 24-32)*

5) Admonition to watch for the sign. *(vs. 33-37)*

5. Exposition of *Matthew 24*.

a. The discussion actually begins in *23:29ff*.

1) The iniquity of the Jewish leaders is overflowing and judgment is certain. *(23:29-32)*

2) When? *(ver. 36)*

3) Who? *(ver. 37)*

4) Jesus the Lord will come as the judge. *(23:39)*

b. The destruction of the temple foretold. *(24:1-2)*

c. The disciples question. *(ver. 3)*

1) "When shall these things be?"

2) "What shall be the sign of thy coming, and the end of the world?" (The end of the world means the CONSUMATION OF THE AGE!)

NOTE: Those who attempt to justify their position on the SECOND COMING of Christ from this section of scripture, say that the disciples asked three questions instead of two. The consumation of the age being the third question.

a) If so, why did *Mark* and *Luke* omit such an important issue, especially when writing to the Gentiles.

b) If so, why did *Matthew*, writing to the Jewish mind, bring up this subject to them who did not even believe in the first coming of Christ, much less His SECOND COMING???????

c) Notice that the question concerning a sign is singular, not plural. "WHAT IS THE SIGN OF THY COMING?"

(1) Jesus gave only one answer to the sign question.

(2) It is important to note that if two answers are involved in the singular sign both "HIS COMING AND THE END OF THE WORLD HAPPENED AT THE SAME TIME!!!!!"

d. What the sign is not. *(vs. 4-14)* The same as in *Luke and Mark* with but little variation.

1) Notice that the gospel must be preached unto all nations before the fulfillment of the destruction of the Jewish temple. *(ver. 14)* It was! *(Col. 1:23)*

2) "THEN SHALL THE END COME." *(ver. 14)* It did in A.D. 70 when Titus, the Roman general, brought his armies and laid seige to the city of Jerusalem and destroyed it and the temple.

e. What the sign is. *(vs. 15-28)*

1) "When ye see (a sign is something you can see) THE ABOMINATION OF DESOLATION ..." (Note that it is standing in the holy place.) *(ver. 15)* *Luke* says "where he ought not." This was spoken through Daniel the prophet. *(Cf. Dan. 9:27; 11:31; 12:11)*

2) Those who believe and understand the sign will obey the commands of Jesus and flee to safety. Those who do not will seek safety in the walled city and their own physical defenses and will lose their lives. *(vs. 16-22)*

3) There will be false prophets and Christs at this time also who are not to be listened to. *(vs. 24-26)*

4) The Lord will come and He will be seen in THE SIGN, i.e. the defeating army. The nation will be dead, signified by the vultures and dead carcasses. *(vs. 27-28)*

f. "But immediately after the tribulation of those days..." *(vs. 29-31)*

1) After the seige of the city, then would the destruction come. *(ver. 29)*

NOTE: The Old Testament language descriptive of judgment. *(Cf. Isa. 13:6-13; Zeph. 1)*

2) "...and then shall appear the sign of the Son of man in heaven..." *(Cf. Matt. 26:64)*

a) The sign of His coming is Jerusalem compassed about with armies.

b) All the tribes of Israel will mourn.

c) The reason being that the holy city and the beloved temple have been destroyed.

3) The elect gathered at this time. *(vs. 31, 33 cf. Isa. 63:1-6)*

g. The parable of the fig tree. *(vs. 32-35)*

1) Notice that "all these things" shall take place in that generation. *(ver. 34)*

2) The sign in all three accounts which we have observed *(Matt., Mark and Luke)*, had to do with the city of Jerusalem and the temple.

3) Could this possibly have anything to do with His second coming???? No!

h. The time question is answered in *ver. 36*.

i. Watchfulness is urged with an admonition given to remember the days of Noah. *(Vs. 37-51)*

1) Notice that as in the days of Noah "SO SHALL IT BE IN THE DAYS OF THE COMING OF THE SON OF MAN." *(ver. 37)* How was it in Noah's days?

2) "They" (the wicked) are contrasted with Noah. THEY are the ones taken away by

the flood. If this is applied to the second coming of Christ, we would have the wicked ones being taken and the righteous ones being left behind. *(Cf. 1 Thess. 4:13-18)*

3) The majority of the Jews will not heed the warning of the sign, just like it was in the days of Noah. They will bear the fruit of their unbelief - destruction.

4) Therefore, the admonition to watch and not be slothful. *(vs. 45-51)* Watch for what? His second coming? No, the army of desolation, that they might flee to safety!

j. Summary of *Matt. 24.*

1) Two questions. *(vs. 1-4)*

2) What the sign is not. *(vs. 5-14)*

3) What the sign is, settles the sign question. *(vs. 15-28)*

4) When is the time, settles the time question. *(vs. 29-44)*

5) Watch for the sign. *(vs. 45-51)*

NOTE: The harmony of the exegesis indicates its truthfulness!

C. A PARALLEL OF *MATTHEW 24:1-51 WITH LUKE 17:22-37.*

1. The traditional interpretation of *Matt. 24.*

a. Destruction of Jerusalem. *(vs. 1-34)*

b. Second coming of Christ. *(vs. 35-51)*

2. A parallel study will show the incorrectness of the above position.

3. In *Matt. 24:1-51* the letter "A" will be used to identify the destruction of Jerusalem section *(vs. 1-34)*, and "B" will represent the assumed second coming of Christ. *(vs. 35-51)*

Luke 17:22-25	parallels with	*Matt. 24:27*	= "A"
Luke 17:26-30	parallels with	*Matt. 24:37-39*	= "B"
Luke 17:31-33	parallels with	*Matt. 24:17-18*	= "A"
Luke 17:34-36	parallels with	*Matt. 24:40-42*	= "B"
Luke 17:37	parallels with	*Matt. 24:28*	= "A"

4. Notice that in Luke's account, we find things that are supposed to belong to the second coming from Matthew's account. Did Luke make a mistake? Did Matthew? Is all of *Matt. 24* discussing the second coming of Christ or the destruction of Jerusalem? Logically and scripturally, in this writer's mind, it cannot be both. The destruction of Jerusalem is the discussion.

IV CONCLUSION.

A. The Time Of The End Was A Very Significant Prophecy To The Jewish Nation, For In Its Fulfillment Would Be The Destruction Of The Nation Of Israel As God's Chosen People. The Destruction Of The Temple Would End The Old Testament Sacrificial System And In Reality The Aaronic Priesthood.

B. In Our Next Lesson We Will Discuss The Question, "WHEN SHALL CHRIST RETURN?" This, To Us, Is Just As Significant As Was The Time Of The End To The Jews.

C. May You Be Encouraged To Be Waiting And Watching For The Day When Our Lord Shall Come In Judgment, Which Will Be To The Present Nations What The TIME OF THE END Was To The Jewish Nation, Destruction And Salvation.

WHEN SHALL CHRIST RETURN?

(1 & 2 Thessalonians)

I. *INTRODUCTION.*

A. The Lord Is Coming Again! He Came The First Time In Humiliation, But His Second Coming Will Be With Power And Great Glory. *(Cf. Matt. 25:31-32)*

1. He came the first time in poverty. *(2 Cor. 8:9)* He was born in a stable; lived in a carpenters shop; crucified on a Roman cross and buried in a borrowed tomb.

