

THE REST OF THE STORY

Fifth Annual Standing In The Gap Lectureship

THURSDAY - JANUARY 22, 2003

7:00 The Infallible, Inerrant Word of God..... Curtis A. Cates
8:00 Do the books of Matthew, Mark, Luke and John belong in the New Testament? Gary McDade

FRIDAY - JANUARY 23, 2003

9:00 The book of Matthew Barry Grider
10:00 The book of Mark Daniel Cates
11:00 The Book of Luke Jerry Martin

(12-00 - 1:00) **LUNCH WILL BE PROVIDED BY THE NESBIT CONGREGATION**

1:00 The book of John Keith Mosher, Sr.
2:00 The book of Acts Garland Elkins
2:00 **(LADIES ONLY)** ??????????????

7:00 How do we establish Bible authority today? Gary Colley
8:00 Does Matthew 19:9 contradict I Corinthians 17:15 on the subject of divorce and remarriage?..... Robert R. Taylor, Jr.

SATURDAY - JANUARY 24, 2003

9:00 The book of Hebrews Kirk Talley
10:00 The book of I John Ronnie Scherffius
11:00 The book of James Caleb Campbell

(12-00 - 1:00) **LUNCH WILL BE PROVIDED BY THE NESBIT CONGREGATION**

1:00 The Book of Revelation..... B. J. Clarke
2:00 The books of II and III John Lennie Reagan
2:00 **(LADIES ONLY)** Irene Taylor

7:00 Is the Anointing@ for us today? (I John 2:27) Billy Bland
8:00 Blessed are They Who Do His Commandments (Rev. 2:14) Johnny Burkhart

SUNDAY - JANUARY 25, 2003

9:00 The book of Jude Chris Butler
10:00 The Nature of the Kingdom (Rev 20:1-6)..... Bobby Liddell

POTLUCK ON THE GROUNDS

1:30 II John 9-11 - The Doctrine Aof@ Christ or the Doctrine Aabout@ Christ? Wayne Jones

THE BOOK OF MATTHEW

Barry Grider

TEXT: THE BOOK OF MATTHEW

THESIS: A topical survey of the Gospel according to Matthew

Introduction:

1. Author - The Holy Spirit through the pen of the apostle Matthew (Levi)
 - a. Matthew was the son of Alphaeus (Mark 2:14).
 - b. His name means Agift of God.@
 - c. He was a tax collector (Mark 2:14).
 2. Date Written - Before the destruction of Jerusalem which occurred in A.D. 70 probably between A.D. 50-70.
 3. To whom was the book addressed - Jews.
 4. The purpose - To convince Jews that Jesus was Messiah and was King over His Kingdom.
 5. This topical survey shall consider the facts about Christ, His doctrinal statements, and the general lessons learned from the book.
- I. The facts about Christ as revealed in the book of Matthew.
- A. The Genealogy of Christ (1:1-17).
 - B. Major Events in His life.
 1. His Birth (1:18-2:23)
 2. His Baptism (3:13-17)
 3. His Wilderness Temptation (4:1-11)
 4. The Beginning of His Ministry (4:12-25)
 5. The Limited Commission (10:1-11:1)
 6. The Transfiguration (17:1-13)
 7. The Triumphal Entry (21:1-11)
 8. The Cleansing of the Temple (21:12-17)
 9. Breaking the Alabaster Box (26:6-13)
 10. The Passover Meal and Lord=s Supper Instituted (26:17-24).
 11. Gethsemane (26:30-56)
 12. The Trials (26:57-68; 27:1-28)
 13. The Crucifixion (27:29-56)

14. The Burial (27:57-66)
 15. The Resurrection (28:1-10)
 16. The Great Commission (28:16-20)
- C. The Miracles of Jesus Christ.
1. Healing of Leper (8:1-4)
 2. Healing of Centurian=s servant (8:5-13)
 3. Healing of Peter=s Mother-in-law (8:14-17)
 4. Calming the sea (8:23-27)
 5. Devils cast into swine (8:28-34)
 6. Healing of paralytic (9:1-8)
 7. Raising of ruler=s daughter (9:18-26)
 8. Healing of woman with issue of blood (9:20-22)
 9. Healing of blind men (9:27-31)
 10. Healing of dumb man possessed with demon (9:32-34).
 11. Feeding of 5,000 (14:13-21)
 12. Walking on water (14:22-33)
 13. Healing of multitudes (14:34-36)
 14. Healing of Syrophenician=s daughter (15:21-28)
 15. Healing of multitudes (15:29-31)
 16. Feeding of 4,000 (15:32-39)
 17. Healing of blind men (20:29-34)
 18. Cursing of fig tree (21:18-22)
 19. The Resurrection (28:1-8)
- D. Reactions to Jesus
1. Wise men and Herod (2:1-18)
 2. John the Baptist (3:14; 11:2-15)
 3. The multitudes (7:28,29)
 4. The call of Matthew (9:9)
 5. The Pharisees
 - a. Observing Jesus with Publicans and sinners (9:10-13)
 - b. Observing Jesus= miracles (9:32-34)
 - c. Controversy over Sabbath Day (12:1-13)
 - d. Plan to destroy Christ (12:14-16)
 - e. Blasphemy (12:22-24)
 - f. Demanding a sign (12:38; 16:1)
 - g. Washing of hands (15:1,2; 12)
 - h. Testing Jesus (19:3; 22:15-22; 36)
 6. John=s disciples (9:14-17)
 7. Rejected by His generation (11:16-19)
 8. Rejected by Chorazin, Bethsaida, and Capernaum (11:20-24)
 9. Rejected by Rich Young Ruler (19:16-26)
 10. The Moneychangers (21:12-17)
 11. Chief Priests and Elders (21:23)
 12. Sadducees (22:23-33)
 13. Judas betrayal (26:14-16)

14. Denial by Peter (26:69-75)
15. Pilate (27:1,2; 11-28)
16. Simon of Cyrene (27:32)
17. Two Thieves (27:44)
18. Joseph of Arimathaea (27:57-60)

II. The Teaching of Christ

- A. The sermon on the mount (chapters 5-7)
- B. Demands of Discipleship (8:18-22)
- C. Jesus is the Great Physician (9:12,13)
- D. New wine in old bottles (9:15-17)
- E. Soul Saving (9:37-38)
- F. Warnings of Judgement (11:20-24)
- G. The Great Invitation (11:25-30).
- H. The Sabbath Day (12:3-13)
- I. Sin against the Holy Spirit (12:25-37)
- J. Parabolic Teaching
 1. The Soils (13:3-23)
 2. Wheat and Tares (13:24-30)
 3. Mustard seed (13:31,32)
 4. Leaven (13:33)
 5. Tares (13:37-43)
 6. Hidden Treasure (13:44)
 7. Pear of Great Price (13:45-46)
 8. The Drag Net (13:47-50)
 9. The Householder (13:51-52)
 10. Lost Sheep (18:11-14)
 11. Laborers in the Vineyard (20:1-16)
 12. The Two Sons (21:28-32)
 13. The Wicked Husbandman (21:33-44)
 14. Marriage Feast (22:1-14)
 15. Fig Tree (24:32-35)
 16. The Virgins (25:1-13)
 17. The Talents (25:14-30)
- K. The Heart (15:3-20)

- L. The Sign of Prophet Jonah (16:2-4)
- M. Leaven of Pharisees (16:6-12)
- N. The establishment of the Church (16:13-19)
- O. Denying self (16:24-26)
- P. Humility (18:3-5)
- Q. Forgiveness (18:15-35)
- R. Marriage and Divorce (19:1-12)
- S. Being a Servant (20:20-28)
- T. Paying Tribute (22:18-21)
- U. The Resurrection (22:29-32)
- V. The Greatest Commandment (chapter 27)
- W. The Olivet discourse (chapter 24-25)
- X. The Great Commission (28:18-20)

III. Great Lessons Learned.

- A. Lessons from His Birth (chapter 1 and 2)
 1. Providentially the seed line of Christ was preserved.
 2. The Deity of Christ.
 3. Born of a virgin.
 4. The fulfillment of prophecy
 5. The Sanctity of Life.
 6. Wise men still seek Him.
 7. Evil men still hate Him.
- B. The work of John the Baptist (3:1-12)
 1. The fulfillment of prophecy.
 2. The importance of repentance.
 3. The kingdom was near.
- C. The Baptism of Jesus (3:13-17)
 1. The perfect Christ is clearly depicted.
 2. The Divine Godhead is composed of three personalities.
 3. Unity of the Godhead.

- D. Temptation in the wilderness (chapter 4)
 - 1. Satan is real.
 - 2. Satan comes at our weakest moment.
 - 3. Satan tempts through three avenues (1 John 2:15-17).
 - 4. Jesus overcame for you and me.

- E. Sermon on the mount (chapters 5-7).
 - 1. The Blessed life.
 - 2. The power of influence.
 - 3. The heart of the matter is the matter of the heart.
 - 4. The power of love.
 - 5. Learning how to pray.
 - 6. Where to find true treasure.
 - 7. God will take care of you.
 - 8. The danger of judging.
 - 9. The Golden Rule.
 - 10. What will your answer be?
 - 11. Wise and foolish men.

- F. Jesus offers peace in the midst of the storm (8:23-27; 14:22-33).

- G. Seeking the lost (9:36-38)

- H. The day of Judgement is real (11:21-24).

- I. Jesus, rest for the soul (11:28-30).

- J. Why people are lost (chapter 13).

- K. True and False worship (15:7,8).

- L. Jesus built His one Church (16:13-19).

- M. The Destruction of Jerusalem (24:1-35).

- N. The Second Coming (27:36-25:46).

- O. The Purpose of the Lord=s Supper (26:26-29).

- P. The difference between Peter and Judas (chapter 27).

- Q. Jesus died for our sins (chapter 27).

- R. He is Risen.

- S. The Gospel is for all the world (28: 18-20).

Conclusion:

1. The book of Matthew is an inspired account of the life of Jesus Christ.
2. Jesus is presented as the long awaited Messiah who is to be king over his spiritual kingdom.
3. Jewish audiences particularly upon reading Matthew=s gospel should have faith firmly established that Jesus Christ is who He claims to be.
4. The question still asked today is Awho say ye that I am?@ (Matt. 16:13). What will you say dear friend?

THE BOOK OF REVELATION

B. J. Clarke

Introduction:

- A. What a dark and dismal picture is painted in Genesis chapter 3! Sin entered into the world and man was removed from paradise on earth.
- B. However, there is more to the story. Genesis 3:15 introduces us to **the rest of the story!**
 - 1. The rest of the story of the Bible is the story of how God accomplished His scheme of redemption.
 - 2. The story of history is truly His story, the story of Jesus Christ.
- C. The book of Revelation serves as a fitting climax to the rest of the Biblical story.
- D. We would do well to consider some introductory facts about the book.
 - 1. The book is the Revelation of Jesus Christ (1:1).
 - 2. God gave the book to shew unto his servants **things which must shortly come to pass** (1:1).
 - 3. The revelation of Jesus Christ was sent and signified unto His servant John (1:1).
 - 4. The book is a record of what John saw (1:2).
 - 5. The book was specifically directed to the seven churches which are in Asia (1:4, 11).
 - 6. John was a companion in tribulation with the brethren in these churches. They suffered because of their allegiance to the Word of God and their testimony of Jesus Christ (1:2, 9; 6:9-10).
- E. The book of Revelation is certainly a picture of spiritual warfare with God and Satan as the principal opponents.
 - 1. There is much debate about who was causing the persecution of the saints in the book of Revelation and when the book should be dated.
 - 2. Some say it should be dated prior to the destruction of Jerusalem and that the book has to do with the destruction of Jerusalem in A. D. 70
 - 3. Others say that the book should be dated around A. D. 96 and that the thrust of the book has to do with Rome and the Roman emperor.
- F. We could spend the whole time debating the pros and cons of each position, and we could spend our time speculating on the precise meaning of some of the symbols in the book, but our time will be better spent today in focusing in on the main theme of the book: Victory In Jesus!

- G. It really does not matter whether the enemy in the book is the Jewish system or the Roman Empire, or any other world government. The bottom line is that those are in Christ will ultimately win the victory!
- H. Those who are in Christ do not have to fear the persecutions and threats of anti-Christian rulers!
- I. Although the blood of saints was literally and physically shed, the battle depicted in the book of Revelation is not physical in nature.
 - 1. 2 Cor. 10:3-5
 - 2. Eph. 6:12 - Was written approximately 30 years before Revelation
- J. In this lesson we want to see:
 - 1. The Opposition
 - 2. The Obstacles
 - 3. The Outcome

I. THE OPPOSITION

- A. Our chief opponent is Satan (Matt. 13:39).
- B. Revelation 12:9-10 describes him.
 - 1. He fights (12:7).
 - 2. He is an adversary (Satan).
 - 3. He is a deceiver (vs. 9).
 - 4. He is an accuser (vs. 10).
 - 5. He seeks to destroy God=s people (vs. 13, 17).
- C. Satan has his ministers.
 - 1. 2 Cor. 11:13-15
 - 2. Rev. 13:4: The beast (ruler of the nation persecuting God=s people) was empowered by the dragon (Satan).
 - 3. This beast (ruler or emperor) made war with the saints attempting to overcome them (Rev. 13:7).

II. THE OBSTACLES

- A. The devil uses the weapon of false doctrine to try to win the battle for our souls.
 - 1. Rev. 2:2,6 - Ephesus
 - 2. Rev. 2:14-15 - Pergamos
 - 3. Rev. 2:20-24 - Thyatira
 - 4. Rev. 13:11-14- He looked like a lamb and spoke as a dragon. Like a wolf

in sheep=s clothing (Matt. 7:15-20).

B. The devil uses suffering and persecution to try to discourage saints into giving up on God.

1. Rev. 1:9
2. Rev. 2:9-10
3. Rev. 2:13
4. Rev. 6:9-11
5. Rev. 13:1-7, 15-17
6. Rev. 17:6

III. THE OUTCOME

A. Satan Aprevailed not@ (Rev. 12:8). This is the story of Satan=s life!

1. He tried to conquer Job - he prevailed not
2. He tried to conquer Christ by casting temptation before HimBhe prevailed not (Matt. 4:1-11).
3. Rev. 14:7-11

B. Victory in Jesus

1. Rev. 16:14-21 - WE WIN!
2. Rev. 19:11-20 - WE WIN!
3. Rev. 15:2-4 - WE WIN!
4. Rev. 17:14-WE WIN!
5. Rev. 18:20; 6:9; 20:4-6- WE WIN!
6. Rev. 2:7, 10, 11, 17; 3:5, 12, 21- WE WIN!
7. Rev. 7:14-17; 21:1-4 - WE WIN!

CONCLUSION

A. We walk with the One Who has the keys to Hades and Death (Rev. 1:17-18).

B. We have no fear because we know the outcome (Rev. 14:13; 22:14)!

THE NATURE OF THE KINGDOM

Bobby Liddell

TEXT: Revelation 20:1-6.

THESIS: To show the Kingdom of Christ is spiritual, not material; heavenly, not earthly; and eternal, not temporal.

INTRODUCTION:

1. John, the Apostle of Love, recorded Inspiration's description of the nature of the Kingdom of Christ in the Book of Revelation.

- a. The Kingdom, over which Jesus reigns, is spiritual and eternal (John 18:36); therefore, it is not a kingdom of men, nor a kingdom of the earth, but the Kingdom of the Lord (Rev. 19:16; 1 Tim. 6:15).
- b. The Kingdom, which is the church of Christ, was established on Pentecost (Acts 2; cf. Zec. 6:13; Dan. 7:13-14; 2:44; Psa. 89:36-37), and, clearly, members of the first century church were citizens of the Kingdom (Mat. 16:18-19; Col. 1:13; Rev. 1:6, 9; cf. Mark 9:1; Luke 24:49; Acts 1:8, and 2:1-4, 22-47).
- c. Thus, Christ is reigning now, and will reign until He comes again, at which time He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power (1 Cor. 15:23-24).