2. He is coming next as God Almighty, owner of heaven and earth. When He came as a babe in Bethlehem, He was welcomed by His mother and by Joseph and the limited number to whom the announcement was made. When He comes the second time, only God can estimate the number who will welcome Him. One thing is for sure, ALL will BOW before Him. *(Cf. Phil. 2:9-11)*

B. When Shall He Come Again?

1. Some are preaching that He is coming soon because the signs of *Matt. 24* are being fulfilled. (See previous lesson "The Time of the End.)

2. Some say He came in 1914. (The Jehovah's Witnesses)

3. Some say He is never coming and that the "second coming" is the Christian's "pie in the sky."

4. *1 & 2 Thessalonians* will answer the questions, "Shall He come?" and "When shall He come?"

II. *AIM.*

A. To Present An Analysis Of *1 & 2 Thessalonians*, Known By Some As The "Advent Epistles."

B. To Encourage Christians To Cling To The Lord's Second Coming As The Basis Of Their Hope And Not Merely A Fact Upon Which We Agree.

C. To Encourage Us To Be Expectant. He Is Coming! "Maranatha." *(1 Cor. 16:22)*

III. OUTLINE.

A. THE OUTLINE AND ANALYSIS OF THE WRITINGS.

1. Outlines.

a. *1 Thessalonians.* (W. G. Scroggie)

1) A word of *exultation.* *(1:1-10)*

2) A word of *explanation.* *(2:1 - 3:13)*

3) A word of *exhortation.* *(4:1-28)*

b. *2 Thessalonians.*

1) The Lord is coming back again. *(1:1-12)*

2) The Lord's coming preceded by the falling away. *(2:1-12)*

3) The Lord's coming should comfort the heart and encourage the saints to work and be at peace. *(2:13 - 3:17)*

2. An analysis of the writings.

a. Written by Paul, probably from Corinth. *(Cf. Acts 18:1-5 w/ 1 Thess. 3:1-6)*

b. The date of the writings - 52 - 53 A.D.

c. The church at Thessalonica was very special to Paul as seen in the warmth and tenderness of the letters. *(Cf. 1 Thess. 2:17 w/ 2 Thess. 1:3-4)*

d. The theme of both epistles is hope. In both letters, hope is presented by three different Greek words related to the Lord's second coming.

1) Parousia, παρουσία - This word generally means presence, in the sense of arrival, an advent. *(Cf. 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8)*

2) Epiphaneia, επιφάνεια - An appearing, appearance, a shining forth. Translated

"manifestation" in *2 Thess. 2:8* in the A.S.V. and "splendor" in the N.I.V. and "appearing" in *2 Tim. 4:1, 8* in the A.S.V.

3) Apokalupsis, ἀποκάλυψις - The verb means to reveal, and the noun is an unveiling of what already exists. *(2 Thess. 1:7)* Translated "revelation" in the A.S.V.

4) To the afflicted saints, who had received the gospel with many trials and much persecution, the return of Christ as the avenger, the one to judge between right and wrong, would give them hope and courage to "keep on keeping on." *(Cf. 1 Thess. 1:6, 10; 3:4; 4:6; 2 Thess. 1:6-9) (1 Thess. 4:13* - "No hope.")

B. THE LORD IS COMING AGAIN.

1. The certainty of His coming is seen both by the expectancy of the saints in Thessalonica and by plain statements of scripture.

a. The Thessalonian saints were waiting for His coming and expected it immediately. *(1 Thess. 1:10; 2 Thess 2:2)*

b. The second coming of Christ is a statement of fact in these two letters. Study these passages. *(1 Thess. 1:10; 2:19; 3:13; 4:13-18; 5:1-6, 23; 2 Thess. 1:6-9; 2:1, 8)*

c. This is a constant theme in the New Testament. *(Cf. Matt. 25:13, 31-46; Acts 1:11; Heb. 9:28; Phil. 3:20-21)*

2. The manner in which He will come.

a. <u>It will be personal</u>. (Unlike His coming in destruction of Jerusalem through an ambassador, Titus the Roman general.) *(Cf. Matt. 24:30)*

1) "This same Jesus." *(Acts 1:11)*

2) "The Lord Himself shall descend..." *(1 Thess. 4:16)*

b. <u>It will be mysterious</u>. In *Acts 1:9-11*, the

clouds veiled His ascension, but the clouds will unveil His return. *(Rev. 1:7 cf. 1 Thess. 4:17)*

c. It will be sudden. *(Matt. 25)* The virgins and the talents are parables indicative of the suddenness of His return. Like a woman in travail with child. *(1 Thess 5:3)*

d. It will be triumphant. *(2 Thess. 1:5-10)*

1) Rest for His people.

2) Eternal punishment to the unknowing and disobedient.

3. There will be different reactions when He comes.

a. Some shall be terrified. *(Cf. Heb. 10:26, 27, 31; Rev. 6:14-16; 2 Thess. 1:7-9; Matt. 7:21-23)*

b. Some shall glorify Him and marvel at Him. *(2 Thess. 1:10)* "The saints will surround their Lord with praise, honor and glory; His believers will marvel at His glory 'in that day' when their bodily eyes shall see Him as He is." *(1 John 3:2)* (Lenski)

c. Discuss *2 Thess. 1:10*. How do you think you shall respond when you see Him?

C. WHEN IS CHRIST COMING AGAIN?

1. "This has been the question of the ages! Great Bible students have pondered this question. Wild-eyed religionists have cried 'wolf' too many times. The public is skeptical about the whole subject.... But the time has come to silence this doubting, skeptical and cynical attitude. This is the 'end time'! Prophecies are being fulfilled at an ever-accelerating and snowballing rate. The words of *Matthew 24* are coming alive in today's world news." (G. T. Armstrong)

a. Hal Lindsey's latest book, There's A New World Coming, has similar ideas.

b. The Bible very plainly teaches that the Lord's second coming is not known.

2. Evidently it was being taught in the church at Thessalonica that the day of the Lord was present. *(Cf. 2 Thess. 2:1-2)*

3. In clearing up some mistaken ideas and seemingly false teaching concerning Christ's coming, *2 Thess. 2:1-12* was written.

   a. The passage is difficult. If we can understand what is meant by - "The day of the Lord? The falling away? The man of sin? The son of perdition? The temple of God? That which restraineth? The mystery of lawlessness? One that restraineth? Taken out of the way? The Lord shall slay? The working of Satan? Power and signs and wonders and falsehood?" - then we would have no difficulty with the passage. To those to whom it was written, it was understood clearly. *(2:5)*

   b. Some things we know for sure are that the Lord would not come before "the falling away"; the revealing of the "man of sin" and the "son of perdition"; the removal of "he who restraineth"; the "revealing of the lawless one."

4. When is Christ coming. <u>NOBODY</u> <u>KNOWS</u>!

   a. *1 Thess. 5:1-4* - "...as a thief in the night" - when ye least expect it.

   b. *2 Thess. 1:10* - "when He shall come..." points again to the unknown date of the Lord's Parousia.

   c. The hour is coming when the Son of God shall come. Believe it and be prepared no matter when He comes. *(Matt. 25:1-13; esp. ver. 13; cf. 2 Pet. 3:1-14)*

5. Because He has not yet come, do not lose faith that He will. *(2 Pet. 3:9)* For if He does not come:

   a. All gospel preaching and Christian faith would have no meaning. *(1 Cor. 15:14)*

   b. All who preach He is coming are false teachers. *(1 Cor. 15:15)*

c. All faithful Christians are still in their sins. *(1 Cor. 15:17)*

d. All the dead in Christ have no hope of future glory. *(1 Cor. 15:18)*

e. All faithful Christians are the most pitiable on earth. *(1 Cor. 15:19)*

f. All things perish, there is no victory and service is vain. *(1 Cor. 15:50-58)*

6. It is foolish for men to try and figure out what cannot be known. The only thing we need to concern ourselves with is the fact of His coming and being in a state of alertness. *(1 Thess. 5:5-11)*

a. Encourage each other to be prepared for that day.

b. You who are Christians, should be in a state of constant preparedness. *(Cf. Titus 2:10-14)*

IV. CONCLUSION.

A. The Thessalonian Saints Are Exhorted, In View Of The Second Coming Of Christ, To:

1. Live holy lives. *(1 Thess. 3:11-13; 5:12-23)*

2. Be comforted. *(1 Thess. 4:18)*

3. Maintain their present state. *(2 Thess. 2:13-17)*

4. Work and not be sloven servants. *(2 Thess. 3:6-15)*

5. Live in peace. *(2 Thess. 2:16)*

B. We, Today, Need To Be More Conscious Of The Coming Of Our Great God. It Would Inspire Us To Holy Living If We Really Believe He's Coming Back Again.

C. May Our Watchword Be - Maranatha. *(1 Cor. 16:22)* O Lord Come! *(Cf. Rev. 22:20)*

D. In View Of The Lord's Coming, And He Is Coming, "What Manner Of Persons Ought Ye To Be In All Holy Living And Godliness, Looking For And Earnestly Desiring The Coming Of The Day Of God..." *(2 Pet. 3:11-12)*

BEARING UP UNDER TRIALS

(James and 1 and 2 Peter)

I. *INTRODUCTION.*

A. The Way In Which We Understand Trials Will Determine How We React To Them.

1. Consider some of the trials you have experienced and your attitude toward them. (Class participation encouraged.)

2. Many books have been written to help those in search of happiness and peace to find it. The conclusion reached by every author with whom this writer is familiar, is that one cannot live without trial, temptation, disappointment, suffering; therefore one must have a proper attitude toward life's difficulties.

3. The Bible supports this concept. In fact, the Bible is the source of the concept of "rejoicing in trial."

B. How Do You View:

1. Christians being oppressed by civil, religious and social pressure?

2. The birth of a grotesquely deformed child to Christian parents?

3. The physical pain and disease suffered by Christians?

4. The loss of a loved one in the prime of life?

5. Difficult times with your children, mates, jobs, etc.?

C. Your Ability To "Bear Up," To Stand And Not Be Crushed Down By The Trials Of Life, Is Dependent Upon Your Understanding Them In Relation To Biblical Teaching.

1. "Fools for Christ's sake" must know how to be - and like it! *(1 Cor. 4:9-13 esp. ver. 10)*

2. How may we be "handicapped on all sides, but we are never frustrated." *(2 Cor. 4:8 Phillips)* The Bible has the answer.

II. AIM.

A. To Examine The Letters Of James And Peter In Search For The Reasons Why Christians Undergo Trials.

B. To Understand And Receive God's Encouragement To Endure All Trials And Temptations That Shall Come Our Way.

III. OUTLINE.

A. TRIALS ARE TO BE EXPECTED EVEN BY THOSE WHO ARE CHILDREN OF GOD. *(James 1:2; 1 Pet. 1:6; 2:12, 19-24; 3:14-18; 4:1, 12-19; 5:8-10; 2 Pet. 2:8-9)* STUDY THESE PASSAGES.

1. Trials and temptations defined.

a. Trial.

1) Dokimē (δοκιμή) "Proof, test, experience." *(2 Cor. 8:2)*

2) Peira (πειρα) "A making trial, an experiment, an assault, attack, an attempt on one's life or property." *(Heb. 11:29, 36)*

3) Purōsis (πυρωσις) "To set on fire, signifies (a) a burning; (b) a refining, metaphorically in *1 Pet. 4:12*, "fiery trial," or rather "trial by fire," *cf. 1 Pet. 1:7* - referring to the refining of Gold.

b. Temptation.

1) Peirasmos (πειρασμός) - Trials with a beneficial purpose and effect (a) divinely permitted or sent. *(Luke 22:28; Acts 20:19; James 1:2; 1 Pet. 1:6)* (b) trials designed to lead to wrong doing. *(Luke 4:13; 8:13; 1 Tim. 6:9)*

2) No matter whether the trial/temptation is external or internal consider it as a test or a trying of one's faith.

2. The words "trial and temptation" are used interchangeably to mean the adverse circumstances of life.

   a. We normally think of temptation as used in *James 1:13*, as indicating the inner solicitation to evil. *(Cf. Mark 7:20-23)* In *James 1:1-12*, the word temptation is dealt with from the viewpoint of outward trials.

   b. Understand the distinction in the usage of these words to prevent confusion when studying *James 1:13-15, etc.* (See Note: W. E. Vine, Expository Dictionary, under "Tempt").

3. Christians are not immune to trial and suffering by some spiritual vaccination.

   a. Jesus told His disciples to expect it. *(Matt. 5:11; John 15:19-20)*

   b. Their expectations were realized. *(Acts 7:58-60; 12:1; 2 Cor. 11:23-28)*

   c. "For hereunto were you called." *(Cf. 1 Pet. 2:21-22; 2 Tim. 3:12)* The call to suffer for righteousness sake. Christian, expect trial!

B. TRIALS ARE ESSENTIAL IN PERFECTING OUR CHARACTER AND PROVING OUR FAITH. *(James 1:3-4; 1 Pet. 1:3-7)*

1. Trial and temptation give us experience. The trial of our faith does something to us.

   a. A tested faith proves its genuineness. *(1 Pet. 1:7)*

   b. It works patience. Do not think for one moment that trials are useless for they leave you with this excellent Christian virtue - patience. *(Cf. Rom. 5:3; 2 Pet. 1:5-6)*

      1) Patience (Greek hupomonē - ὑπομονη) hupo - "under" - mone - "to stay or abide, to stand fast"(in its verbal form). It is the picture of one under pressure and instead of trying to escape stands fast.

2) Patience then has a work to do. *(James 1:4)* Patience is not passive, it is active - IT WORKS! Even under heavy burdens, don't become stationary, move toward the goal.

3) The goal of patience is <u>perfection</u>. *(Cf. Matt. 5:48; Phil. 3:15; Eph. 4:13)* - Full-grown, mature, as opposed to babes in Christ. A Christian with no trials of testing will not be mature.