2. A preliminary look at Revelation 20.

- a. Revelation 20 does NOT teach.
 - 1). Premillennialism.
 - 2). Postmillennialism.
 - 3). Materialism in any form.
 - 4). Literalism of that which obviously is symbolical.

b. Revelation 20 does NOT mention.

- 1). The Second Coming of Christ.
- 2). Christ=s returning to earth.
- 3). Christ=s reigning on earth.
- 4). The General Resurrection.
- 5). Saints reigning on earth.
- 6). Jerusalem.
- 7). A throne (the throne of David) in Jerusalem.
- 8). A universal conversion of Jews.
- 9). The return of the Jews to Palestine.
- 10). A universal conversion of all men.
- 11). The rebuilding of the Temple.
- 12). The reinstatement of the Law of Moses.
- 13). The ARapture@ taught by Premillennialism.
- 14). The AGreat Tribulation@ taught by Premillennialism.
- 15).The bodily resurrection of the righteous dead to reign with Christ on earth
- 16). A second, subsequent, and much later (1,000 or 1,007 years later) resurrection; this time of the wicked dead only.
- 17). A resurrection of the wicked dead to a second chance to be saved.
- 18). A Third Coming of Christ (which premillennialism requires).
- 19). A utopian state upon earth.
- 20). The church as an Aafterthought,@ and not as the Kingdom.

c. Revelation 20 does not teach, imply, or agree with in any way the false doctrines of the various millennialists who, by their teaching oppose:

- 1). God=s Word, the Bible.
- 2). God=s Son, the King.
- 3). God=s eternally planned church, the church of Christ.
- 4). God=s prophets and their message.
- 5). God=s testimony of the keeping of His promises.
- 6). God=s plain revelation about the church, the kingdom, the Second Coming, the resurrection, and Heaven.
- 7). God=s plan for man=s salvation, the Gospel of Christ.

3. Revelation 20 does teach that, by nature, the Kingdom is:
 - a. The Kingdom of Triumph and Truth.
 - b. The Kingdom of Sacrifice and Salvation.
 - c. The Kingdom of Resurrection and Reign.

DISCUSSION:

I. THE KINGDOM OF TRIUMPH AND TRUTH (Rev. 20:1-3).

A. No person or power can overcome the King and His Kingdom (Dan. 2:44, 34, 45)!

1. Not the beast or the false prophet (19:20-21).
2. Not the Devil or his demons (20:2-3; 2 Pet. 2:4; Jude 6; Mat. 12:25-29; cf. Gen. 3:15).
3. Christ is victorious over all, and Christians share in His great victory. This is the message of Revelation (Rev. 19:11-21; 1 Cor. 15:25-26, 50-58; 1 John 5:4; Rev. 15:2; 14:13; 3:21; 2:11).

B. The Kingdom triumphs in Truth.

1. The angel from heaven bound Satan, the deceiver (John 8:44), with the chain which symbolically represents the Word of God--for what other Achain@ could bind him?
 - a. The Akey@ representing authority to accomplish the task given him is not literal, but symbolic.
 - b. The Achain@ also, representing the binding power of the Word of Christ (cf. Rev. 10:2; Mat. 16:19), is not literal, but symbolic.
 - c. The Abottomless pit@ (cf. Rev. 9:1; 17:8), is a symbolic reference to the place where the Devil and his angels now abide (2 Pet. 2:4; Jude 6).
 - d. It is important that we realize Satan had no power to refuse to be bound, to resist the angel, to break the chain, or to overcome the angel and escape from the bottomless pit.
 - e. Likewise, Satan cannot destroy the church/kingdom, nor can he keep the faithful from the blessings of eternity.
2. Note what Jesus said about the power of Truth (John 8:32; 17:17); thus, no person or power can overcome the

Truth, God=s Word (1 Pet. 1:22-25; Heb. 4:12).

3. The Word bound Satan for a Athousand years.@

- a. Not a literal period of time (cf. 2 Pet. 3:8; Psa. 90:4).
- b. Not a period of time of Christ=s reign upon earth (whether literal or symbolic for Christ will not set foot on earth [1 The. 4:17; Heb. 8:4; 2 Pet. 3:9-11]).
- c. Not a literal period of time of Christ=s reign at all.
- d. Not a literal thousand years Awithin@ the time of Christ=s reign.
- e. Rather, a symbolic, figurative reference to the Christian DispensationBfrom its beginning to the Second Coming of Christ.

C. Consequently, Satan cannot destroy the Kingdom, nor can he, against one=s will, snatch anyone from salvation into condemnation (Rom. 8:33-39; cf. 1 Cor. 10:13).

1. Thus, Satan, his allies, and all who follow him will lose ultimately and eternally for defeat is their destiny, and Hell will be their final abode (cf. 1 The. 1:7-10; Rev. 19:20).

- a. This is the point of Revelation 20:1-6; that is, that Satan cannot win (cf. John 12:31; Heb. 2:14; Rev. 20:10).
- b. The representation of saints sitting on thrones is one of ultimate victory.
- c. To emphasize the Athousand years@ is to miss the point.

2. One asks, AIs Satan not deceiving men now?@

- a. The Truth is available to all, and whosoever will may receive it, believe it, and obey it to obtain life (Rev. 22:17; Mat. 11:28-30; cf. Acts 2:41).
- b. Satan does not have free reign to control nations or individuals against their will, and he cannot destroy the Truth, the seed of the Kingdom (Luke 8:11), nor the Kingdom growing from it.
- c. Thus, regardless of Satan=s opposition (1 Pet.

5:8), there is not one accountable person who cannot be saved by the Gospel (Rom. 1:16; Mark 16:15-16).

d. Those, in this Christian Age, who reject the Truth do so in the same sense of Adam (1 Tim. 2:14), and will receive **Astrong delusion@** as a consequence (2 The. 2:9-14; cf. 2 Cor. 11:3, 13-15; 4:1-7).

Satan=s

3. Another wonders, **A**what is meant by the >little time= of release?@

a. It cannot mean a time of Satan=s overcoming the faithful against their wills (see above)!

b. It cannot mean a time of Satan=s having any power or authority which was not given him (cf. Job; John 19:11).

c. It cannot mean a time of Satan=s overcoming Christ or destroying His Kingdom.

d. It can mean an indeterminate (though probably very brief) time of his deception and man=s apostasy prior to the final judgment.

II. THE KINGDOM OF SACRIFICE AND SALVATION (Rev. 20:4).

A. Citizens of the Kingdom (Phi. 3:20), who have the promise of salvation (Mark 16:16), also have the promise of suffering and sacrifice (1 Pet. 5:9-10; 2 Tim. 3:12; Luke 9:22-ff).

1. The false doctrines of millennialism and materialism promise a utopian earth with no suffering.

2. They would eliminate all tribulation during the supposed millennial reign, but troubles will come into the lives of Christians just as surely as God=s Word is true (1 Pet. 4:12-19).

3. However, God does not leave the faithful without hope^BHe exercises judgment against their enemy, Satan.

B. Those who obey the Gospel by hearing the Word (Rom. 10:17), believing in Christ (John 8:24), repenting of all past sins (Acts 2:38), confessing faith in Christ (Acts 8:37), and being baptized into Christ, for the remission of sins (Gal. 3:26-27; Acts 2:38), may expect to share in the suffering of Christ (Rom. 8:17).

1. Thankfully, as Revelation 20:4 pictures the triumphant, blessed state of the righteous dead who were faithful even to death (Rev. 2:10), there is hope.
2. The faithful, whether martyrs or not, will be blessed in death (Rev. 14:13; 21:4).
3. Only the faithful live and reign with Christ; that is, the unfaithful, disobedient, rebellious, and cowardly do not.

C. Thus, salvation brings with it sacrifice.

1. Some were martyred, but being martyred is not the only sacrifice, nor the worst sacrifice one may be called upon to make.
2. Christians must live for Christ (whether called upon to suffer martyrdom or not), then, death is gain (Phi. 1:21).
3. Therefore, the depiction of the martyrs= Asouls@ (not bodies; thus, not a picture of the time after the bodily resurrection) indicates their victory over sin and Satan in spite of death (Mat. 10:28; 1 Cor. 15:55-57).
4. Thus, sacrifice of one=s life for the cause of Christ, as in the case of these martyrs as revealed in Revelation 20, brings eternal salvation (cf. Luke 9:23-ff).

III. THE KINGDOM OF RESURRECTION AND REIGN (Rev. 20:5-6).

A. What is the Afirst resurrection@?

1. Various views.

a. Some, holding to the false doctrine of premillennialism, say it is a reference to the bodily resurrection of the righteous 1,000 or 1,007 years before the resurrection of the wicked.

b. Some say it is the resurrection from the watery grave of baptism (cf. Rom. 6:3-4).

c. Some say it is the resurrection of a cause (cf. Rev. 6 and 20).

d. Some say it is the resurrection of the soul (Luke 16:22).

2. Who was in the Afirst resurrection@?

a. From the text, only those martyred and oppressed for

- the cause of Christ who maintained their faith.
- b. Since their souls, not their bodies, were seen, the bodily resurrection was not under consideration.
- c. Their souls were resurrected to be with the Lord (in paradise: cf. 2 Cor. 5:8; Phi. 1:23), and over such a one the second death (eternal punishment in hell) has no power (cf. Rev. 2:11).

B. The Arest of the dead@ must refer to those who passed from this life unprepared, and for whom there is no hope (John 8:24; Mat. 25:46).

1. These are they who did not live until the end of the 1,000 years.
2. Thus, the wicked dead will not be resurrected until the end of the 1,000 years; that is, the end of the Christian Dispensation which will conclude when Christ comes the second time (Heb. 9:28).
3. This will also be the time of the bodily resurrection of the righteous, for there will be only one bodily resurrection, Aa resurrection of the dead, both of the just and unjust@ (Acts 24:15), at which time, Aall that are in the graves@ will be raised, both good and bad (John 5:28-29).

C. When is the reigning of the saints?

1. It must be while Christ is reigning for they Alived and reigned with Christ@ (cf. Mat. 19:28; 1 Cor. 6:2; 2 Tim. 2:11-12).
2. Christ=s reign will end when He comes the second time (1 Cor. 15:23-24).
3. Thus, their reigning must be now while the faithful living reign, in a limited way, while on earth (1 Pet. 2:5, 9; Rev. 1:5-6; 5:10).

CONCLUSION:

1. There is sure victory in the Kingdom of Jesus.
 - a. Satan was bound in the bottomless pit, and will be consigned to eternal Gehenna.
 - b. Satan cannot overcome or destroy the King or His Kingdom.
 - c. Saints live in Christ now, and will live with Christ eternally.
2. The relationships of death, resurrection, and life.
 - a. The first death was physicalBthe Asecond death,@ spiritual.
 - b. The Afirst resurrection@ was spiritualBthe second (implied), bodily.
 - c. The Asouls@ of the saints lived with Christ, while the wicked dead

lived not.

3. The nature of the Kingdom.
 - a. Triumph and Truth.
 - b. Sacrifice and Salvation.
 - c. Resurrection and Reign.

EXAMPLES OF WOMEN AS A WOMAN, A WIFE, A MOTHER, AND GRANDMOTHER

Carrol Harris

INTRODUCTION

- A. As I prepared for this class, I realized that many times in classes such as this, when us women get together to study about our work in the church, we tend to concentrate on what we can't do rather than what we can do.
- B. Things such as:
"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim 2:8-12).
- C. Now these are subjects of great importance, and I surely do not wish to diminish from them in any way.
 - 1. We are NOT to lead men in prayer.
 - 2. We are NOT to teach or usurp authority over the man.
 - 3. We are NOT to dress in any manner which portrays us as anything other than a Christian.
- D. However, today we want to talk about an area of our work as Christian women where I'm afraid many feel no responsibility whatsoever. That area is teaching. What I wish to discuss with you today are Biblical examples of women who were teachers.
- E. Because of a misunderstanding of what a woman can't do, many women are sending their souls to hell by doing nothing. We are often guilty of retreating to a comfortable hiding place by saying ALet the men do it@, or AThat is a man=s work@.
- F. Do we feel the responsibility of the lost? We should! We must!

- G. Are we aware that there might be those in our circle that only we can reach. However, unless we prepare ourselves to teach, and then stay alert enough to recognize the opportunity as it is presented, they will be eternally lost.

I. THE FIRST AREA I WANT TO ADDRESS IS TEACHING AS A WIFE.

- A. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." (1 Pet 3:1-2).
- B. Many women having husbands who are not Christians make excuses. One of the excuses we often hear is, "Well I try to win him by my example".
- C. Ladies before this scripture mentions manner, of life it says "If any obey not the word". Who, do you think would have the most opportunities to teach your husband the word? Of course, that would be you! A woman who has been truly converted cannot be content just living with an unbelieving husband. If the Lord means anything to her she will want to do everything in her power to lead her husband to Christ. I am not encouraging these women to nag their husbands, but to make their words count. Most importantly, that they be consistent in their teaching. Make sure your husband always knows where you stand on any biblical issue. On judgement day, you wouldn't want him to say "Honey, you never told me the importance of obeying the Gospel. You didn't care enough". What a sad day that would be!
- D. I am reminded of Lydia of Thyatira, a seller of purple in Acts 16:14. Luke tells us that when she heard them (meaning when she heard the Gospel of Christ preached) her heart was opened and she attended unto the things Paul spoke. Now notice the next occurrence. And when she was baptized, and her household. You see, she went straight to the lost of her home. Is it possible that she saw the importance of her influence as a teacher. Somehow we get it into our heads that we have plenty of time to reach our families, especially our husband. Or that maybe, someone will come along and he will be more apt to listen to them. We are so afraid we will make them angry if we talk about the Church and what God would have them do in order to be saved, and yet we are not afraid to approach them with any other subject. It would be a crying shame, if we are unable to discuss what should be the most important thing in our life with the one nearest and dearest in this world.

II THE SECOND AREA OF TEACHING IS THAT OF A MOTHER.

- A. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim 1:5)

A. "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium (Acts 16:1,2)

1. We see in this Acts account that Timothy was well reported of (meaning other Christians respected him). Why? Because he had been taught by a godly mother and he was obedient to that teaching.
2. There is no indication of Timothy=s father having taught him or that he was even a Christian. The Bible simply states he was a Greek. That=s it! Paul gives all the credit for Timothy=s faithfulness to his mother and his grandmother.
3. If you are a mother without a Christian husband, remember you can make a difference in your child=s life. Eunice did! But make no mistake, it will be difficult at times when your husband is pulling them toward the world. You must work extra hard to teach them the paths of righteousness. Use every opportunity to teach your children by example and by word. The rewards of having a faithful child are unnumbered. By the same token, having an unfaithful child is the most heart breaking thing a mother can endure. Therefore, we must make sure that we rear our children, teaching by word and deed to love God with all their hearts and to desire a home in heaven above all else.
4. Because, mothers, let me assure you of this, if you teach your child to love and obey God with all his might and he still turns away - at least you know you did all you could. But, if on the other hand you don=t teach him and he turns away, how will you deal with the realization that you didn=t do your part? How will you answer God? We must not fail to teach our children.

III. THIRDLY, TEACHING THE LOST AS A WOMAN.

A. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:24-26).

1. Now ladies, if Aquila had done all of the teaching the scriptures would not have mentioned Priscilla. She had a part in teaching this man. But no doubt she would have taught in the right manner.

2. When Jesus talked with the woman at the well in John 4, we might take note that this woman left her water pot and went into the city (verses 28-30). For what purpose? To tell the men in that city about Christ. Should we not be just as excited about sharing the truth of the Gospel.

B. Jesus told his apostles, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen* (Matt. 28:19-20).

1. They were told to go and teach others to do exactly what Jesus told them to do.
2. He did not say teach the men only to teach and observe what I have taught you. He spoke of all Christians, regardless of their gender. So as we go about our lives, look for opportunities to teach the lost.
3. Jesus does not hold us responsible for the response of those we teach, but he does hold us responsible if we do not teach. Look for opportunities to ask someone to study with you.
4. Young ladies when you are at school or at recreational activities - look for opportunities to teach about God. You know enough to teach your friends who are lost. Ask them to come to worship with you. Show them you are interested in their souls.
5. Ladies who work outside the home - do you see your coworkers as lost and in need of a savior? Do you look for opportunities to teach, to talk about our Lord with them.
6. Mothers look for opportunities to reach parents of your children's friends. Be ready for those doors of opportunity when they open - at ball games, at the park, on field trips where ever opportunity knocks.
7. Many of us have family members who are lost. Are we seeking opportunities to win their souls to Christ? Find those opportunities and take advantage of them, not putting off for the next one that may or may not come along to teach them.
8. Even if you don't feel totally prepared, you may ask *Will you study with me?* Set a time and then get prepared. There is no time like the present. You will be surprised what you already know. It is not as hard as we seem to make it, all we need to do is get started.

IV. FOURTHLY, THERE IS THE TEACHING TO BE DONE BY GRANDMOTHERS.

- A. Had it not been for Timothy=s grandmother Lois, Eunice would not have known how to teach her son.
1. So Grandmothers, your work is not done. There is much more teaching for you to do. Continue to teach your children. They will always need your guidance. Help them teach their children.
 2. There is something special about a Grandmother! Sometimes she can have a greater influence than the child=s own mother. When your grandchildren visit you, don=t spend all your time cooking and caring for physical needs. Teach them Bible and Bible principles. These are the things that count.
 3. When my Grandchildren come we work some and we play some but we almost always find time to talk about the principles set forth in the scriptures.
 4. I enjoy helping them learn their cards for Bible class. (Engraving Heavenly Truths) It is such a joy to see and hear them learning!
 5. There will always be times when we are called upon by our grandchildren to answer questions of great importance to them. Be prepared to give the answer that will guide them in the right way.
 6. Your children will be grateful and God will be glorified!
- A. Are there times we must guard against too much help or advice? Yes! But we don=t give up trying to find the right balance. We must study, pray and strive to give Godly advice. But to do that we must know the word.

V. PAUL ALSO TELLS THE AGED WOMEN TO TEACH THE YOUNGER WOMEN.

- A. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).
- B. Let us not forget Grandmothers that we are the aged women, Paul was speaking of.
- C. Our younger women and young girls need someone to teach them. To help them focus on the privilege of being the kind of Christian woman God would have them to be. And ladies, that is what it is, a PRIVILEGE!

CONCLUSION.

A. God wants me to:

1. Teach my husband.
2. Teach my children.
3. Teach Christ to the lost.
4. Teach my Grandchildren.
5. Teach the younger women.

B. DARE WE FAIL IN ANY ONE OF THESE AREAS? I THINK NOT!!!

Lets make sure those around us see an excitement and an urgency to reach those who are lost with the good news of Christ Jesus.

The Book Of Jude

Chris Butler

Introduction:

1. Author

- a. The writer identifies himself as Jude, the servant of Jesus Christ, and the brother of James.
- b. Brother woods wrote that there are nine different persons in the New Testament with this name.
- c. The author is determined by the process of elimination. Here are a few examples.
 - i. Two of the apostles wore the name, one being Judas Iscariot. (Jn. 14:22).
 - ii. One of the half brothers of Jesus was named Jude. (Mat. 13:55).
 - iii. There is a Judas of Galilee mentioned by Gamaliel. (Acts 5:37).
 - iv. There is a Judas in Damascus mentioned in Acts 9:11.
 - v. There is Judas surnamed Barsabas. (Acts. 15:22).
- d. The writer is as most agree Jude the half brother of Jesus. (Mat. 13:55)
 - i. Coffman said this, AWho was this James his "brother"? That it was not the apostle James is suggested by a number of facts: (1) John the apostle is the only brother of the apostle James who is mentioned in the New Testament, there never being any reference to a Jude as the son of Zebedee. (2) James the apostle was put to death quite early in the Christian history (Acts 12), at a time long before this letter is presumed to have been written. (3) There was another and more prominent James who came to fill a very large place in the early church; and such a person as that James, one of the Lord's brothers (Matt. 13:55), would have been far better as a means of identification than the apostle James could have been.
 - ii. AJames, the Lord's brother, was a person of sufficient stature in the primitive church that his name used for the purpose of identifying another, would have been appropriate, convincing and sufficient. James (the Lord's brother) became, in a sense, chairman of the eldership in Jerusalem, presided at the conference reported in Gal. 2 and Acts 15, and wrote the epistle in the New Testament which bears his name (James). Therefore, when Jude (Judas) identified himself as "Jude... the brother of James," the identification was definite and complete, James having had only one brother named Jude.@

2. Date

- a. There is no internal evidence to suggest the date or place of writing.
- b. Some consider the book to have been written anywhere from 61-68 A.D.
- c. Jude makes no mention of the destruction of Jerusalem, which, considering the nature of his writing, might have been used as an another example of the ungodly being punished.
- d. This is one of the major reasons for assigning the above mentioned dates to the book.

3. Purpose

- a. The purpose of the Epistle is two fold.
 - i. Jude wrote to exhort the saints to contend for the faith.
 - ii. Secondly he wrote to warn of the danger of false teachers.
- b. The Christians to whom Jude wrote were in grave danger. Souls were at stake.
- c. Unless they would contend earnestly for the faith, the false teachers would spew forth their false doctrines and many would be led astray.
- d. The call for Christians to defend the doctrine of Christ is urgent and it is vital.
- e. Jude=s love for the truth is seen in his valiant defense of the faith, and his exposing the ungodliness of those who professed to be religious.

4. To whom written.
 - a. Sanctified. The word means set apart.
 - b. Preserved. This is the same word Jude uses in verse 21. AKeep yourselves@
 - c. Called. AWhereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.@ (2 Thes. 2:14)

Discussion:

- I. **Purpose of the Epistle.** Jude 3 ABeloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.@
 - A. Jude=s Purpose is that every Christian contend for the faith once delivered.
 1. Jude=s Desire was to write concerning the common salvation.
 - a. ABeloved, when I gave all diligence to write unto you of the common salvation,@
 - (1) The word diligence suggests that Jude was earnest in his desire to write of the common salvation, that he had put much thought into this work.
 - (2) This is the same word used in Heb. 6:11; 2 Pet. 1:5.
 - (3) AAnd we desire that every one of you do show the same diligence to the full assurance of hope unto the end:@ (Heb. 6:11)
 - (4) AAnd beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;@ (2 Pet. 1:5)
 - b. God had another purpose. God is the author of all scripture. (2 Tim. 3:16)
 - c. Jude=s purpose was to exhort and warn.
 - d. Jude with vigor dealt with the problem at hand. There was a threat against the Lord and His church and that Jude took personally.
 2. Jude Demands that we earnestly contend for the faith.
 - a. To earnestly contend means, Ato wrestle, and as here figuratively used, denotes the extreme efforts, which are to characterize the faithful in their defense of the truth, however formidable and numerous its enemies may be@ (Woods)
 - b. AWhat is meant, is that Christians shall vigorously fight for and defend the truth. Barclay pointed out that the Greek word used here "contains the root of our English word agony. The defense of the faith may well be a costly thing; but that defense is a duty which falls on every generation of the church."(Coffman)
 - c. It signifies Ato contend about a thing as a combatant. The word earnestly is added to convey the intensive force of the preposition.@(Vine).
 3. The Christian life is a fight.
 - a. Paul wrote to Timothy, AFight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.@ (1 Tim. 6:12)
 - b. In order to fight this fight, in order to stand against the wiles of the devil we need to be prepared. Eph. 6:11-18
 - c. Like in Gideon=s army there is no room for the fearful and afraid. ANow therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.@ (Judges 7:3)
 - B. How do we contend? Consider a few examples. Here is a definition of contending for the faith
 1. We need men like Peter, Stephen, and Paul. (Acts 4-5; Acts. 7; Acts 17:17-34)
 2. We need men like Jude. Jude was no coward, he was not fearful or afraid to speak as

- he should.
3. These men were fighting a war, and doing it with the only weapon they had. The sword of the Spirit which is the word of God. (Eph. 6:17).
 4. Our prayer should be as Paul=s. AAnd for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.@ (Eph. 6:19-20).
- C. For what do we contend? Jude said we contend for the faith.
1. What did he mean?
 - a. The system of faith, The teaching or doctrine of Christ.
 - b. The Gospel, the word of God.
 - c. The word is complete. 2 Tim. 3:16-17; 2 Pet. 1:3.
 2. ARelative to the fullness and perfection of that revelation there is to be no future addition, subtraction, emendation, substitution, alteration or modification. This is a lesson the whole religious world needs desperately to learn and learn well!@ (Robert Taylor).
 3. We contend with false teaching of grace only, or faith only salvation.
 4. The Lord=s Church, and the plan by which I am saved.
 5. Worship and the list goes on.
- D. The Problem Jude wrote about is the same problem we deal with today. False teachers.
1. Jude wrote, AFor there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.@ (Jude 4).
 2. Jude describes these men as ungodly men. Airreverent, i.e. (by extens.) impious or wicked:--ungodly (man).@
 - a. They were the opposite of God. God is love, mercy, grace, and truth.
 - b. They are of their father the devil. They are liars, deceivers. (Jn. 8:44)
 3. Notice the words used to describe the character of these wicked men.
 - a. ACrept in unawares@. ATo enter secretly, slip in stealthily, to steal in@(Thayer)
 - b. AUngodly men@. They were irreverent, impious and blasphemous men.
 - c. >Turn the grace of God into lasciviousness.@
 - (1) They were like those Paul wrote about in Romans 6.
 - (2) lasciviousness A unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence@ (Thayer)
 - d. ADenying God and Jesus Christ.@ Through their wickedness

II. Past Examples of Punishment.

- A. Jude brings to memory the destruction of those who disobeyed God in times past. Jude 5-8
1. The first three examples and their punishment.
 - a. The unbelieving delivered from Egypt. (V. 5)
 - (1) ABut with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.@(Heb. 3:17-19).
 - (2) God destroyed in the wilderness those who did not want to follow.
 - (3) Their own selfish desires caused them to be lost.

- b. The Angels which kept not their first estate. (V.6)
 - (1) See 2 Pet. 2:4 AFor if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;@
 - (2) What is God=s purpose in providing these examples?
 - (3) The wicked will be punished. It does not matter the number of men. It does not matter if they are heavenly beings. It does not matter if they are entire cities.
 - c. Sodom and Gomorrah. (V. 7)
 - (1) These cities were destroyed form the face of the earth. Deut. 29:23 AAnd that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:@
 - (2) In reference to the sin of Sodom and Gomorrah see the following verses.
 - (a) Rom. 1:26-27.
 - (b) These abusers shall not inherit the kingdom of God. (1 Cor. 6:9)
2. Application to the ungodly.
- a. Jude compares the false teachers to the three examples just cited.
 - b. He said they are filthy dreamers, they despise dominion, and speak evil of dignities. (Jude 8)
 - (1) AThey defiled the flesh and thus corrupted their spirits. The body does not sin without spirit=s being contaminated simultaneously.
 - (2) They despised dominion. The held authority B both civil and divine- in utter contempt.
 - (3) They spoke evil of dignities. Nothing and no one enjoyed their respect. There wan no reverence at all in their personality make-up. They did not respect God, heavenly creatures or men.@ (Robert Taylor)
 - c. These evil men ignored the authority of God showing that selfishness was the root of their sin.

B. Warning pronounced on False teachers.

- 1. The second three examples of disobedience and destruction.
 - a. AThey have gone in the way of Cain.@
 - (1) Cain followed his own selfish desires rather than the will of the Lord.
 - (2) The way of Cain was the way of disrespect for the authority of God, selfishness, hate and murder.
 - (3) God dictates the worship of man. Jn. 4:24
 - b. ARan greedily after the error of Balaam for reward.@
 - (1) Balaam sought to seduce Israel for his own personal gain. (Numb. 22-24)
 - (2) His love was money, and not the condition of those which he beguiled.
 - c. AAnd perished in the gainsaying of Core.@
 - (1) Korah, Abiram and Dathan were guilty of despising the authority of Moses. (Numb. 16)
 - (2) God dealt with their rebellion, and God will deal with any and all who rebel against his authority today.

2. Jude gives a further description of the ungodly. (Jude 12-13)
 - a. Spots in your feasts, hidden rocks.
 - (1) Spots, Thayer defines this as Aa rock in the sea, ledge or reef.
 - (2) This is very dangerous to ships. Many ship have found their way to the bottom of the sea because of hidden rocks.
 - (3) The teachers Jude speaks about are like these hidden rocks.
 - (4) Their teachings appear to be calm and smooth on the surface, but danger lurks just below. See. (1 Tim. 1:19-20).
 - b. Clouds they are without water, Carried about of winds.
 - (1) In a desert and dry land clouds bring hope. Clouds bring water which can give life.
 - (2) Farmers need the rain which is supplied by the clouds. These clouds pass over blown by the wind, and they leave the land as dry as it was before.
 - (3) They were like those Paul described. (Eph. 4:14)
 - c. Trees whose fruit withereth., Without fruit, Twice dead, Plucked up by the roots.
 - (1) These are trees in the time of Autumn, dry, leafless and without fruit.
 - (2) They are like the barren fig tree. (Mk. 11:13-21; Matt. 21:19).
 - (3) The trees that are barren need to be uprooted. They are good for nothing but the fire.
 - (4) Jude emphasizes the worthlessness of these teachers. Twice dead.
 - d. Raging waves of the sea, foaming out their own shame.
 - (1) AThese dangerous men who have crept in among them, are like the sea or ocean waves which rise up in great swells of water and noise, but all they produce is foam.@(R. F. Knox)
 - (2) ASecond, with regards to these raging waves a storm tossed sea results.@(Knox)
 - (3) AThese men with their great swelling words of vanity (2 Pet. 2:18) were like the great waves...that break in foam and leave the beach littered with tangled worthless refuse.@ (Woods)
 - e. Wandering stars, to whom is reserved the blackness of darkness forever.
 - (1) The stars would be of no value if they had no fixed patten
 - (2) These men are like wandering stars, and not able to guide one spiritually.

C. Enoch=s prophecy serves as a sober warning to all.

1. In reality this is the main point of the book.
2. Enoch long ago pronounced a judgement of God upon all.
3. The judgement is as sure as death. AAnd as it is appointed unto men once to die, but after this the judgment:@ (Heb. 9:27).
4. Matthew wrote, AFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.@(Mat. 16:27)
5. Paul wrote, AFor we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.@(2 Cor. 5:10-11). Jude=s goal was to persuade us today to contend for the faith, lest we find ourselves numbered with the ungodly.
6. The disobedient children of Israel, the angels that sinned, Sodom and Gomorrah, and all those who follow in the ways of Cain, Balaam, and Core will suffer punishment of eternal fire after that God renders his verdict of guilty.
7. The judgement however, should be a comfort to the Godly.

8. Jude again describes the character of these men.
 - a. Murmurers.
 - b. Complainers.
 - c. Walking after their own lusts. 1 Jn. 2:16 AFor all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.@
 - d. Their mouth speaketh great swelling words.
 - e. Having men's persons in admiration because of advantage.