2. This point is graphically illustrated in the life of Abraham. God did prove his faith.

   a. *Gen. 22:1ff* - The story of Abraham's faith being tested.

   b. *Heb. 11:17-19* - Abraham's faith - an example of: "Faith is assurance of things hoped for, a conviction of things not seen." *(Heb. 11:1)*

   c. Abraham, through the fires of trial, was perfected and became the father of the faithful. *(Rom. 4:11)*

3. Remember the patience of Job. *(Cf. James 5:7-11)*

   a. Job's trials were severe. *(Job. 1:13-19; 2:7)*

   b. His attitude is an example of patience. *(Job 1:20-22; 2:8-10)*

   c. Job's character *(1:1)* was tried and proven to be genuine. Through his example, we can learn how to "bear up under trials."

4. James uses the expression *(1:4)* "entire, lacking in nothing."

   a. Entire - Greek holoklēroi - holo - which means "whole, complete, all its parts" and kleroi, meaning "lot," that which is "assigned or allotted," comes from the same root from which we get our word "inheritance."

1) *1 Pet. 1:4* - "...inheritance incorruptible, and undefiled, and that fadeth not away..."

2) Our completeness is in Christ. Let the trials come, they can in no way take anything away from us. Whether we live or die, we are the Lord's.

b. *1 Pet. 5:10* - Suffer and be made perfect. Suffer and be established. Suffer and be strengthened. *(Cf. 2 Cor. 12:9-10)*

C. TRIALS ARE TO BE WELCOMED AND RECEIVED JOYFULLY. *(James 1:2, 12; 1 Pet. 1:3-6)*

1. The Christian should not separate his experiences into pleasant and unpleasant ones. All experiences (trials) which God permits in our lives should be sources of great joy.

2. Joy under all circumstances should be the Christian's goal. But, neither James nor Peter say that trial is all joy.

a. *James 1:2* - "Count it..." suggests the joy which follows a particular trial.

1) The temptation, the affliction, the unwanted experience comes into our life. While undergoing the trial, it is not joyful.

2) Joy comes with the victory. Joy comes when we have experienced God's power working in us. *(Cf. 1 Cor. 10:13)*

b. *1 Pet. 1:6* - "Grief" is the present result of "manifold trials." *(Cf. Jesus, Luke 22:44, "being in agony."*

c. "Today's Joy Was Born Of Yesterday's Sorrow"

"...and every burden born TODAY
and every present sorrow
are but God's happy harbingers
of a joyous, bright TOMORROW."

By Helen Steiner Rice

3. Our attitude in facing life's harsh and difficult circumstances is important.

a. On the one hand, we have external pressure, and on the other hand, we have the internal attitude. The words in *James 1:2*, "count it" have to do with the internal attitude of our heart and mind which will cause our trials to affect us adversely or beneficially.

b. The word (in the Greek, heegeesasthe, for "count it") should be translated "think forward, consider, regard." As you live in the present consider the future.

1) Gloom now, but glory tomorrow. *(1 Pet. 1:7-8)*

2) Trials are not long lasting. *(2 Cor. 4:16; 1 Pet. 5:10)*

3) "Weeping may endure for a night, but joy cometh in the morning." *(Psa. 30:5)*

4) Tribulation now, but victory assured. *(John 16:33)*

5) Endurance brings the crown. *(James 1:12 cf. 2 Tim. 4:6-8; Rev. 2:10)*

c. Let joy lead the way through every trial of life and it will see you through. Let your faith (trust) in God, life Job of old, bring you through the severest of trials even though you do not understand them. Job didn't understand why the righteous suffer. *(Cf. Job 42:3-6)* The answer to suffering is to trust God. The results, *Job 42:12ff.*

IV. CONCLUSION.

A. Understanding The Purpose Of External Trials Will Help Us To Have The Proper Attitude Toward Them.

1. Consider your trials as stepping-stones toward maturity. *(James 1:4)*

2. Consider your trials as a test of your Christianity. *(1 Pet. 4:16)*

3. Consider your trials as walking in the footsteps of Jesus. *(1 Pet. 2:21; 4:13)*

4. Consider your trials as a challenge to prove

God's power to be alive in you. *(Cf. 2 Pet. 2:9; 1 Cor. 10:13; 1 Pet. 5:10)*

5. Consider your trials as a natural circumstance of living in this world. *(John 16:33)*

6. Remember, it was necessary for Christ to suffer to bring us to God. *(1 Pet. 2:24-25; 3:18)* Is the servant greater than his master? NO! *(John 15:20)*

B. Bearing Up Under Trials Is A Challenge To Your Faith.

THE SUPERIORITY OF THE CHRISTIAN WAY

(Hebrews)

I. *INTRODUCTION.*

A. God Had Spoken To His People In The Past Upon Many Occasions And In Different Ways. *(Heb. 1:1)* But, Never Before Had Such An Honored Messenger As His Son Appeared, Nor Had The Message Been So Vitally Important. John The Baptist Was "A Man Sent From God" *(John 1:6)* And His Message Cannot Be Set Aside By The Legislative Branch. *(Luke 7:29-31)* When, However, The Messenger Is God's Own Son The Punishment For Rejecting His August Message Will Be Proportionate. *(Heb. 2:1-4; 10:26-31)* However, Proportionately Better Promises Are Offered To Those Who Obey Him. *(Heb. 7:19, 22; 8:6; 9:23)*

B. The Outline Of The Book. <u>The Superiority Of Christianity</u>.

1. The superiority of Christ as the founder of Christianity. *(1:1 - 4:13)*

2. The superiority of Christ as High Priest. *(4:14 - 10:37)*

a. Christ's high priesthood. *(4:14 - 5:10)*

b. A warning against falling away. *(5:11 - 6:20)*

c. Seven proofs of the superiority of Christ's priesthood. *(7:1 - 10:39)*

1) He is a priest after a higher order than Aaron. *(7:1-19)*

2) He is a priest made with a divine oath. *(7:20-22)*

3) He is an eternal priest. *(7:23-25)*

4) He is a priest without sin. *(7:26-28)*

5) He is a priest of a better covenant. *(8:1-13)*

6) He is a priest in a better tabernacle. *(9:1-28)*

7) He is a priest of a better sacrifice. *(10:1-37)*

3. The superiority of faith. *(10:38 - 12:29)*

4. Conclusion. *(13:1-25)* The practice of faith.

II. AIM.

A. To Learn The Scope And Analysis Of The Book Of *Hebrews* That We May Better Understand And More Fully Appreciate The "New And Better Way."

B. To Appreciate More Fully The Superiority Of The Christian Priesthood to That of Judaism.

III. OUTLINE.

A. THE ANALYSIS OF THE WRITING.

1. The date: Prior to the destruction of Jerusalem in A.D. 70 - approximately 64 - 67 A.D.

2. The author: Unknown.

3. To whom written: To Hebrew Christians who were in danger of falling back into Judaism.

4. The purpose of the writing:

a. The letter is an appeal to those in danger of apostasy; those in danger of falling away from Christ. *(2:1-3; 3:6,12; 4:14; 6:3-6; 10:24-26, 29, 35; 12:12, 13, 25; 13:9)*

b. The letter is an exhortation *(13:22)* to prevent the Hebrew/Jewish Christians from completely abandoning Christianity and returning to Judaism.

c. The writer is demanding a complete "cutting off" of the old system of Judaism.