III. *Persuasive Exhortations.*

- A. But!!! In contrast to the wickedness he has described, Jude calls on them to remember the words of the Apostles.
 1. Remember. AHow that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.@
 2. Paul had warned of grievous wolves entering in among the flock. (Acts 20:29)
 3. Paul warned about those who would speak lies. ANow the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron;@ (1 Tim. 4:1-2) .
 4. He warned as well of those who would have their ears tickled with those things they love to hear. (2 Tim. 4:1-4)

- B. How great is the contrast between the evil false teacher and the servant of God.
 1. Building up yourselves in the most holy faith. Keep yourselves in the love of God.
 - a. The beginning of the epistle Jude addressed the sanctified, preserved and called.
 - b. Chris preserves us when we build upon the foundation.
 - c. We are not passive in our salvation. We must be doers of the word and not hearers only. (Jam. 1:22,25; Mat. 7:21-ff)
 - d. The same word is used in verse one for preserved and Jude used in verse 21 keep yourselves.
 - e. We understand that salvation has two sides. God has done and will continue to do his part, as we must do our part as well.
 2. John wrote, AFor this is the love of God, that we keep his commandments: and his commandments are not grievous.@
 3. How do I build, how do I keep myself in the love of God.
 4. I hunger and thirst for righteousness. Mat. 5:6
 5. Rom. 10:1 ASo then faith cometh by hearing, and hearing by the word of God.
 6. I manifest my love for God by keeping his commandments.
 7. Faith in God and Love for God will cause me to build and keep myself.. AFor in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.@ (Gal. 5:6)

- C. The false teacher seeks to pull souls away from the salvation in Christ, and the Christian seeks to snatch them out of the fire.
 1. Some are to be handled with care. (Jude 22.)
 2. With others more drastic measures should be taken, snatching them as it were out of the fire. (Jude 23)

Conclusion:

1. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.@
2. ABeloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.@
3. May this study remind us of the ever present need to Defend the faith for which our Lord lived and died.
4. ASoldiers of Christ arise and put your armor on.@

THE INFALLIBLE, INERRANT WORD OF GOD

Curtis A. Cates

I. INTRODUCTION

- A. The very foundation of Christianity is the fact that Jesus Christ is the "only begotten Son of God" (John 3: 16).
 - 1. But, what assurance exists that He is deity, except that the Holy Scriptures are proven to be infallible?
 - 2. The Bible was written *by* human beings *for* human beings.
 - 3. Man's very hope rests upon the question, "Could the Scriptures be the _____ inerrant, verbally inspired Word of God, though penned by men?"
- B. Biblical faith is based on evidence.
 - 1. Since faith is based upon the Word of God (Rom 10: 17), the faithful have _____ no reticence to an objective examination of the issue.
 - 2. Jehovah urged the people, "Come now and let us reason together" (Isa. 1: 18), and "Produce your cause, saith Jehovah; bring forth your strong reasons" (Isa. 44:21).
 - 3. Christians are commanded to "give answer to every man that asketh you a reason concerning the hope that is in you" (I Pet. 3: 15).
 - 4. Christianity is a life described by Paul as "belonging to the reason"(Rom.12:1, ASV margin), from *logikos* (logic).
- C. Inerrancy severs one from modern Scholarship.@
 - 1. Immediately upon one's taking his stand with inerrancy, he calls forth strong, incessant criticism upon his head; he is branded as a radical literalist, a bleary-eyed, ignorant, irrational fundamentalist, and a Biblicist.
 - 2. Such a person holds that the Bible *is* the genuine, verbally inspired, plenary Word of God.
 - 3. The very idea that one can *know* the truth and that *absolute truth* even exists is being assailed by "higher criticism" today. [Imagine man pompously setting himself up as a "higher" *critic* of the Bible, whereas the Bible is the discernor, or critic, of man (Heb. 4:12)!]
 - 4. This is the great watershed, the great gulf between God's Word and modern liberalism -- inerrancy.
- D. Modernism rejects supernaturalism.

1. The Scriptures' infallibility necessitates the existence of an omnipotent, non-contingent, omnibenevolent Creator, who has all authority and exercises that authority over man through His divine revelation. Christianity is a revealed religion (Rom. 1: 18ff).
2. Christianity is by necessity a supernatural religion; it reveals and describes the Creator of the universe, who miraculously and extraordinarily intervened in the history of the world to bring about the scheme of redemption, to confirm the Word, and to accomplish His purpose in the world.
3. Far from being uninterested in man, His offspring (Acts 17 :25-29; Heb. 12:9; Gen. 1 :26,27), God began immediately to move toward Calvary and man's redemption through the God-man, Jesus Christ (Gen. 3: 15).
4. The movement of history was inexorably toward the death upon the cross of the "Lamb of God, that taketh away the sin of the world" (John 1 :29).
5. That, dear reader, is the story of the Bible.
6. Whereas many have abandoned the revelation of God's Word and have tried to answer the fundamental and critically important questions of life --Where did I originate? What is my purpose here? Where am I going? --by human philosophy, or reasoning [Which always ends in vain speculation and vain imagination], and/or by science, or nature [Which always ends in perversion] (Rom 1:18-28), one can learn the truth regarding these eternal verities only from the inerrant Word.(Jer. 10:23; cf. Rom. 10:1-3).

II. THE PROBLEM

A. What is inerrancy?

1. The word "errant" is from the Latin infinitive *errare*, meaning "to wander"; the prefix *in* negates the word it precedes.
2. Thus, it is to affirm that the Scriptures adhere to the truth, rather than departing or straying from it (John 17: 17 ; 8:32).
3. It does not err in its revelation, its assertions relative to doctrine, ethics, history, et al.

4. The Bible gives a faultless record of everything with which it deals (including lies and faults, at times); it chronicles the record of those errors but does not sanction them.
 5. It does claim infallibility in all that it does teach, however.
 6. Further, when accurately transmitted/translated, the translation is also inspired, the Word of God.
- B. Do not human beings err?
1. The modernist affirms that though the Bible claims to be inspired of the Holy Spirit (2 Pet. 1:21), yet men did the writing.
 2. Anyone knows, they reason, that human beings err; they make mistakes: Instead of being God's Word telling us about man, it is man's word about God. Thus, is it not somewhat drastic, dreamy, and extreme to think that man could write the Bible totally free from error?
 3. But, to object thus is to reject that the Bible is God's Word, making the Scriptures wholly and purely human.
 4. Inasmuch as the human writers wrote *only* what they were inspired by the Holy Spirit to write, the Scriptures are both the Word of God and of man-- not a contradiction but inerrant, plenary, verbal inspiration (2 Pet. 1:21).
- C. If ~~the Bible~~ is in error in one or more points, can it be trusted
1. ~~It has been~~ ~~the only~~ ~~genuine~~ ~~foundation~~ in Holy Writ.
 2. If the Word can be proven to err, Christianity collapses like a house of cards.
 3. Who can prove that we possess divine guidance today if the Bible is not Gods' Word, since the prophets, the apostles, and Christ are no longer speaking directly to man?
 4. When one attempts to discern how all know what we know in Christianity (epistemology), what *objective* evidence do we call forth? If the Bible is not the actual Word of God, we have none!

5. Not only is Christianity a way of life [ethically, morally, spiritually], it depends upon, it affirms the supernatural (Dan. 2:28), in whom we all live, "move, and have our being" (Acts 17:24- 28).
 6. The Holy Spirit, also God, revealed the Word of Truth (John 16:13; 14:26).
 7. The situation is this -- remove the inerrant, supernatural Book, and there is absolutely no substance to the claims of Christianity; it is but another world religion without portfolio -- without credentials!
 8. Man is stripped and deprived of one of man' s greatest, innate needs --hope.
- D. Modernists have non-biblical views of Revelation.
1. ~~Bible was generally held to be verifiable and valid on any~~ Bible was generally held to be verifiable and valid on any the subject discussed.
 2. With the advent of so-called "science" and secularism, the Bible has experienced assault after assault from its critics, including many who *claim* to be "theologians."
 3. What was held to be the actual, recorded Word of God is now widely viewed as a purely human concoction of myths, fables, speculation, and guesswork.

III. BIBLE INSPIRATION

- A. God has chosen to reveal evidences of His existence to man in two ways, or stages.
1. He has universally given "you [mankind] from heaven rains and fruitful seasons, filling your hearts with food and gladness," a witness to His existence (Acts 14: 17; Psa. 19:1).
 2. "For every house is builded by some one; but he that built all things is God" (Heb. 3:4).
 3. The evidence in the natural realm is abundant that God created the heaven and the earth (Gen. 1:1); but, the evidence from the physical creation alone is not enough to save one' s soul.
 4. There is need of further evidence, His instruction in the inerrant Word revealed supernaturally through inspired writers (Psa. 19:14,7; John 8:32; 17:17).

- B. Bible inspiration is not symbolic.
1. Inspiration is often held to be merely symbolic.
 2. Since the language of human beings is always relative, they say, then there are no absolutes; there is no absolute truth.
 3. To claim to have Truth is to attempt, according to them, to justify ourselves by works.
 4. Additionally, such subjectivism and relativism leads inexorably, of necessity to darkness, hopelessness, despondency, skepticism, and irrationalism.
 5. Still again, if truth is only symbolic, does Christ, the Son of God, really exist?
 6. Dear reader, what guarantee is that your loved ones and you will arise at the last day? Absolutely none!
- C. The Scripture does not *become* the Word of God.
1. In "higher criticism" the affirmation is often made that certain portions of the Bible can "become" the Word, become "inspired."
 2. Some have sought to distinguish the inspired Word from Scripture, based upon whether that portion meets the particular person's subjective longings and needs at a given time.
 3. Though words are inadequate fully to express thoughts, they say, and though those words in the Scriptures are often false, God can still use them to try to get something else across.
 4. God is far above language; therefore, He cannot express His ideas through language [Enter Rubel Shelly's God-talk].
 5. The Bible is truly God's inerrant, objective, propositional Word. His revelation is not "wordless," which is pure mysticism; rather, it is understandable by both God and man through words by which knowledge is exchanged.
 6. Salvation without knowledge is impossible (John 8:32; 6:44-45).
 7. To charge the Almighty with inability to communicate effectively with His offspring is ludicrous and folly!

"Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh" (Gen. 18: 15). Question: Did Sarah understand what Jehovah said? Did He understand her denial?

D. The Bible is not inerrant though having errors.

1. Some modernists hold that the Scriptures are inerrant, and even plenary in God's purpose for them, while at the same time being historically, scientifically, and otherwise inaccurate, full of error.
2. God's *intent* is honourable and honest, though the *means* of conveying His purpose is not.
3. In other words, Scripture should be judged only by what thoughts and meaning the authors intended to convey--not by the falsehoods, myths, legends, et al., contained.
4. Such makes God untruthful.
5. God being the One who inspired the Word, God placed all in the Scriptures that is found therein, and He did so with purpose; that is why it is there.
6. Since God *cannot* lie, the Word is trustworthy.
7. If God intended to say what His Word does not say, where is the proof?
8. Either the Bible is infallible, and is thus the Word of God; or it is fallible, and is thus the concoction of mere man. Now, which is it?
9. Our Lord affirmed the whole of God's Word (authored by God and written by inspired human beings) to be inerrant, valid, reliable; to reject that is to reject Christ as deity (Mat. 4:4).

E. Adherence to Scripture is ridiculed.

1. Many speak of having been emancipated from "book, chapter, and verse," "proof-text preaching" and an adherence to the Word, even in the Lord's church; this is nothing new for modernists.
2. The accusation is often made that we worship and deify the Word.
3. New Testament Christians worship God, but we respect, love, and revere the Word as sacred, the very voice of Deity!

[Interesting is the fact that the modernists and liberals use "proof-texts" when they think it suits their false and devious purpose].

4. Do not be deceived; abandonment of God's absolute Truth, of necessity and inevitably, leads to utter darkness, doubt, and uncertainty.
5. Man will turn his back on the inerrant Word to the destruction of his own precious, immortal soul. How tragic !

IV. WE AFFIRM THE BIBLE IS VERBALLY INSPIRED

- A. The Holy Spirit worked through the writers of the Bible to give us God's very Word, free from admixture with anything human, the Truth and nothing false, the revelation of God and not the speculations, legends, philosophies, traditions, and theologies of men.
 1. The Word is infallible--wholly and completely free from errors or contradictions notwithstanding the railings, sarcasm and mockery to the contrary .
 2. The Spirit of Truth cannot lie.
- B. When the word "inerrancy" is used, certain things are not implied, however.
 1. *First*, not everything is revealed about certain persons, events, places, et al., which are discussed in the Word. For example, what is revealed about God, the creation, angels, etc., is without error; yet, the Bible does not exhaustively discuss every detail of these themes/ topics.
 2. *Second*, not always did even the Bible writers understand fully what they were recording, yet it was without error.
 3. *Third*, verbal, infallible inspiration relates to the original autographs (2 Pet. 1:21).
 4. *Fourth*, the fact that the Word teaches the inerrancy of the Scriptures [as shall be proved], the Word of God limits man's approval before God only to his acceptance [and his acting upon that acceptance] of the fact of the Word's inerrancy (Heb. 11:6; John 12:48); no person who ascribes historical, scientific, or doctrinal error to the writers of the Word, or to the Word is approved by Jehovah; one who accuses the Bible of containing contradictions, or of partial inspiration, of being pseudepigrapha is anathema (Gal. 1:6-9).

- C. "The Scripture Cannot be Broken."
1. The Lord Himself affirmed the indestructibility of His Word, the Bible, in this way in John 10:35.
 2. Every word of it was declared by Christ to be trustworthy.
 3. To the Bible believer, the simple affirmation "It is written" is the end of the discussion; that is Bible authority, that settles the matter!
- D. *All Scripture is of divine origin.*
1. Paul recorded, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 15-17); it is God-breathed.
 2. They are the greatest and most profound writings ever penned because they are sacred, proceeding from the Divine. "Every sacred writing" [*pasa graphē theopneustos*], every mark, every word is breathed by God (2 Pet. 1:19-21).
 3. The two above passages confirm we have the Scripture, the whole of Scripture, in every part and in its totality of parts; the reason is, it "was brought" [ASV margin] by the Holy Spirit, not from or by the will of man.
- E. *The Scriptures Challenge Man to Investigate*
1. The Bible seeks exhaustive, painstaking, close, objective scrutiny. The challenge is, "Come now, and let us reason together" (Isa. 1: 18); "prove all things; hold fast that which is good" (1 The. 5:21).
 2. It is reasonable [*logikos* (logical), Gk] to be a Christian (Rom. 12: 1), and thus, the Christian is commanded to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Pet. 3: 15).
 3. The Bible has *nothing* to fear from investigation; our Lord challenged, "Search the scriptures."
 4. "Search..." (John 5:39), Christ said, using the word *ereunao*, a term having to do with the sport of hunting; it means to "trace out" or "track out," as a dog would a rabbit, et al.

5. No book has ever been scrutinized so closely or vigorously, and, I might say, viciously.
6. The microscope and the telescope of man have been applied to "the Book of books," but the more close the investigation and the more detailed the study, the more beautiful its fabric.
7. Now, why does the Bible multiply in its beauty and complexity [as a snow flake or a butterfly wing under a microscope] as its innermost thoughts, precepts, and principles are dissected and scrutinized?
8. "The law of Jehovah is perfect, restoring the soul" (Psa. 19:7).

V. ADDITIONAL EVIDENCES OF INERRANCY

- A. The Word of God warns of man's adding to or taking from the Scriptures (Deu. 4:2; 12:32; Pro. 30:6; Rev. 22:18-19).
 1. The mere authority, opinions, theologies, traditions of men are not in the Bible, nor are they to be confused with authoritative Scripture, nor are they to be added!
 2. His Word is God's "witness" against man (Deu. 32:26); it is "to discern the thoughts and intents of the heart" (Heb. 4:12).
- B. The Old Testament Testifies of its Inerrancy.
 1. Jehovah Himself says of one of His spokesmen, Moses, "Thou shalt speak all that I command thee" (Exo. 7:2); "And God spake all these words, saying..." (Exo. 20:1); "Now these are the ordinances which thou shalt set before them" (Exo. 21: 1).
 2. Hundreds of times, it is recorded, "Thus saith Jehovah..."; notice throughout Exodus.
 3. Turning to Leviticus, one reads repeatedly, "And Jehovah said unto Moses, and spake..." (Lev. 1:1); "And Jehovah spake..." (4:1); et al., who spoke? God. Who listened, heeded, and recorded? Moses (Exo. 32:16; 2 Chr. 34:21).
- C. Christ Testifies of its Inerrancy.
 1. The Jews ascribed legal authority to the law of Moses, as did Christ (John 12:34; 10:34-35; 15:25; cf. Psa. 35:19).