5. The key word is "better."

   a. Better than the angels. *(1:4)*

   b. Better things of you. *(6:9)*

   c. Better hope and covenant. *(7:7, 19, 22)*

   d. Better covenant and promises. *(8:6)*

   e. Better sacrifices. *(9:23)*

   f. Better possessions. *(10:34)*

   g. Better country, resurrection and thing. *(11:16, 35, 40)*

6. The perils that lead to apostasy.

   a. The peril of neglect. *(2:1-3)*

   b. The peril of unbelief. *(3:7-19)*

   c. The peril of disobedience. *(4:11-13)*

   d. The peril of immaturity. *(5:11 - 6:12)*

   e. The peril of rejection. *(10:19-31)*

   f. The peril of refusal. *(12:25-29)*

7. The "let us" exhortations to mature spiritually, which lead to that heavenly city. *(Cf. 13:21)*

   a. Let us fear. *(4:1)*

   b. Let us give diligence to enter. *(4:11)*

   c. Let us hold fast our confession. *(4:14)*

   d. Let us draw near to the throne of grace. *(4:16)*

   e. Let us press on unto perfection. *(6:1)*

   f. Let us draw near with a true heart. *(10:22)*

   g. Let us hold fast the confession of our hope. *(10:23)*

   h. Let us consider one another. *(10:24)*

i. Let us lay aside every weight. *(12:1)*

j. Let us run the race. *(12:1)*

k. Let us have grace. *(12:28)*

l. Let us go forth unto Him. *(13:13)* (This is the final test and the badge of discipleship.)

m. Let us offer up sacrifices of praise. *(13:15)*

B. THE APPLICATION OF THE WRITING.

1. The superiority of Christ as the founder of Christianity. *(1:1 - 4:13)*

a. Jesus Christ is presented as being superior to the prophets. *(1:1-3)* He is superior to the Old Testament prophets because all revelation is summed up in Him. *(John 12: 48-50)* Revelation progressed up to Christ and His spostles, but not beyond them. *(Cf. John 14 - 16)*

1) Superior because of who He is. *(ver. 3)* God!

2) Superior because of what He has done and is doing. *(ver. 3)* He made purification for sins.

b. Jesus Christ is presented as being superior to angels. *(1:4 - 2:18)* Because He is <u>God</u> and <u>man</u>.

1) As God.

a) Angels are created beings who render service to God and man and in their order they are greater than mankind. *(1:14; 2:7)*

b) Jesus was made lower than the angels when He gave up His throne of glory and became incarnate.

(1) "Having become" indicates His position had been lower than the angels. *(1:4 cf. 2:9)*

(2) At His exaltation, when He ascended back to heaven to resume His preincarnate dignity and glory, He became so much higher than the angels. *(Cf. Phil. 2:9-11)*

c) The writer, in *Chapter 1*, calls upon seven Old Testament verses to support his claims of Jesus being God's Son and His superiority as Mediator, over all mediators, even angels.

(1) *Ver. 5a - Psa. 2:7.*

(2) *Ver. 5b - 2 Sam. 7:14.*

(3) *Ver. 6 - Psa. 97:7.*

(4) *Ver. 8 - Psa. 104:4.*

(5) *Vs. 8-9 - Psa. 45:8-9.*

(6) *Vs. 10-12 - Psa. 102:25-27.*

(7) *Ver. 13 - Psa. 110:1.*

2) As man.

a) Jesus is the true representative of man and as such, is superior to angels. *(2:5-18)*

b) Jesus is the perfect man. *(2:9-10 cf. 5:7-9)* He was made perfect when He subjected His will (as man) to that of God *(Luke 22:42)* and lived the sinless life. *(Cf. 2 Cor. 5:21)*

3) He was made lower than the angels in His humiliation (crucifixion), but the results were a crown of glory and honor. *(2:9)*

4) Through His death He defeated Satan and delivered His enslaved brethren to freedom *(2:10-16)*, which shows Him to be superior to angels.

c. Jesus Christ, as the Son of God, is presented to be superior to Moses and Joshua. *(3:1 - 4:13)*

1) Superior to Moses. *(3:1-6)*

2) An exhortation is given to encourage belief and obedience to Christ and to teach how unbelief will prevent one from entering into God's promised rest. *(3:7-19)*

3) The true rest of God remains, but can be forfeited. An example, Israel's failure to be led into their rest by Joshua. *(4:1-10 cf. Num. 26:63-65)*

4) An exhortation is given for them to make the proper preparation to enter into God's true rest. Israel had come to the border of Canaan's land (their rest - a land flowing with milk and honey, *cf. Num. 13 - 14, esp. 14:8-9*) and rejected it in unbelief. *(4:11-13)*

2. The superiority of Christ as High Priest. *(4:14 - 10:37)*

a. The high priesthood of Christ is presented as an encouragement to His people because of His greatness and His human experiences. *(4:14 - 16)*

b. The qualifications of the priesthood. *(5:1-4)*

c. Christ certainly qualifies to serve in the capacity of high priest, for he was divinely appointed and sympathetic toward humanity. *(5:5-10)*

NOTE: *Hebrews 5:11 - 6:20* is an exhortation and warning against falling away which is an interlude in the discussion of Christ as High Priest. *(Cf. 5:10 w/ 7:1)* This section should be digested by each Christian and a personal examination taken to determine one's own spiritual growth.

d. Seven proofs are presented to support the superior nature of Christ's priesthood. *(7:1 - 10:37)*

1) First of all, Christ is a priest according to a superior order which is higher than that of the Aaronic priesthood. *(7:1-19)*

   a) Jesus' priesthood is the antitype of the priesthood of Melchizedek. Melchizedek, as a type of the Son of God *(7:3)*, was not made a priest because of his genealogy. Just like the priesthood of Christ was not dependent upon genealogy, you cannot trace the genealogy of God.

      NOTE: Melchizedek is like the Son of God, not the son of man. *(7:3)*

   b) The Aaronic priesthood was according to genealogical descent. *(Ezra 2:61-63 cf. Neh. 7:63-65; Num. 3:10)* The priesthood of Melchizedek was dependent upon personal qualifications.

   c) The priesthood of Melchizedek, which is like that of Christ, is greater than the Aaronic priesthood because of Melchizedeks superiority to Abraham *(7:4-10)*, Abraham being the father of Judaism.

   d) Because of the imperfection of the Levitical priesthood *(7:11-14)*, there was a need for a perfect priesthood i.e., the priesthood of Christ. *(7:15-19)* Note the vivid contrast between the two priesthoods.

2) His priesthood is confirmed with a divine oath *(7:20-22)* and is permanent in nature *(7:23-25)*; established upon the sinlessness of its priest, Christ the Lord. *(7:26-28)* These are three additional proofs of the superiority of Christ's priesthood.

3) The fifth proof is that Christ is a priest of a better covenant. *(8:1-13)* Concerning the two covenants, consult Lesson 15, Increasing In Knowledge, Book 1, by Larry Deason.