2. The fact of the Scriptures' inability to be broken was the very ground on which the Lord proved His point; it could not be annulled, which is tantamount to and necessitates inerrancy.
3. He who rejects inerrancy rejects Christ; one cannot have it both ways (Mat. 4:4; Heb. 10:9).
4. Why does Christ often say that He "must" do what He does? For example, "For as yet they knew not the scripture, that he must rise again from the dead" (John 5:30).
5. Notice further Christ's inspired and divine endorsement of the Scriptures. Not one jot or tittle of the Old Testament would fail to be accomplished (Mat. 5: 18); in fact, "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself@ (Luke 24:25-27); He also affirmed the inspiration and inerrancy of the New Testament before it was revealed/recorded. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13; cf.14:26).

D. The Apostles Testify of its Inerrancy.

1. The apostles would be delegated certain authority by Jesus Christ, who was given all authority (Mat. 28:18); they would judge the Lord's church (Mat. 19:28; cf. Mat. 16:18-19; 18:18; John 20:21-23; Luke 22:28-30).
2. Paul urged, "So then, brethren, stand fast and hold the traditions which ye were taught, whether by word, or by epistles of ours" (2 The. 2: 15).
3. The words written by Paul were/are the very words of the Holy Spirit (1 Cor. 2:9-13).
4. He had the mind of Christ (2: 16); Christ "speaketh in me," he affirmed (2 Cor. 13:3; cf. Rom 16:25-27).
5. Peter commanded, "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11) ; the oracles are the Holy Scriptures (Heb. 5: 12).
6. As Moses "...received living oracles to give unto us" (Acts 7:38), so likewise did the apostles.

- E. Many Characteristics of the Scriptures Add Their Testimony of its Inerrancy.
1. One, the Word is living; to the person who is dying, this is supremely important (Phi. 2:16; 1 John 1:1, Heb. 4:12; 1 Pet. 1:23, et al.)
 2. Two, the Word is perennially fresh; it does not become obsolete. Its store houses are never exhausted, and man never outgrows it. (Rom 1:16-17).
 3. Three, the Word discerns the hearts of human beings; we learn our own thoughts (Heb. 4: 12).
 4. Four, the Word is completely, persistently indestructible; it lives on though it is the most hated Book in the world, which hatred proves its claims (Mat. 24:35). Its enemies die; the Word lives on!
 5. Five, the Word is scientifically accurate; its accounts of creation, the Genesis flood, et al., are the only valid, scientific explanations of what one sees about him and the only explanations which are congruent with the facts of science.

- VI. ~~CONCERNING~~ ~~THE~~ ~~BIBLE~~ is as seamless as the garment worn by the only begotten Son of God; the unity for which Christ prayed can come only when mankind respects the inerrancy of that Book.
1. Only when the Bible is acknowledged as God's Word will we be delivered from traditions, philosophies, and opinions of men.
 2. Though God does not speak directly to us today, nonetheless does He speak to us on a personal, truthful, authoritative, loving basis through His Word as He did to the greats of Bible history.
- B. However, if the Scriptures are not inerrant, then the Scripture is broken.
1. What good is it to search the Scriptures?
 2. Eternal life is not in them; we are of all men most to be pitied!
 3. And, we go as the modernists, crying out in desperation, "Lo, here !" and "Lo, there !"

4. *Woe be to us if we accept the latter and reject the former; all life would be vanity for our poor wretched souls.*
5. *Let all Christians contend for the inerrant Word!*

THE BOOK OF MARK

Daniel F. Cates

INTRODUCTION:

1. While not receiving the attention of such books as Matthew, Paul's epistles, the Revelation, or some other New Testament books, the Gospel account presented by Mark is worthy of our attention.
2. The language used by Mark, with his word pictures depicting action and vitality, compels readers to move forward in their study of the book.
3. While his imagery compels readers, his imagery is not all that is compelling about the book, for it is one of four harmonious and corroborating accounts of our Lord's incarnation, death, and resurrection.
4. This lesson shall consider such background information to the book as authorship, date, and purpose; shall propose an outline for the book; and shall enumerate a few of the great lessons found therein.

I. AUTHORSHIP.

- A. While a human wrote this book, it was authored by Deity.
 1. While some try to discredit the sacred nature of Scripture through various critical methods, this book bears evidence of authenticity both as concerning its human writer and its Divine author, the Holy Spirit.
 2. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in
be perfect, thoroughly
Timothy 3:16,17).

righteousness: That the man of God may
furnished unto all good works@ (II

B. Acceptance of John Mark as the writer.

1. External evidence.

a. Mark=s authorship acknowledged by APapias (c. 80-c.
155), Justin Martyr (c. 100-165), Tatian (120 B.C.
[sic-DFC]), Irenaeus (c. 140-203), Clement of
Alexandria (c. 185-c. 253), and others@ (William
Woodson).

b. H.C. Thiessen records that the title *Kata Markon*
indicates that Mark was the writer and not merely a
source for the writer.

2. Internal evidence.

a. There is no claim to authorship made in the book at
all.

b. A possible internal evidence may be found in Mark
14:51,52; that is, if that is a reference to the author and
if that young man is Mark himself.

c. Some have suggested that since Mark detailed the
account of preparing for the last supper as he did
(contrast Mark 14:12-16 with Matthew 26:17-19 and
John 13:1), that such may have taken place in his
mother=s home, but this is sheer conjecture (albeit her
house would later be a meeting place for some of the
early church [Acts 12:12-17]).

C. Who was John Mark?

1. His Latin name, a form of Marcus, means Apolite, shining@ while his Hebrew name, a form of Johanan, means Athe grace of God;@ fitting names for a young man who would benefit the early church and the church through history as well.
2. He was the son of a woman named Mary (Acts 12:12), and was nephew to Barnabas (Colossians 4:10).
3. He was a co-worker at various times with Barnabas and Paul (Acts 12:25; 13:5; 15:37-39), Peter (I Peter 5:13--in which passage Peter refers to Mark as Paul later referred to Timothy; that is, as a son [I Timothy 1:2]), and, again, Paul (Colossians 4:10; II Timothy 4:11-- in which passage Paul speak of Mark=s being profitable).
4. While not an apostle, his close association with apostles would lead to an acceptable assumption that he had received spiritual gifts; and, while it is not explicitly stated, his narrative could only have been so complete, as it is, through the aid of the Holy Spirit--with Mark=s not having been one of the apostles of Jesus (though he may have been an acquaintance of Jesus [If Mark 14:51,52 is a picture of Mark himself])--in conjunction with the aid of one (or ones) who was (or were) an eye-witness(es) of Jesus: Peter and perhaps others including some in Mark=s own family.

II. DATE AND PLACE.

A. When was Mark=s account penned?

1. Some suggest that Mark wrote first and the Matthew and Luke borrowed from his account to pen their own accounts--such a view detracts from the inspiration of the latter accounts and therefore detracts from the genuine

nature of the Bible as a whole!

- a. The harmony of the so-called Asynoptic@ (meaning Asame@ or Asimilar@) gospels is blamed on such source theory.
 - b. The harmony can better be explained based upon the fact that these events were recorded by eye-witnesses or those who had dealt with eye-witnesses who were inspired to write the events by a common being: The Holy Spirit.
 - c. In spite of the harmonious elements, there are likewise differences, not discrepancies, due to point of view, purpose of writing, and language.
2. C.E.W. Dorris tells that Irenaeus claimed Mark wrote after the deaths of Peter and Paul, while Papias and Clement of Alexander indicate it was in Peter=s lifetime.
 3. There is no internal benchmark to limit the time of the writing of this account toward the time of the events it portrays, but one can infer that the book was written no later than pre-A.D. 70, for Mark 13:1-31, like Matthew 24:1-35, deals with matters that would occur before the destruction of Jerusalem which took place in A.D. 70..
 4. Based on the information, or lack thereof, a date around A.D. 65-68 seems appropriate.

B. From whence did Mark write?

1. As with the date, there is not hard evidence to support any particular location as the certain origin of the letter.
2. Dorris indicates that Several early scholars suggested Mark wrote from Rome (e.g. Clement of Alexandria, Eusebius,

and Jerome), while others did not (e.g. Papias and Irenaeus); as Paul from a Roman prison wrote that he wanted Mark to accompany Timothy on his way to bring Paul's cloak, books, and parchments to Rome (II Timothy 4:11-13), so that is a possibility.

3. Dorris also says that Chrysostom suggested that Mark wrote from Alexandria.

4. Peter spoke of himself as being at Babylon (likely the Babylon on the Euphrates since I Peter 5:13 is in no way written in veiled, symbolic terms as in other places where Babylon may refer to Rome), and so it was possible that Mark was there when he wrote.

5. Given then possible proximity of Mark to both Paul and Peter, the book was very likely written from either Rome or Babylon on the Euphrates; which one is disputable.

III. AUDIENCE AND PURPOSE.

A. While Matthew wrote to the Jews, it is apparent that Mark wrote to Gentiles, specifically Romans.

1. Lester Kamp wrote that the translation of certain Aramaic words for Roman understanding and the use of the Latin *kenturion* (Mark 15:39) as opposed to the Greek *hekatontarchos* (Matthew 27:54; Luke 23:47) would fit this scenario.

2. Curtis A. Cates, Sr., stated that the picturing of Jesus as a servant, the non-use of genealogy, the use of terms connoting action, and the picture of a triumphant Jesus would all point to such a conclusion.

3. Frank J. Dunn gives further support to this idea by showing that very little is included in the book concerning Judaism itself.

B. The purpose of Mark's account would be appropriate to his audience.

1. Mark would introduce a man of action who, though a meek servant, could triumph over the bonds of death.

2. Mark presented for a people who had a pantheon of gods a man who was the Son of God (Mark 1:1); that is, equal to God, indeed, God Himself.

3. Mark pictured an omnipotent king who had set up an eternal kingdom!

4. Such would be very impressive to a thrill-driven Roman audience.

IV. OUTLINE.

A. Good outlines of this account are found in many commentaries and lectureships on the book as well as in study Bibles and Bible study guides.

B. An especially good, and concise, outline is that of William Woodson (here summarized--the major headings are directly quoted).

1. The Ministry of Jesus in Galilee and the surrounding areas (Mark 1-9).

a. Jesus= baptism and temptation (1:1-13)

b. Beginning of Jesus= ministry (1:14-45)

c. Jesus= conflicts with the Jewish leaders begin (2,3)

- d. Parables and miracles and evaluation of Jesus (4-7:23)
- e. Jesus in Tyre and Sidon (7:24-8:13)
- f. Jesus= journey to Caesarea Philippi (8:14-9:50)
- 2. Events in Perea in route to Jerusalem (Mark 10)
- 3. Events in the last week of the ministry of Jesus on earth (Mark 11-15).
 - a. Triumphal entry (11:1-11)
 - b. Catalog of daily events leading to the crucifixion (11:12-15:47)
- 4. The resurrection and some appearance of Jesus (Mark 16).

V. MAJOR LESSONS.

- A. Jesus is the Son of God.
 - 1. This is evident from the very outset, At the beginning of the gospel of Jesus Christ, the Son of God@ (Mark 1:1).
 - 2. This designation is repeated in Mark 3:11; 5:7; 15:39.
 - 3. Mark 14:62 shows Jesus identifying Himself as the I Am (cf. Exodus 3:14).
- B. Jesus came as a servant.
 - 1. This had been prophesied by Isaiah (in his A servant songs,@ especially that in Isaiah 53).
 - 2. This servant was referred to in the early part of Mark 12.
 - 3. But, this servant, Jesus, was no ordinary servant, for he became a king (Mark 15:2).
- C. Jesus was a man of action.
 - 1. Dunn states, AThe quick succession [of events in Mark-DFC] is indicated by one Greek word [forms of euthus-DFC],

which occurs 41 times in this book and is translated by
seven words-- >immediately,= >anon,= >forthwith,= >by
and by,= >as soon as,= >shortly,= and >straightway.=@

2. Dunn also writes, ATwice Mark records that in the press of
events the apostles had no time to eat (3:20; 6:31).@

D. Jesus was man who felt as a man (Hebrews 4:15).

1. He felt grief (Mark 3:5; 7:34; 8:12).

2. He felt pity (Mark 6:34; 8:2).

3. He felt surprise (Mark 6:6).

4. He felt anger (Mark 3:5; 8:33; 10:14) (borrowed from

Lester Kamp)

E. Terms of salvation are very simple.

1. While men feel it is their right to speak in the place of God
on matters of salvation and therefore devise their own,
false systems of such, Mark plainly recorded the word of Jesus
who said, AHe that believeth and is baptized shall be saved;
but he that believeth not shall be damned@ (Mark 16:16).

2. Jesus= teaching in Mark=s account is, therefore, in harmony
with other such passages as Acts 2:38; 22:16; Romans 6:3,4; 1
Peter 3:21, and others which all show baptism as a
prerequisite to salvation.

F. The kingdom would soon after Jesus= death be established (Mark
9:1).

1. Indeed the kingdom was in existence by the penning of
Colossians 1:13.

2. The kingdom and the church being one, the kingdom was
that begun on the day of Pentecost as recorded in Acts 2.

3. This defeats the premillennial error concerning the future establishment of the kingdom.

CONCLUSION:

1. The account of Mark is as inspired as any other book of the Bible and therefore is worthy of study.
2. This study has shown a background to the book as well as some lessons which can be gained from such a study.

IS THE “ANOINTING” FOR US TODAY?

Dave Leonard

TEXT: I John 2:27

THESIS: To show that miracles, including the anointing of I John 2:20-27, such as were worked by Christians in the first century, are no longer being worked by Christians today.

INTRODUCTION:

1. John penned the gospel which bears his name to cause belief in its readers (Jn. 20:30-31).
2. He wrote this epistle entitled “I John” for several reasons which we can see in the text:
 - a. To show the fullness of joy found in the fellowship they enjoyed in Christ (1:4ff).
 - b. So that brethren might thoroughly understand God’s forgiveness for His children (1:7-10).
 - c. To keep the brethren, “little children,” from sin, but if they did sin, that they might know their advocate and propitiation, Jesus Christ the righteous (2:1ff).
 - d. That through Him they might win the victory over sin (ch. 1-2:17), the victory over Satan and his followers (ch. 2:18-29), the victory of holy living in righteousness (ch. 3), the victory of love (ch. 4), and the victory of the faith which overcomes the world (ch. 5).
3. As chapter two draws us to focus on the victory over Satan and his followers, we are introduced to anti-christ(s), which is not one specific, evil personage who is to appear in the late twentieth century, but, rather, a general designation used to suggest a spirit of unbelief that can be manifested in a variety of ways, both in the past and present.
4. Those “that went out from us, but they were not of us,” who now are denying that Jesus is the Christ, needed to be manifested with their lies and seducings (I Jn. 2:19-24).
5. The *unction*, the *anointing* they received from God was all that they would need to overcome the adversary and those who serve his sinister purposes.

BODY:

I. THE ANOINTING.

A. It seems beyond doubt that John is here referring to a miraculous gift that had been given to these brethren from God.

B. As with any miraculous or spiritual gift, it must be given in a particular way - through the laying on of the apostles’ hands (Acts 8:12-18), the only Biblical way to pass on these gifts.

C. What was the actual “anointing” of vs. 20, 27?

1. It was a spiritual gift which caused them to “...know all things,” and it “...teacheth

you of all things, and is truth, and is no lie,..." (I Jn. 2:20, 27).

2. The "all things" they knew is limited by the context relative to the anti-christs; the gift taught them the dangers of false teachers and how to determine such (I Jn. 4:1).

3. They needed this revealed truth to remain spiritually secure.

4. We need no such spiritual or miraculous gift today.

D. Today, we have the completed, written revelation, the Bible, God's full revelation of truth, and it, when studied and applied, will separate between instructors of truth and teachers of false doctrines.

II. ITS INTENTION.

A. It was never the purpose of God for spiritual gifts to take the place of the written Word, but to serve until the completed revelation became a living reality.

B. The purpose(s) of Biblical miracles were one, two, or three-fold:

1. Revelation - Eph. 3:1-12 - Paul speaks of the revelation of the mystery of the ages; he affirms this mystery was made known to him by revelation. Revelation implies inspiration, a miracle (cf. Rom. 16:25-26; Jn. 16:12-15; Mk. 13:11).