4) The sixth proof presents Christ as the priest of a better tabernacle. *(9:1-28)* The earthly tabernacle was inferior and temporary. *(9:1-10)* Its services could not cleanse the conscience, but was a type of that greater tabernacle which was to come. Jesus entered into the greater and more perfect tabernacle, heaven itself, and there gave Himself as a sacrifice for the sins of all men. *(9:11-28 esp. vs. 11, 24)*

5) The seventh proof presents Christ as a priest of a better sacrifice. *(10:1-37)* If the sacrifice consisting of bulls and goats could have made the worshipper perfect, there would have been no need for another sacrifice. *(10:1-4)* It was impossible because they were only shadows and types of the real. Through Christ and this new order, His sacrifice is effective and final. *(10:5-18)* Our response to His sacrifice, as well as a departure from wilfull sin, is taught in *10:19-37.*

3. The superiority of faith. *(10:38 - 12:29)*

a. Faith is not a blind leap into the dark. It is rather a step into the light based upon convictions supported by strong evidences. *(10:38 - 11:3)*

1) It takes a greater degree of faith to trust in atheistic evolution, which supports the "big bang theory" as the answer to the existence of our universe, which is based upon "incredible evidence," than to believe that God framed them by His word. *(11:3)*

2) The evidence which supports our faith is overwhelming in comparison to all other theories.

b. Take a look into faith's "Hall of Fame" and be encouraged that the same God whom they served is also our God and provider. Allow the testimony of these great heroes of faith to strengthen our faith. They are our witnesses to God's providential care. *(11:4 - 12:1)*

c. Look to Jesus, the author and perfector of our faith. Be encouraged by His sacrifice. Receive His chastening. Be a true son. For, in Him, you belong to a kingdom which cannot be destroyed nor shaken. *(12:2-29)*

d. Our faith rests upon a resurrected Savior *(12:2)*; the promises of God that we (who are in Christ) are enrolled in heaven *(12:23)*; the grace whereby our service rendered to God, in the right spirit, is acceptable *(12:28)*; which shows faith's superiority to all other inferior systems.

4. Conclusion to the Epistle. *(13:1-25)* The practice of faith.

a. The superiority of the Christian way is seen as it pertains to social relationship among brethren. *(13:1-6)*

b. The superiority of the Christian way is seen as it pertains to spiritual relationships. *(13:7-17)*

1) Relationship to teachers *(vs. 7-9)* - "imitate."

2) Relationship to the altar as priests of God *(vs. 10-16)* - *"sacrifice."*

3) Relationship to the elders *(ver. 17)* - "obey."

c. Final exhortation. *(vs. 18-25)*

IV. CONCLUSION.

A. The Letter Of *Hebrews* Is An Argument To Encourage A Group Of People Not To Abandon Their Faith Because Of The Pressure Of Persecution And Because Of Their Strong Attachment To Old Law (God's Revelation Given To Moses).

1. The writer taught them that God, who had delivered the Law of Moses to them by angels, had since spoken historically in His Son, whom He made, temporarily, lower than angels in order for Him to participate in earthly life.

2. Because Christ is both human and divine, He is qualified to serve as High Priest, in which capacity He is superior to the Aaronic priesthood.

Death cannot terminate His priesthood *(7:24)*, and His sphere of service is in the heavenly sanctuary, in the very presence of God. *(9:11, 12)*

3. The sacrifice of Himself is never to be repeated and is perfect in the removing of sin and its guilt from those who, by faith, trust Him.

B. This Superior Way Of Christianity Applied Will Bring To All That Believe, Assurance, Endurance And The Ultimate Entrance Into The Heavenly Kingdom.

TRUE FELLOWSHIP AND THE CHRISTIAN'S ASSURANCE

(1, 2 And 3 John)

I. *INTRODUCTION.*

A. In A World Of Doubt And Skepticism, Can We Really Know That We Know Anything For Certain? In The Letter Of *1 John*, We Gain A Sense Of Confidence.

1. Knowledge is presented as emphatic. The Greek word γινώσκω - *ginōskō*, is used 25 times and οἶδα - *oida*, 15 times. These words give us the confidence that we are walking on sure ground. They are words meaning "to know."

2. John, in this epistle, does not argue, but affirms. He states the truth and rests the case. He does not submit, nor does he suggest. He declares!

B. The Letter Is A Solemn Warning Against All The Subtle, Seductive Errors Of Gnosticism; And A Protest Against Any Resemblance Of Compromise Where Christian Faith Is In Question.

C. These Three Short Letters Are Filled With Words Of Love, Assurance, Fellowship, Joy And Eternal Life. Read Them And Be Encouraged By It. Study Them And Be Transformed Into A Victorious Christian Who By Faith Will Overcome The World. *(1 John 5:4)*

II. *AIM.*

A. To Present The Analysis Of These Writings With The Hope Of Encouraging Deeper Studies.

B. To Present The Scriptural Teaching Of Fellowship And Eternal Security.

III. *OUTLINE.*

A. THE ANALYSIS OF THE WRITINGS.

1. Outline of first letter.

a. Introduction. *(1:1-4)*

b. The Christians walk in the light. *(1:5 - 2:27)*

1) Walking in the light is conditional. *(1:5 - 2:11)*

2) Walking in the light can be hindered. *(2:12-27)*

c. The Christian's attitude towards the love of God. *(2:28 - 4:21)*

1) The evils which oppose love. *(2:28 - 4:6)*

2) The love which opposes evil. *(4:7-21)*

d. The Christian's relationship to eternal life. (Life in the Son *1 John 5:11-12)* *(5:1-20)*

1) The possession of eternal life. *(5:1-12)*

2) The confidence of eternal life. *(5:13-20)*

e. Conclusion. *(5:21)*

2. The contents of *2 John and 3 John* can be summarized as follows:

a. *2 John*. Do not show hospitality to those who reject the truth.

b. *3 John*. Show hospitality to those who proclaim the truth.

3. The date. Though some scholars date the letters shortly before the destruction of Jerusalem (A.D. 70), by far the majority date them from 90 - 95 A.D.

4. The theme of:

a. *1 John*. This first epistle is not unlike his gospel. The stated purpose of this epistle is, *5:13*. In his gospel the purpose is the same. *(John 20:30-31)* The gospel was written to awaken belief; the first epistle was written to establish the certainty of faith.

b. *2 John*. The believer must walk upon the path of truth and love being able to see the peril of walking off of the path into a departure from the truth.

c. *3 John*. Herein is a confirmation of the hospitable; a condemnation of the proud and arrogant and a commendation of a good Christian example.

5. The study of these three letters will help us to appreciate our great "family fellowship." Also, to "know" is to have "assurance." Are you assured of your salvation? If not, read and study *1 John*, for you should be. *(5:13)* If you are assured, rejoice! *(1:4)*

B. TRUE FELLOWSHIP AND SOME HINDRANCES TO IT.

1. Fellowship (Greek κοινωνίαν - *koinōnian)*. This word introduces us to one of the main subjects of these three letters. Eternal life, which comes through acceptable obedience to Jesus Christ, establishes fellowship between God and man. The verb, *koinōneō*, means to come into fellowship, to be made a partner, a joint heir or participant. *(1 John 1:3 cf. Acts 2:42)* Partners with God! Think about that seriously.

2. Read carefully the introduction of *1 John 1:1-4*. The object of the writing is distinctly set forth. John bears witness to the historical Jesus as being the preexistent Word; *(Cf. John 1:1-18)* that he and they might have fellowship with one another in their common fellowship with the Father and with His Son, the result of this being their joy made full.

3. True fellowship, *koinōnia*, is that bond which binds Christians to each other, to Christ and to God.

   a. It is the sharing of friendship by the abiding in the company of others and based upon common Christian knowledge. *(Acts 2:42; 2 Cor. 6:14; 1 John 1:3)*

   b. It is a partnership in the work of Christ. *(Phil. 1:5)*

   c. It is a company of those united in "the faith." *(Eph. 3:9)*

d. It is a fellowship in the Spirit. *(2 Cor. 13:14; Phil. 2:1)*

e. It is a fellowship with Christ. *(1 Cor. 3:4)*

1) Expressed in the communion. *(1 Cor. 10:16)*

2) Expressed in the suffering as a Christian. *(Phil. 3:10)*

f. It is fellowship with God conditioned by one's walk in the light. *(1 John 1:3, 6)*

3. Fellowship is conditional to "walking in the light." *(1 John 1:5 - 2:11)*

a. God is light. This is a statement of God's absolute nature. *(Cf. John 4:24 "God is Spirit" - 1 John 4:8, 16 "God is love.")*

1) *James 1:17; 1 Tim. 6:16; 1 Pet. 2:9; Eph. 5:8; Col. 1:12.* To be in Christ is to be in the light - Walking in the light affirms one's manner of life.

2) God is contrasted to darkness. Darkness is a figure of ignorance, superstition, evil and sin. The Devil and his agents rule in the area/sphere of darkness. *(Col. 1:13; Eph. 6:12)*

b. Fellowship with God and one another is dependent upon our active life in Christ. The verb walk in *ver. 7*, is present active subjunctive, i.e. "If we keep on walking in the light."

c. If we keep on walking, the blood of Jesus keeps on cleansing. (As you read *1 John*, notice all the continuous action verbs; those ending in "eth.")

d. Walking in the light has to do with <u>personal</u> holiness *(1:5 - 2:2)*; complete obedience toward God and brotherly love. *(2:7-11)*

4. Fellowship can be destroyed by hindrances to one's walk in the light. *(2:12-27 cf. 2 John 9-11)*

a. An appeal is made, based upon the Christian's knowledge of forgiveness of sins and relationship to God, to not allow the world of darkness to hinder the Christian's walk in the light. *(2:12-14)* "Overcome the evil one."

b. The evils that threaten the fellowship. *(2:15-23)*

1) The love of the world. *(2:15-17)*

2) The belief of the Antichrist. *(2:18-23)*

NOTE: Those who love the world and those who are false teachers, have no fellowship with the Father or the Son.

5. Fellowship with God should cause the Christian, who knows God, to have the proper attitude toward God's love. *(2:28 - 4:21)*

a. There are evils which would negate God's love. *(2:28 - 4:6)*

1) The evil of sin which opposes righteousness. *(2:28 - 3:10a)*

2) The evil of hatred which opposes love. *(3:10b-24)*

3) The evil of error which opposes truth. *(4:1-6)*

b. There is love which negates evil. *(4:7-21)*

1) The love of God revealed. *(4:7-10)*

2) The love of God imitated. *(4:11-16)*

3) The love of God - its results. *(4:17-21)*

NOTE: True fellowship is based upon genuine love.

6. Fellowship with God results in the gift of eternal life which assures our hearts before Him. *(5:1-20)*

C. THE CHRISTIAN'S ASSURANCE.

1. <u>Assurance</u>. This word is not found as such in

John's epistles. However, there are words used to convey the idea of assurance, which means entire confidence, fulness, faith and persuaded. *(Cf. 1 John 1:7; 2:3; 3:2, 19-20; 4:13; 5:4, 11-13; 2 John 9; 3 John 2-3)* Our assurance is based upon KNOWING AND KEEPING THE COMMANDMENTS OF THE LORD.

a. God's people, above all people, should know what they believe because of the revelation of God written for that very purpose *(1 John 5:13)*, "These things have I WRITTEN unto you that ye may KNOW ye have ETERNAL LIFE."

b. May we assure our hearts before our God *(1 John 5:18-19)*, being confident in what we believe and in whom we believe.

2. The letter of *1 John* is truly one of "Blessed assurance, Jesus is mine! O what a foretaste of glory divine!"

3. Consider these passages of assurance and certainty.

a. The testimony of eyewitnesses concerning the historicity of the object of our faith, Jesus the Christ. *(1 John 1:1-4 cf. Heb. 11:1)*

b. The assurance of forgiveness of sins. *(1:9; 2:1-2, 12)*

c. The assurance of being pronounced righteous based upon the cleansing work of Christ's blood. *(1:7; 3:7)*

d. The assurance of being like Christ when He comes. *(2:28; 3:2 cf. 4:18)* "As He is so are we in this world."

e. The assurance of faith overcoming the world. *(Cf. 5:4-5 w/ 2:15-17; 4:4)*

f. The assurance of eternal salvation. *(5:11-13)*

g. The certainties of the Christian faith. "WE KNOW." *(5:13-21)*

1) Certainty of possessing eternal life. *(ver. 13)*

2) Certainty of answered prayer. *(ver. 15)*

3) Certainty of the believer's life of sanctification. *(ver. 18)*

4) Certainty of the absolute opposites of the believer and the world. *(ver. 19)*

5) Certainty that our convictions of Christ's incarnation are true. *(ver. 20)*

6) Certainty that we know Him and belong to Him. *(ver. 20)*

IV. CONCLUSION.

A. The Knowledge That Jesus Christ Paid The Debt Of Sin And Became "The Propitiation For Our Sins" *(2:2)* In Order To Establish Fellowship Between Us, Who Believe On Him, And The Heavenly Father, Should Be The Taproot Of Our Assurance And Our Reason To Rejoice And Enjoy The Relationship.

B. Jesus, Our Advocate, Is Coming Back Again.

1. We are confident that when He comes we shall be "Like Him." *(1 John 3:2)*

2. We are confident that while we wait for His coming, we are like Him. *(1 John 4:17)*

3. We are confident that we know we have eternal "Life in the Son." *(1 John 5:11-13)* This is our fellowship and assurance.

C. Brethren, Love One Another And Walk In The Truth. *(2 John 5-6)* May You Prosper And Be In Health Even As Your Soul Prospers. *(3 John 2)*

VICTORY THROUGH OVERCOMING
(REVELATION)

I. *INTRODUCTION.*

A. Jesus Christ Overcame The World. *(John 16:33)*

1. He is:

a. The Master of the mighty.

b. Captain of the conquerors.

c. Head of the heroes.

d. Leader of the legislators.

e. Overcomer of the overcomers.

f. Governor of the governors.

g. Prince of princes.

h. King of kings and Lord of lords.