2. Confirmation - The miraculous manifestations of the Holy Spirit substantiated, authenticated, verified, proved, corroborated, confirmed the message was from God (Mk. 16:15-20; Heb. 2:1-4).

3. Edification - Twentieth century Christians need edification, just as did the first century Christians. They received this "building up" through inspired men. We receive it through the inspired, recorded Word (Eph. 4:11-12; I Cor. 12-14).

C. The "anointing" met at least two of these three criteria - *revelation* and *edification*.

III. ITS DURATION / CESSATION.

A. Just as God gave a clear explanation of the *intention* of miracles, He also showed us plainly in His Word of the *duration* of miracles.

1. The Bible clearly teaches that God never intended for the miraculous gifts to last forever.

2. They had a purpose, an intention; when that purpose was fulfilled, there was no more need for them.

B. In order to prove this, notice three Scriptures that demand that the duration of

miracles would span the ministry of Jesus to the death of the apostles by the early second century.

1. The Samaritans - Acts 8 - only through “laying on of the apostles’ hands” could the Holy Spirit be given. What would happen when the last apostle died?

2. The Corinthians - I Cor. 13 - when “that which is perfect is come, then the out-of-part system of miraculous revelation will be removed. Once the complete or written revelation was finished, there was no more need for miraculous gifts.

3. The Ephesians - Eph. 4:7-15 - “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:...” Again, once we had the completed, written Word, there would be no more need for the miraculous gifts of any kind.

C. The unction or anointing from the “Holy One,” while necessary for these brethren in the first century, is as any other spiritual or miraculous gift from God in that it has ceased.

1. We now have the completed revelation from God in His book, the Bible, to manifest both truth and error.

2. That truth holds for us all the profit that God offers to man (II Tim. 3:16-17; II Ptr. 1:3; Jn. 8:31-32; et al).

CONCLUSION:

1. Faithful members and preachers of the body of Christ aver that miracles, such as the anointing of I Jn. 2:27, did occur during New Testament times until the early part of the second century when such activity ceased.

2. The Bible clearly teaches that miracles did occur, and just as plainly declares that miracles ceased with the completion of the written revelation (I Cor. 13; II Ptr. 1:3).

THE BOOK OF ACTS

Garland Elkins

Introduction

- A. It is almost certain that the inspired Luke wrote the book of Acts (Acts 1:1).
- B. This appears to be true for many reasons.
 - 1. Luke records in the book that wears his name a record of the earthly ministry of Christ.
 - 2. In the book of Acts he records the heavenly ministry of Jesus. This is suggested by the word *Abegan*.
 - 3. Luke was the writer of the *Awe* passages in the book of Acts (Acts 16:10,11; 20:5,6).
 - 4. The writer distinguishes himself from Timothy (Acts 20:4-6).
 - 5. Luke joined Paul in Troas (Acts 16:10).
 - 6. Luke was with Paul in Rome (2 Tim. 4:11; Philemon 2:4).
- C. The book of Acts was addressed to Theophilus.
 - 1. We do not know who he was, but many think that he was a prominent member of the church in some city of Greece.
 - 2. It is likely that he was a Gentile.
- D. The *Aforty days* interval between Jesus' resurrection and ascension.
 - 1. He *Apresented* himself alive on ten or more different occasions.
 - 2. He appeared unexpectedly and departed in the same way.
 - 3. He appeared at different places, and did so independent of space and material barriers (Acts 12:5ff; Jno. 20:19-26).
 - 4. He instructed his disciples (Acts 1:1-5).

5. He Acharged@ His disciples Anot to depart from Jerusalem@ but to wait Afor the promise of the Father@ (Acts 1:4,5).
- E. The book of Acts is divided into two sections.
1. The first section is given to the activities of the apostles in Jerusalem, and Peter is the most prominent person.
 2. In the second section, Antioch is Syria is the center, and the Gospel is brought to the Gentiles, and Paul is the most prominent person.

I. JERUSALEM AS THE CENTER

- A. Jesus appears to his apostles and gives them farewell instructions (Acts 1:1-11)
- B. Then He ascends to His Father.

II. THE APOSTLES WAIT FOR THE COMING OF THE HOLY SPIRIT (Lk. 24:49; Acts 1:4-8; 1:12-20).

III. THE GREAT DAY OF PENTECOST.

- A. The Holy Spirit comes upon the apostles (Acts 2:1-4).
- B. The day of Pentecost had a two-fold significance.
 1. It was a harvest festival, kept on the fiftieth day after the passover (Lev. 23:15,16).
 2. Pentecost always came on the first day of the week (Lev. 23:15,16).
- C. Upon whom did the Holy Spirit come?
 1. Not Athe one hundred and twenty@ but just Athe twelve@ (Acts 1:26; 2:1).
 2. The promise was made to the twelve (Acts 1:1-5).
- D. This day of Pentecost was great for many reasons.
 1. It was the day of fulfillment of many of the prophecies of the Old Testament.
 2. Peter was a great Gospel preacher, an inspired preacher (2 Pet. 1:21; 1 Cor. 2:21; Mt. 16:13-19).

3. Assembled was a great audience (Acts 2:9-11).
4. A great sermon about Christ (Acts 2:22).
 - a. It began with an explanation (Acts 2:14-21).
 - b. It continued with a discussion of the works, the death, the burial, resurrection of Jesus (Acts 2:22-23).
 - c. The sermon was concluded as the Holy Spirit guided the apostle preacher to end the sermon as the Lord wanted him concluded it (Acts 2:36-41).
- E. The results of the sermon.
 1. A sincere question (verses 37-41).
 2. They acknowledge their guilt and wanted to know what they must do in order to be saved (vs. 37).
- F. Peter=s inspired reply (Acts 2:38).
 1. As many as obeyed Acts 2:38 were saved, added by the Lord to the church (Acts 2:41).
 2. From that day forward all who obey the Gospel, are by the Lord added to the Church (Acts 2:47).
 3. After they obeyed the truth and were thus added by the Lord to the Church they continued to faithfully live for the Lord and worship Him (Acts 2:42).
 4. The apostles worked numerous miracles which confirmed the word (Mk. 16:20).
 5. A crippled man was cured with a miracle, and this could not be denied by the enemies of the truth (Acts 3:1-10).
 6. Peter preaches his second recorded sermon (Acts 3:11-26).
- G. The first Jewish persecution (Acts 4:1-31). The apostles conduct themselves before the rulers and in court in a most proper way.

IV. GREAT LOVE AND UNITY PREVAILED IN THE LORD=S CHURCH AT JERUSALEM.

- A. They were unselfish and generous with their goods (Acts 4:32).

- V. THE FIRST RECORDING OF SIN IN THE CHURCH DURING THE FIRST CENTURY (Acts 5:11).
- VI. THE SECOND JEWISH PERSECUTION (Acts 5:12-42).
 - A. The apostles were imprisoned, but they were delivered, and the apostles were taken to court again.
 - 1. They contended that they would obey God rather than man (Acts 5:29).
 - 2. The apostles solved the problem and answered the complaint by instructing them to appoint from among themselves seven men to solve the problem (Acts 6:2-6).
 - 3. The result was.
 - a. This procedure brought satisfaction to all (Acts 6:5).
 - b. The apostles were thus allowed to continue to preach and pray (Acts 6:7).
 - c. The word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith (Acts 6:7).
- VIII. STEPHEN, ONE OF THE SEVEN PREACHED THE TRUTH, EXPOSED ERROR, AND AS A RESULT BECAME THE FIRST CHRISTIAN MARTYR. (Acts 6:8-14).
- IX. PART TWO OF THE ACTS OF THE APOSTLES.
 - A. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles (Acts 8:1).
 - B. The conversion of the Samaritans (Acts 8:14-17).
 - C. The conversion of the Ethiopian eunuch (Acts 8:26-39).
 - D. The conversion of Saul (Acts 9:1-19a), and early ministry (Acts 9:19-30).
 - E. The conversion of Cornelius (Acts 10:1-48).
 - F. The conversion of the Antiochians (Acts 11:19-30).
 - G. The fourth Jewish persecution (Acts 12:1-19).

X. TAKING THE GOSPEL TO ALL THE WORLD.

- A. Paul=s first missionary journey. (Acts 13:1-3).
- B. Paul=s first recorded address. (Acts 13:13-43).
- C. Paul=s second missionary journey (Acts 15:36-16:5).
 - 1. The Macedonian call (Acts 16:6-10).
 - 2. The conversion of Lydia (Acts 16:11-15).
 - 3. The conversion of the Jailor (Acts 16:16-40).
- D. The noble Bereans (Acts 17:10-15).
- E. Paul in Athens (Acts 17:16-34).
 - 1. The apostle=s approach (17:22-23).
 - 2. The sermon content (Acts 17:24-31).
 - a. God and the world (Acts 24,25).
 - b. God and the human race (Acts 17:26-29).
 - c. The reaction of the auditors (Acts 17:32-34).
- F. The conversion of the Corinthians (Acts 18:1-18).

XI. PAUL ENDS HIS SECOND MISSIONARY JOURNEY AND RETURNS TO ANTIOCH (Acts 18:18-22).

- A. He departs from Corinth.
 - 1. He sojourns at Ephesus for a short successful visit.
 - 2. He then returns to Antioch.

XII. PAUL=S THIRD MISSIONARY JOURNEY.

- A. How long Paul remained at Antioch, and what he did there we are not informed in details.
- B. When he departed from the city, Ephesus was his goal (vs. 21).
 - 1. Timothy, Gaius, Erastus and Aristarchus appear to have been his

companions (Acts 19:22,29).

2. He passed through the regions of Galatia and Phrygia (Acts 16:1).
3. It was during this visitation that he commanded a weekly contribution (1 Cor. 16:1,2).
4. Before Paul's arrival at Ephesus he was preceded by another important man, Apollos, an Alexandrian Jew (Acts 18:24).
 - a. Apollos was an effective teacher, and an eloquent man.
 - b. He was a zealous teacher fervent in spirit (Rom. 12:11).
 - c. He was a courageous teacher. He spoke boldly (Acts 18:26).
 - d. He did not know nor teach the whole truth about baptism (Acts 18:25).
5. Apollos, the learner.
 - a. Priscilla and Aquilla knew that his teaching was defective on the subject of baptism. Therefore they took him unto them and taught him the way of God more perfectly (Acts 18:26).
 - b. Though mighty in the Scriptures, Apollos when in error, was willing to learn from those who were less endowed.
6. Apollos, a great debater.
 - a. It is implied that Apollos accepted the entire truth; the brethren he left in Ephesus both encouraged and endorsed him and his teaching (Acts 18:27,28).

E. Paul at Ephesus.

1. He converted John's disciples (Acts 19:1-7).
2. He engaged in many activities and did much teaching (Acts 19:8-12).
3. The success of the gospel caused a great uproar in Ephesus. Demetrius, and his fellow-workers were responsible for it. (Acts 19:24-41).

XIII. PAUL AND HIS COMPANY SPEND A LORD'S DAY AT TROAS AND PARTAKE OF THE LORD'S SUPPER WITH BRETHREN (Acts 20:7-12).

- XIV. PAUL=S ADDRESS TO THE EPHESIAN ELDERS (Acts 20:13-36).
- XV. PAUL=S LAST TRIP TO JERUSALEM (Acts 21:1-14).
- XVI. THE APOSTLE IN PRISON IN ROME.
 - A. He arrives in Jerusalem (vs. 15,16).
 - B. Fellowship with Christian friends (vs. 17-25).
 - C. Paul is arrested (vs. 26-30).
 - D. He is rescued (vs. 31-36).
 - E. His enemies lay plans to kill him (Acts 23:12-35).
- XVII. PAUL BEFORE GOVERNOR FELIX (Acts 24:1-27).
- XVIII. PAUL=S APPEAL (Acts 25:1-12).
- XIX. PAUL BEFORE KING AGRIPPA (Acts 25:13-16; 26:32).
- XX. PAUL=S VOYAGE TO ROME (Acts 27:1-44).
- XXI. PAUL SHIPWRECKED AND AMONG THE BARBARIANS (Acts 28:1-10).
- XXII. PAUL IN PRISON IN ROME (Acts 28:16-31).

Do The Books Of Matthew, Mark, Luke, And John Belong In The New Testament?

Gary McDade

The Gospels

The four gospels were written, primarily, for different groups of readers. Each has its peculiar design, and each evangelist his own method of writing. Only by comparison of all four, can one obtain a complete view of the history of our Lord's life on earth. All four gospels place great emphasis on the closing events of the life of Christ. More than half of all the narratives describe the events of the last year. More than one third is devoted to the few weeks which closed with the death and resurrection of our Lord. Matthew gives the longest sermons; he writes as a preacher. Mark pictures events as they occurred, one after the other. Luke arranges incidents with reference to their relation; he is a historian. John selected such facts and discourses as would prove a given truth. All were guided and directed by the Holy Spirit. All wrote what God wanted written. The purpose of the four gospels is to prove that Jesus is the Christ, the Son of the Living God so that men might believe and have life through His name.

*A knowledge of the written word of God is the greatest need of the world today. This is the final and complete authority in religion. (George W. DeHoff, *DeHoff's Bible Handbook* (Murfreesboro, TN: DeHoff Christian Bookstore, 1964, reprint ed., 1995), p. 200).*

The Specific Purpose And Audience Addressed By Each Gospel

Matthew=s gospel appeals to a Jewish audience and presents Jesus Christ as the King over his coming kingdom, which is the church.

Mark=s gospel appeals to a Roman audience and presents Jesus Christ as the Servant of God.

Luke=s gospel appeals to a Greek or Gentile audience and presents Jesus Christ as the perfect man.

John=s gospel appeals to all and presents Jesus Christ as the incarnate Son of God. John=s gospel contains an inspired purpose statement that not only applies to his work but also weighs in equally upon the fourfold gospel presentation of the one gospel message that is the power of God unto salvation.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name@ (John 20:30-31).

What Is Meant By AThe Canon Of Scripture@?

The word Acanon@ is from the Greek word Akanon@ meaning a staff, or measuring rod and comes to be used as a term denoting a rule of doctrine and practice. AThe canon of scripture@ means Athe word of God.@ The fact that the Bible is intended to be such a rule is affirmed in Galatians 6:16 and Philipians 3:16.

Galatians 6:16

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.@

Philipians 3:16

ANevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.@

How Is The Canon Of Scripture Determined?

A(1) Any production from the pen of an apostle of Christ is obviously entitled to a place in the canon inasmuch as the apostles are expressly declared to be inspired (John 16:7-13).

A(2) Any writing, such as Mark or Luke, written while in association with an apostle, is equally entitled to inclusion.

A(3) All writings attributed to inspiration by the early Christians, by the first Christian writers and by the scholars of the ancient church, are to be regarded as canonical, since these people were in position to determine by personal investigation and documentary research the reliability of the claims of each book to a place in the canon.

A(4) Soon after the close of the inspired period catalogues circulated bearing the names of the books which the early church accepted as of divine origin. It is remarkable that the majority of these documents, (catalogues listing the inspired books of the New Testament), were in circulation in about a hundred years after the death of John, the apostle, and they agree with the collection composing our New Testament@ (Guy N. Woods, *Questions And Answers* (Henderson, TN: Guy N. Woods, 1976), p. 185).

What Is The Evidence Proving The Gospels Belong In The New Testament?

First, passages are quoted from Matthew as from an authoritative work by the author of the epistle ascribed to Barnabas, by Clement of Rome, by Hermas, Ignatius, Polycarp, Justin Martyr, Hegesippus, Irenaeus, Tatian, Athenagoras, Theophilus, Clement of Alexandria, Tertullian, and Origen. (See Smith's Dictionary and citations in Milligan's Reason and Revelation.) This list of writers extends in point of time from the close of the first century to within the third century; and some of them lived within the time when living men, both inspired and uninspired, could testify as to the exact origin of all the books of the New Testament.

Second, Irenaeus, of the second century, recognized our present four gospels; Tatian, who died A.D. 170, recognized them and composed a harmony of them; Theophilus, 168, wrote a commentary on them; and Clement of Alexandria, 189, distinguished them from an uncanonical gospel according to the Egyptians@ (J.W. McGarvey, *The New Testament Commentary. Vol. I. Matthew and Mark* (Delight, AR: Gospel Light Publishing Company, 1875, reprint ed., n.d.), p. 10).

Third, In 1935 some papyrus fragments were published by the British Museum trustees (*Fragments of an Unknown Gospel and other Early Christian Papyri*, ed. H.I. Bell and T.C. Skeat), which appear to be the remnant of a manual designed to teach people the Gospel stories. Their importance for our present purpose is that they belong to the first half of the 2nd century and were certainly written by someone who had the fourfold Gospel before him and knew it well, for all four Gospels are drawn upon@ (F.F. Bruce, *The fourfold Gospel@* in *The New Bible Commentary Revised*, D. Guthrie and J.A. Motyer eds. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1970), p. 64).

The Irresistible Conclusion From The Evidence

This age has been characterized by unusual activity in the department of Biblical Criticism. There never was a time when the Bible was more severely attacked. But it is equally true, there never was a time when the friends of the Bible felt more secure in their plea for its genuineness and divine authenticity. Opposition has only stimulated earnest inquiry, and this has brought to light a vast amount of heretofore unknown evidence, as well as developed an exegesis which promises the best results to all earnest students of the sacred volume.

We think it may be fairly claimed that the Bible, as a divine revelation, has been fully vindicated. It only remains to apprehend the truth which the Bible teaches, and then we may hope for the complete realization of the blessed influence which it is designed to exert in the salvation and civilization of our race (J.W. McGarvey, *The New Testament Commentary. Vol. I. Matthew and Mark* (Delight, AR: Gospel Light Publishing Company, 1875, reprint ed., n.d.), p. iii.).

One Current Source That Is Raising Suspicion On The Canonicity Of The Scriptures

The New International Version (NIV) has for a number of years now exceeded the sales of the King James Version (KJV). At the close of Mark's gospel the NIV has the following inaccurate statement:

[The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.]

Notice the Implications

1. If an early manuscript has the ending, then its reliability is called into question.
2. The use of the word *most* lends the view that most of the early manuscripts do not have Mark 16:9-20.

3. The Aearly manuscripts@ are weighted over any that come later that may actually be of better quality.
4. The absence of the passages in Aother ancient witnesses@ is weighted over the ancient witnesses that do have Mark 16:9-20. Additionally, they do not say what these supposed Awitnesses@ are.

The American Standard Version (ASV) of 1901 deals with the omission of these verses in an honorable way: AThe two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end.@

The same manuscripts leave out other parts of the New Testament, such as Revelation 20, but no reference is made to the omissions in the NIV or by critics of Mark 16:9-20.

The Goal

If the case can convincingly be made for the authenticity of the last twelve verses of Mark=s gospel, then the case for the authenticity, genuineness, and inspiration of the other 666 verses in Mark=s gospel will be strengthened, and, further, if the case for Mark=s gospel belonging in the New Testament is strengthened since it is the focus of the current criticism, then the case for the other gospels of Matthew, Luke, and John should remain above criticism, and the assignment of the hour will have been sustained that Matthew, Mark, Luke, and John without equivocation belong in the New Testament.

The Case For the Authenticity of Mark 16:9-20

1. The manuscripts that omit the verses contain a space for it.
2. Thousands of manuscripts contain the ending.
3. AChurch Fathers@ that come two hundred years before the manuscripts that omit the verses knew of the verses. (Cf. Irenaeus and Tatian of

the second century, Hyppolytus and Dyonisius of Alexandria of the third century).

4. All the ancient versions contain the verses and Athereby testify that it was in the Greek copies from which they were translated. . . . Among these versions are the Peshito Syriac, the Old Italic, the Sahidic and the Coptic; all of which were in existence earlier than the Sinaitic and the Vatican manuscripts, and before the time of Jerome@ (J.W. McGarvey, *The New Testament Commentary. Vol. I. Matthew and Mark* (Delight, AR: Gospel Light Publishing Company, 1875, reprint ed., n.d.), p. 379).
5. The flow of the entirety of Mark=s gospel cannot end abruptly with Aand they were afraid@ v. 8. Phillip Schaff referred to this serving as the ending as an Aextreme improbability (we may say impossibility)@ (George W. DeHoff, *DeHoff=s Bible Handbook* (Murfreesboro, TN: DeHoff Christian Bookstore, 1964, reprint ed., 1995), p. 318).
6. The quotation of Mark 16:20 by the writer of Hebrews in Hebrews 2:3-4 points to a knowledge of its existence within the first century.
7. The cardinal doctrines it contains cannot be denied: The Resurrection, v. 9, the Resurrection AppearancesCto Mary Magdalene, vv. 9-11; to the two walking through the country, vv. 12-13; to the apostles, v. 14, the Great Commission, v. 15, the Plan of Salvation, v. 16, the Signs that would Confirm the Gospel, vv. 17-18, the Ascension, v. 19, and the Confirmation of the Word, v. 20.
8. The scholarship of the KJV and ASV translators affirms it. 47 KJV scholars; 101 ASV scholars; a total of 148 world-class scholars. Therefore, the weight of scholarship is on the side of the inclusion of the verses as authentic.9. The presence of the twelve verses in the Alexandrinus manuscript is viewed of equal value in determining the text as the Sinaiticus and the Vaticanus manuscripts and is dated within one hundred years of both.

J.W. McGarvey thought items 2, 3, 4, and 5 would be Accepted as a complete refutation of the argument advanced by some eminent critics and commentators of the present age in favor of rejecting these verses from the inspired canon@ (J.W. McGarvey, *The New Testament Commentary. Vol. I. Matthew and Mark* (Delight, AR: Gospel Light Publishing Company, 1875, reprint ed., n.d.), p. v).

Why Would Anyone Question The Authenticity of Mark 16:9-20?

The presence of the statement, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned,*@ from verse 16 is rejected by the vast majority of religious people who deny the essentiality of baptism for the remission of sins. No more basis exists for rejecting this verse and the others that surround it than existed for Jehudi to penknife the inspired word of God under direction from King Jehoiakim in Jeremiah 36:23.

Conclusion

Our final conclusion is, that the passage in question is authentic in all its details, and that there is no reason to doubt that it was written by the same hand which indited the proceeding [*sic*] parts of this narrative. The objections which have been raised against it are better calculated to shake our confidence in Biblical Criticism than in the genuineness of this inestimable portion of the word of God@ (J.W. McGarvey, *The New Testament Commentary. Vol. I. Matthew and Mark* (Delight, AR: Gospel Light Publishing Company, 1875, reprint ed., n.d.), p. 382).

How do we establish Bible authority today?

Gary Colley

INTRODUCTION

- A. God has spoken through His Son (Heb. 1:1-3).
- B. Our religion is not a determination of the majority, of our father=s religion, of our own conscience, nor of the creeds written by men.
- C. The curse of God is upon those who add to or take from Heaven=s authority (Rev. 22:18-19).
- D. The New Testament and the church of our Lord ar blood sealed, and must be respected or rejected (Matt. 26:28).

I. THREE MEANS OF ESTABLISHING BIBLE AUTHORITY.

- A. Direct command.
- B. Approved example.
- C. Necessary inference.

II. SOME DIFFERENT CONSIDERATION.

- A. New Hermeneutics.
- B. Subjectivism.
- C. Non-Essentials.

CONCLUSION.

- A. To reject the law of Christ is sealed with His blood is:
 - 1. To trample under foot the Christ.
 - 2. To count His blood unclean, or unholy.

3. To do despite unto the Spirit of grace (Heb. 10:28-31; Heb. 12:22-24).

THE LOVE THAT MOTIVATED AT THE REST OF THE STORY@

Irene C. Taylor

INTRODUCTION

The fact of God's love is unquestionable. Real love is not merely giving us what we want but what we need. Love reprimands when warranted because it cares about the end result. The history of man's conduct is not always pretty but a fair and loving God is always present.

I. GOD=S LOVE HAS ALWAYS EXISTED.

A. In the beginning of time God placed Adam and Eve in the paradise of Eden.

1. Man sinned. God removed them from the Garden lest they eat of the tree of life and be in sin forever (Gen. 3:22-24).

B. God made provisions for Noah and his family to be saved from a wicked world.

1. The depth of the wickedness of man was greatBAevery imagination of the thoughts of his heart was only evil continually@ (Gen. 6:5).

2. Yet Noah and his family remained faithful in spite of adverse circumstances.

C. When God=s people were enslaved in Egypt, He provided a way for their care and exodus.

1. Joseph rose to a position of power which permitted him to store food to feed Egypt and the Israelites (Gen. 39-50).

2. Moses was chosen by God to lead His people out of Egyptian bondage (Ex. 2-14).

3. In spite of God=s deliverance, the people complained.

4. They seemingly forgot God=s promise of better times in Canaan.

- a. Even Moses and Aaron are not permitted to enter because of sin.
- b. Joshua became the leader at Moses' death.

D. In the days of Esther, God's people faced persecution from arrogant Haman and his henchmen.

- 1. God's providence placed Esther in position to plead for salvation from death (Esther 4:14-16).

II. GOD'S LOVE FOR MAN CONTINUES.

A. Throughout history man periodically falls back into sin.

- 1. It is significant that God provided a period of punishment each time to bring about repentance.
- 2. Each time God's love provided a leader to bring them back.

B. A careful study of the Old Testament events makes clear that man's punishment came only after he sinned. God is a just and loving God.

III. PROPHETS FORETELL OF THE DEPTH OF DEITY'S LOVE.

- A. Genesis 3:15 foretells of God's plan to redeem man.
- B. Isaiah 7:14 predicts the virgin birth of a Saviour.
- C. Micah 5:2 foretells the place of His birth—Bethlehem Ephrathah (Judea).
- D. Psalm 41:9 predicts His betrayal by a friend.
- E. Zechariah 11:12-13 foretells the price paid to His betrayer.
- F. Psalm 38:13 and Isaiah 53:7 tell that He will bear the accusations in silence. He will offer no defense.
- G. Isaiah 53:4-6 describes His suffering for our sins; verses 9-12 reveal He will be numbered with the transgressors or with the malefactors.

IV. THE ULTIMATE SACRIFICE WAS FREELY MADE.

- A. John 3:16 - A God so **loved**...that He **gave** His only begotten Son...@
- B. 1 John 3:16 - A Hereby perceive we the love of God, because he **laid** down his life for us:...@

C. God devised the scheme of redemption whereby all may be saved who obey Him.

1. That plan is: That we **hear** the truth - Romans 10:17; **believe** Jesus is the Christ the Son of God - Mark 16:16; **repent** of our sins - Luke 13:3; **confess** Jesus as God=s Son - Romans 10:9; be **baptized** - Romans 6:4, 1 Peter 3:21.

D. John 15:13-14 - A Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.@

CONCLUSION

Because of the great love of God the Father and God the Son, the ultimate sacrifice was made whereby man could be cleansed of his sins through obedience to the commandments recorded through the love of the Holy Spirit.

God made man a free agent. It is up to you and to me as to whether we accept God=s loving provision or not. If we are faithful to His commands we can enjoy His love through eternity in that mansion promised the faithful (John 14:1-3).

II and III John

Jason McDade

Background

- I. Who wrote II & III John? – The apostle John
 - A. “The epistles [II & III John] are anciently ascribed to that apostle [John] by numerous writers of the early century” (*New Testament Commentaries, I & II Peter, I, II & III John, and Jude*, Guy N. Woods, Gospel Advocate Co., Nashville, TN, p. 333).
 1. Clement of Alexandria (215 A.D.)
 2. Dionysius – Eusebius (247A.D.)
 3. Cyprian (218 A.D.)
 - B. They are written in the same style as his other writings. Consider the following:
 1. “Whom I love in the truth” – I Jn. 3:18; II Jn. 1,3; III Jn 1.
 2. “Walking in truth” – Jn. 17:17; I Jn. 1:7; II Jn. 4; III Jn. 3,4;
 3. “Walk in the light/commandments” Jn. 8:12; 11:9-10; 12:35; I Jn. 1:6-7; 2:6; II Jn. 6; Rev. 3:4; 21:24;
 4. “Keeping commandments” – Jn. 14:15, 21; 15:10, 15; I Jn. 2:3-4; 3:22, 24; 5:2-3; II Jn. 6; Rev. 12:17; 14:12; 22:14.
- II. When were they written?
 - C. No time is given, so it is impossible to pinpoint the time.
 - D. John was older when he wrote the epistles. He refers to himself as “the elder.” John died near the end of the first century therefore scholars date them between 68 A.D. to 97 A.D. (See Woods, p. 334 and *God’s Messages Bible Commentary Series, Volume 9, James Through Jude*, Leon D. Stancliff, Sain Publications, Pulaski, TN, p. 183).
- III. Where were they written?
 - E. When John was older he lived in Asia. (See Woods, p. 334).
 - F. More specifically it is thought that he lived in Ephesus at this time. (See Stancliff, p. 183)
- IV. To whom were they written?
 - A. II John was written to an “elect lady” or rather, a faithful Christian woman. Some suggest the “lady” is a congregation and her children its members (Stancliff, p. 249). However v. 13 implies it is to an individual for she had nieces and/or nephews.
 - B. III John is written to Gaius a faithful and benevolent Christian.

Outline of II John

- I. Salutation, vv. 1-3
 - A. Author and Recipient.
 1. From “**the elder**”, a term which could be a derivative of the word apostle and also shows that John is older. It may also imply that this letter is informal and more intimate because it is written to an individual. (See *The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 by Moody Press). v. 1
 2. To the “**elect lady and her children.**” A Christian woman with faithful children,. v. 1.
 - a. The acknowledgment of someone who has taught their children and brought them up right is applauded and recommended by the writing of this letter. (Judges 2:10-15; Deut. 32:46).
 - b. “**Whom I love in the truth**” – This woman and her children are loved by John and all the faithful in the fellowship of Christ, I Jn. 1:7
 3. “**Dwelleth in us**” – The fellowship of Christ is explained as those that have the truth dwelling in themselves. (Ps. 1-2; 119:9-16), v. 2.
 4. “Grace...mercy and peace” – John is bestowing grace or kindness, mercy or compassion and peace, which is in Christ Jesus, from both the Father and the Son Jesus Christ indicating that the Godhead affords us grace, mercy and peace. (Rom. 5:1, Jn. 3:16) v. 3
 - B. John “**rejoiced greatly**” in the fact that she had brought up her children right. (Eph. 6:1-4; II Tim. 1:5), v. 4.
 - C. John urges this family to “**love one another**” pointing out that it has been taught from the beginning. (Jn. 14:15), v. 5.
 - D. He defines love as walking “**after His commandments.**” If we put God first and we are obeying Him then fellowship with each other is possible. (Ps. 1:1-2; Heb. 3:12-14; I Jn. 1:7), v. 6.
- III. Watch for False Teachers, vv. 7-12.
 - E. “**Deceivers**” or false teachers must be acknowledged and marked. In the first century there were the Gnostics, which taught that nothing was physical therefore Christ could not have had a body. This teaching takes away the blood necessary to remit sin. (Heb. 2:14-18; 9:22; 10:5), v. 7.
 - F. Because of false teachers we should examine ourselves to confirm we are strong in the faith that we may “**receive a full reward.**” (Heb. 3:12-14; III Jn. 11), v. 8.
 - G. The “**doctrine of Christ**” is the Word of God and is the standard for examining ourselves and others. Those teaching some other doctrine or not obeying the doctrine of Christ “**hath not God.**” (Jn. 17:17; II Cor. 13:5),

- v. 9.
- H. Those that **“bring not this doctrine”** are not to receive our hospitality or sympathy, v. 10.
- I. Those implying fellowship with them have a hand in promoting their teachings. v. 11
- IV. Conclusion, vv. 12-13
 - J. John would rather visit them than write and, expresses plans to see them, v. 12.
 - K. John had some sort of contact with the “elect lady’s” family (her sister’s children) and conveyed their greetings to her, v. 13.