2. He overcame:

a. The world by a sinless life. *(cf. John 8:46; 2 Cor. 5:21)*

b. The flesh by His struggle in Gethsemane. *(Luke 22:39-46; Heb. 5:7-9)*

c. Sin by keeping the law *(cf. 1 John 3:4; 1 Cor. 15:56)*, and by becoming a sacrifice for sin. *(Rom. 8:3; Heb. 9:26)*

d. Satan by trusting God's word. *(Matt. 4:3-10; Heb. 2:14)*

e. Death by resurrection. *(Matt. 28:6)*

B. We Too Must Be Overcomers.

1. Read *Revelation 2:7, 11, 17, 26; 3:5, 12, 21.*

These admonitions to overcome were written to the seven churches in Asia. *(Rev. 1:11)* What was true for one church is true for every church. *(cf. Paul's statement 1 Cor. 4:17)*

2. Overcoming defined:

   a. To be victorious; to conquer; to have mastery over.

   b. *1 John 4:4; 5:4-5.*

   c. Diligence is required by those who would overcome. *(2 Pet. 1:10)*

II. AIM.

A. To Expose The Central Message Of The Book Of Revelation Which Is "*Victory In Jesus*."

B. To Encourage Christians To Overcome Specific Evils Which Would Cause Them To Lose Their Crown Of Life.

III. OUTLINE.

A. SOME THINGS WE MUST OVERCOME.

1. Lovelessness. *(Rev. 2:1-7)* Church at Ephesus.

   a. What is first love? Note the Ephesians response to the gospel. *(Acts 19:1-20)* First love is extravagant. *(Matt. 26:6-13)*

   b. To love is to serve. *(cf. John 13)* Jesus and "the towel." *(cf. John 14:15; 15:14; 1 Cor. 16:22)*

2. Fear. *(Rev. 2:8-11)* Church at Smyrna.

   a. The word fear *(φοβέω = phobeō)* means terror, dismay, thus causes flight. This type of fear could cause another type *(δειλία = deilia)* which is moral cowardice and would cause one to become untrustworthy. *(Rev. 21:8 - "fearful")*

   b. *Matt. 10:28; 1 John 4:17, 18.*

   c. *2 Kings 6:8-20 cf. 1 John 4:4.* Fear not! God is with us.

3. <u>Compromising spirit</u>. *(Rev. 2:12-17)* Church at Pergamum.

   a. The doctrine of Balaam *(ver. 14)* is that of compromise. *(cf. Num. 22)*

   b. The easy way. *(Jude 11 cf. 2 Pet. 2:15)* "Loved the hire of wrong doing." "Balaams" would sell out if the price of the consequence was not so high.

4. <u>Worldliness</u>. *(Rev. 2:18-29)* Church at Thyatira.

   a. *1 John 2:15-17; James 4:4.*

   b. Lack of discipline. "Elders beware."

   c. We are in the world, but not of it. *(1 Cor. 5:9-10)*

   d. Be ye holy. *(Eph. 1:4; 2 Cor. 7:1)*

5. <u>Lack of growth</u>. *(Rev. 3:1-6)* Church at Sardis.

   a. God demands His people to grow and mature spiritually.

   b. *Heb. 5:12-14; 1 Pet. 2:1-2; Col. 2:6-7; Eph. 4:1; 1 John 1:7.*

   c. There are far too many spiritual "pigmies"and "dwarfs" in the family of God.

6. <u>Denying Christ's name and keeping not His word</u>. *(Rev. 3:7-13)* Church at Philadelphia.

   a. *Matt. 10:32-33; 1 Thess. 2:13.*

   b. *Psalms 119:11, 97, 103.*

   c. We must hold fast the word of truth and never be ashamed or fearful to own our Lord.

   d. Will you deny the name of:

      1) The Pearl from paradise?

      2) The Gem from the gloryland?

      3) Life's strongest Cord?

4) Light's clearest Ray?

5) Purity's whitest Peak?

6) Jesus - the name above every name? *(Acts 4:12; Phil. 2:9-11)*

e. In His birth is our significance.

1) In His life is our example.

2) In His cross is our redemption.

3) In His resurrection is our hope.

f. Is He your Lord? Do you love to call Him Lord? Will you praise His name in any place, among any people?

7. <u>Lukewarmness and trusting in wordly riches.</u> *(Rev. 3:14-22)* Church at Laodicea.

a. *Matt. 6:24; Mark 10:24.*

b. *1 Tim. 6:17-19.*

c. Explain lukewarmness.

B. HOW MAY ONE OVERCOME? *(Rev. 12:11)*

1. "Because of the blood of the Lamb."

a. *Heb. 10:4, 19-20.*

b. *Rev. 7:14 cf. Acts 20:28.*

c. *Eph. 1:7; Rev. 1:5 cf. Rom. 6:1-6.*

d. *1 John 1:7.* Note that the word *cleanseth* is a continuous action verb. It keeps on cleansing as one keeps on walking in the light.

2. "Because of the word of their testimony."

a. The "sword of the Spirit," i.e. the word of God, is the Christians' only offensive weapon. *(Eph. 6:17 cf. Heb. 4:12)*

1) Jesus overcame Satan with the word. *(Matt. 4:3-11)*

2) First century Christians overcame in the same way. *(Rev. 6:9; Acts 8:4; Matt. 28:18-20; Rom. 1:16)*

b. The word testimony, Greek μαρτυρίας = *marturias*, comes from the root word *martureō* and is translated witness, report and give charge.

c. Our responsibility is to go everywhere and preach the word. *(Matt. 28:18-20)* Let's do it!

d. It is impossible to overcome without the word of God going forth. God's word will accomplish its purpose. *(Isa. 55:11)* Remember God's word is dynamite! *(Rom. 1:16)* The word *power* in this verse is δύναμις = *dunamis*, from which we get our words dynamite, dynamic, etc.

3. "They loved not their life even unto death."

a. This is the price of total commitment. All of Christ and none of self. *(Gal. 2:20)*

b. *Rev. 2:10; 6:9.*

c. *Acts 20:24; Luke 14:26-27.*

C. RESULT OF OVERCOMING.

1. Eternal peace. *(Rev. 2:7)*

2. Eternal life. *(Rev. 2:11)*

3. Eternal victory and freedom. *(Rev. 2:17 cf. Rom. 8:37)*

4. Eternal authority. *(Rev. 2:26)*

5. Eternal purity and recognition. *(Rev. 3:5)*

6. Eternal nobility. *(Rev. 3:12)*

7. Eternal reign. *(Rev. 3:21)*

8. Christ Jesus is our Lord; our Owner. *(Psalms 24:1; 1 Cor. 6:20)*

a. He created us.

b. He bought us.

c. We are His workmanship. *(Eph. 2:10)*

d. In Him we are victorious! *(Rev. 21:7; 17:14)*

1) The called.
2) The chosen. — These are the overcomers.
3) The faithful.

V. CONCLUSION.

A. In A World Embroiled With War, Hatred And Many Tribulations, Christians Know That Christ Has Overcome For Them. Therefore, They Are To Be Of Good Cheer And At Peace. *(John 16:33; Phil. 4:6-7)*

B. Those Who Are In Christ, The Called, The Chosen And The Faithful, Are More Than Conquerors Through Him Who Loved Us And Overcame The World For Us. *(cf. Rom. 8:32-39)*

C. VICTORY THROUGH OVERCOMING IS THE PROMISE OF THE BOOK OF *REVELATION*. BELIEVE IT! ACCOMPLISH IT!