Outline of III John

- I. Salutation, v. 1.
 - A. Again John uses the term **“elder”** describing his apostleship and old age.
 - B. The recipient of this letter is Gaius, a faithful Christian, and loved in the fellowship of the faithful.
- II. The Faithfulness of Gaius, vv. 2-4.
 - C. John wishes temporal blessings along with spiritual on Gaius.
 - 1. John wishes Gaius to prosper financially. Interest in others’ success is taught here and self interest is implied as wholesome. Christ did not rebuke James and John when they asked for certain positions in the kingdom but answered their question. They were not being selfish but were showing self-interest. (Mk. 10:37-41), v. 2.
 - 2. John wishes health to Gaius and both prosperity and health according to his spiritual prosperity and health, v. 2.
 - D. The Joy of Faithfulness, vv. 3-4.
 - 1. Reports were circulating that Gaius knew the truth and lived his life by it, v. 3.
 - 2. John refers to Gaius as his child in the faith. He refers to the brethren as children of his eleven times in I, II and III John, v. 4.
- III. John Commends the Hospitality of Gaius, vv. 5-7.
 - E. Consistency of his hospitality is commended
 - 1. **“To the brethren”** – that is those Christians known to him.
 - 2. **“To strangers”** – that is Christian and missionaries that he may not have known, v. 5.
 - 3. These brethren and missionaries reported his accommodations to the Church, v. 6.
 - 4. It seems that there were missionaries that were to come to Gaius shortly and he is encouraged to take them in. (See Woods, p. 361), v.6.
 - 5. Regarding these traveling preachers, it would not be good if they

had to be supported by the lost souls they were preaching to because it might be said of them that they were preaching to get gain. (Rom. 10:14-15), v. 7.

6. Those that aid preachers are **“fellow-helpers to the truth”** – Therefore the money contributed to a congregation puts one in fellowship with all that that congregation supports. Thus there is the responsibility to see that funds are used wisely.

IV. Rebuking Diotrephes and Admonition to Obey God, vv. 9-10.

- F. Diotrephes was rebellious to the apostles by not receiving them or the letter John **“wrote to the church,”** v. 9.
- G. Diotrephes was against the apostles and the faithful. He did not allow those he had power or influence over to fellowship the faithful but instead **“cast them out of the church,”** v. 10.
- H. The admonition to follow **“that which is good”** encourages Gaius to be faithful and condemns Diotrephes and any other high minded, implacable heretic, v. 11.

V. Good Reports of Demetrius, v. 12.

- I. That Demetrius was reported **“good by all men”** implies that those within and outside the church thought well of him.
- J. He also showed himself to be walking after the truth. II Jn. 4

Conclusion, vv. 13-14

- K. Again, John had many things to say and would rather discuss them **“face to face”** with Gaius and had plans to meet with him.
- L. Gaius is encouraged to **“greet the friends by name.”** We should love and care enough about our brothers and sisters in Christ to give every effort to call them by name and know them personally.

THE BOOK OF LUKE

Jerry L. Martin

INTRODUCTION:

1. It is generally accepted that in the four presentations of the good news of the life and teaching of Christ, four primary audiences are addressed.
2. Matthew was written to convince a Jewish audience.
3. Mark written with a Roman audience in mind.
4. Luke's writings were mindful of the Greek audience.
5. John was addressing more of a universal audience.
6. It should be more specifically observed that Luke was written to an individual, Theophilus.
7. It is not the only letter written to this man.
8. The book of Acts is a follow-up letter to Theophilus and a confirmation of the accuracy of the contents of this letter.
9. The second letter picks up precisely where this letter ends.
10. The content of both are inspiring and enthralling.
11. An intriguing way to study the book of Luke is from the vantagepoint of what Theophilus should understand about Christ and his work after receiving this letter.

12. HE SHOULD HAVE A PERFECT UNDERSTANDING OF THE BIRTH OF CHRIST (Luke 1:1-3:38).

13. Theophilus could be certain that God sent His Son to this earth when things were

prepared for Him (Luke 1:1-3).

1. The prophecy concerning the one who would prepare the way for the Lord was fulfilled (1:5-80).
 - B. Theophilus could be certain that God sent His Son to the earth at the proper time and place (2:1-52).
 1. The place and purpose of the birth of the “Saviour” met the prophetic predictions (2:11-35).
 - C. Theophilus could be certain that God sent His Son to this earth through the proper lineage. (3:1-38).
14. The promise of the salvation of mankind through specific seed line can be verified by the inspired genogram given to Theophilus (3:23-38).

II. HE SHOULD HAVE A PERFECT UNDERSTANDING OF THE KINGDOM OF CHRIST (Luke 41-21:38).

III. Theophilus should understand the power of the kingdom (4-9).

1. When Christ spake Satan was defeated, His enemies were rebuked, miracles were performed, the kingdom was planted, and His disciples were equipped.
- B. Theophilus should understand the nature of the kingdom (10:25-18:30).
- C. Christ and His teaching revealed a kingdom of compassion, prayerfulness, purity, fruitfulness, forgiveness, sacrifice and reward.

D. Theophilus should understand the purpose of the kingdom (18:31-21:38).

1. “For the Son of man is come to seek and save that which was lost.”

III. HE SHOULD HAVE A PERFECT UNDERSTANDING OF THE DEATH OF CHRIST (Luke 22:1-24:53).

E. Theophilus should understand that Christ died not for His own sins, but for ours (22:1-23:47).

F. Theophilus should understand that Christ exercised power over death (23:48-24:43).

G. Theophilus should understand that Christ’s death and His power over it would form the message of the kingdom that was to be preached among all nations in all times (24:44-53).

CONCLUSION

H. Luke wrote this letter so Theophilus could know the certainty of Christ’s existence, the establishment of His kingdom, and purpose of death.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed (Luke 1:1-3).

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs,

being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me (Acts 1:1-4).

2. When we read this great book, may we read determined to understand the same treasured truths that Theophilus was privileged to read and understand.

Blessed Are They That Do His Commandments

- Rev. 22:14

Johnny Burkhart

Thesis: to consider some characteristics and blessings of faithfulness.

Introduction:

1. In the book, Everything You Ever Wanted to Know About Heaven, but Never Dreamed of Asking, the author stated, "Next to the idea of God, the idea of heaven is the greatest thought that ever entered into the heart of man, woman or child."
 - a. Marty Martin, a University of Chicago religious historian, observed as a child he heard many sermons on the subject of heaven and hell, but now the only time he ever hears the subject of heaven mentioned is at a funeral.
 - b. An article in Time magazine, March 24, 1997, Cover--*Does Heaven Exist?*, a survey shows that 81% believe in heaven, but only 1% believe they will be lost in hell eternally.
2. Some think that life doesn't get any better than this (the here and now).
 - a. They take the philosophy of the beer commercials.
 - b. Others assert that heaven is a place where you have wings and stand on a cloud and sing hymns eternally.
 - c. Others say heaven is a boring place, a silly myth people have invented to make themselves feel better.
 - d. One well known denominational preacher (in 1950) asserted:

Heaven is a place where we will sit around the fireplace and have parties, and the angels will wait on us, and we will drive down the golden street in a yellow Cadillac convertible."

3. *It was a real test to a saint back in the first century when the choice was either you deny your faith in Jesus Christ, or you were decapitated.*
 - a. *You deny your allegiance to Jesus Christ, or you were thrown you to the hungry lions.*
 - b. *You either deny your faith in Jesus Christ, or you were beaten without compassion; it was a real test of faith.*
 - c. *Peter said, "Receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:10).*
4. *In this lesson we will consider:*
 - a. *Some of the characteristics of those who do the will of God.*
 - b. *The blessings of doing God's will.*

Body:

- I. *Characteristics of those who do the will of the Lord.*
 - A. *They assemble (Heb. 10:25).*
 1. *When we assemble together on the first day of the week, it should be the highlight of our week to see each other.*
 2. *When we content to assemble together to worship God in a way that pleases God; we indeed are doing God's will.*
 - B. *Congregations are scripturally organized (Phil. 1:1).*
 1. *Elders (Tit. 1:5).*
 2. *Deacons (1 Tim. 3:8-11).*
 3. *Faithful members (1 Cor. 1:2).*
 - C. *God's people are united (1 Cor. 1:101-14).*
 1. *The Corinthian church had division.*
 2. *Wouldn't you expect that with all the coming and going.*
 3. *People coming in from Rome, Egypt, Jerusalem, and*

bringing in their own ideas.

3. *1 Cor. 1:10, Paul spoke of the division that was among them and Paul said the house of Chloe had told him about that division.*

D *Faithful children of God live pure lives (Matt. 5:8).*

1. *Back in the first century immorality was a problem (1 Cor. 6:9-11).*

2 *When you read chapters 8, 9, and ten of 1 Corinthians, you understand they had real difficulty being individuals in a community of believers.*

II *The ultimate blessing of doing God's will is heaven (Rev. 22:14).*

A. *Three characteristics of heaven (1 Pet. 1:4).*

1. *Incorruptible*

2. *Undefiled*

3. *Fadeth not away*

B. *We have a reservation in heaven (Jn. 14:1-3).*

1. *Here is a reservation God has for you and me and it will be incorruptible and undefiled.*

2. *Heaven will never pass away (1 Pet. 2:3).*

3. *Life in heaven is epitomized in the word salvation (1 Pet. 1:9).*

a. *Peter says there is a salvation ready to be revealed at the last time.*

b. *And that great and glorious deliverance or heaven, is a salvation whereby we shall forever be delivered from temptation and sin.*

c. *Sin will not mar the joy and beauty of heaven.*

C. *There is something else about living in heaven; heaven is going to be perpetually new (11 Pet. 2:13).*

1. *in trying to communicate to us the reality of heaven, the Lord said it's going to be new.*

2. *"I saw a new heaven and a new earth, for the first heaven and the first earth were past away and there was no more sea..." (Rev. 21:1).*

D. *Living with us will be the best people who have ever lived upon this earth (Rev. 20:12).*

1. *Millions are singing that wonderful story, we sometimes sing.*

2. I don't know what God has in mind for us in all eternity, but I'll guarantee you when God created the earth he prepared a beautiful place for man.
 3. And heaven will be so wonderful, and so exciting, and so satisfying that we will not weary of it after we have been there a million years.
 4. It will still be as delightful as it will be when we first get there.
- E. In heaven we shall worship God.
1. There will be singing and John says the beauty shall be as harpers harping with their harps (Rev. 14:2).
 2. In volume it was as the roar of many waters.
 3. When we come to these assemblies and sing, it blesses our lives, but just think about getting together with the redeemed of all ages and singing eternally.
- F. And to think that our spiritual bodies will be so designed that they will never tire, will never be affected by the aging process (I Cor. 15:52).

Conclusion:

1. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city@ ((Rev. 22:14).
2. Heaven is a prepared place for a prepared people.
3. Are you prepared for eternity?

THE GOSPEL ACCORDING TO JOHN

Keith A. Mosher, Sr.

INTRODUCTION

1. Baxter once penned that AA whole volume might be filled with the encomiums which scholars and saints have written on the >Gospel According to John!@ Is there anywhere a more exquisite compound of infinite profundity and lingual simplicity? Was there ever a sublimer subject more ingenuously interpreted@ (J. Sidlow Baxter, Explore the Book, p. 271.)?
2. Baxter, above, is somewhat echoing what the apostle John, himself, said about what could be written about the Christ: AAnd there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written@ (John 21:25)
3. The author of this gospel account, John the apostle, covers only about thirty days of Christ=s earthly ministry, but does so under the Holy Spirit=s direction and selection. John even states the purpose of the choices of certain events:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:31).
4. The key to understanding John=s account is that he uses miracles (signs) and each sign is connected to a discourse about Christ; either just before or just after the discussion. (Note Roman numeral VI and the outline of prologue, discourse, miracles, epilogue, and prayer. John is a very organized writer.)
5. Matthew was inspired to write to prove to the Jews that Jesus is their King. Mark wrote to encourage Gentiles to believe. Luke wrote to inspire repentance in everyone. John wrote to prove and to defend the Deity of the Christ and, as seen above, to inspire faith in the God who Acame in the flesh@ (John 1:14).

I. ABOUT THE AUTHOR

- A. His family consisted of:
 1. A mother, Salome, (Matt. 27:56; 4:21; Mark 15:40).

2. A father, Zebedee, (Matt. 27:56; 4:21).
 3. A brother, (at least one sibling), James, (Matt. 4:21).
- B. He was a businessman:
1. He had hired servants (Mark 1:16-20).
 2. He owned property (John 19:27).
 3. He was acquainted with the high priest (John 18:15-16).
 4. He was a fisherman (Mark 1:18).
- C. He was an early disciple of Jesus (John 1:35).
- D. He and his brother were nicknamed by Jesus (Mark 3:17; 10:34-35; Matt. 20:20-23).

II THE NECESSITY OF THIS ACCOUNT:

- A. The synoptic accounts relate what Jesus is/was.
- A. John=s account records who Jesus is/was.
1. The synoptics, Matthew, Mark, and Luke, are a presentation of the Christ=s life.
 2. John=s writings are an interpretation of His life. Why?
- A. Gnosticism (a Greek philosophy that all material is evil; Judaism, Phrygianism or the occult, and a smattering of Christian principle) was nearly full-blown by A. D. 85.
1. Gnosticism claimed that Jesus was a lesser god who had been created.
 2. John wrote to prove that Jesus is/was the creator (John 1:1-5).
- A. The syroptics present Jesus mostly in Galilee, John writes mostly of Jesus= Judean ministry and John=s account is nearly all doctrinal with very little history.
1. John=s account is no Diary.@
 2. There are only eight miracles recorded, but John does fill in some Agaps@ not mentioned in Matthew, Mark, Luke, and John (c.f. John 1:40-47 and the call of those fisherman. The synoptic writers did not relate that Peter and Andrew knew Jesus more than a year when He called them to be disciples.)
 - a. Compare Matthew 4:17 and John 2:23 and 4:45. Jesus was known in Galilee before He preached there.

- b. Compare John 3:24 and Matthew 4:12. Jesus did not begin preaching in Galilee until after John the baptizer was imprisoned.

III. THE KEY WORDS IN THIS ACCOUNT:

- A. ZOE (life). This is spiritual life; real life; Aeternal@ life (John 1:14)
- A. PHOS (light). In reference to Christ, this is spiritual light (John 8:12). (The English word photo derives from phos.) See John 14:6.
- A. COSMOS (world). As John uses this term, he applies it to the system opposed to God (c.f. John 1:10-12).
- A. LOGOS (word). To the Greeks, logos was a flux or movement. John says that logos is a Person!
 - 1. Heraclitus coined the term, logos.
 - 2. John says that life did not originate in some naked force, but in God!

- A. Sarx (flesh).
God became
flesh! James
Hastings
wrote:

God became man that we,
Might learn what a man should be!
How tender and true and strong,
How patient to suffer wrong.
When he, for our sakes, did die,
And rising went up on high;
Still God, He then has sent,
A Guide to the way He went.
God became man that we,
Might learn what a man should be
(Speaker=s Bible)!

IV. THE SEVEN CHOSEN MIRACLES: (See John 20:30-31 again.)

- A. Jesus turned water to wine (John 2:1-11). Christ has power over the quality of life which power was witnessed by many wedding guests who believed.

- A. Jesus healed a nobleman's son (John 4:46-54). Christ has power over space (distance) as witnessed by the family who believed.
- A. Jesus healed a man by a pool (John 5:1-9). Christ has power over time which power was witnessed by a multitude (John 5:13). Some believed, especially the healed one.
- A. Jesus miraculously fed 5000 men (John 6:1-15). Christ has power over quantity and the crowd believed enough to chase after Him.
- A. Jesus walked on water (John 6:21-21). Christ has power over nature.
- A. Jesus healed a man born blind (John 9:1-41). Christ has power over all misfortune and many witnesses believed.
- A. Jesus raised Lazarus from the dead (John 11:1-46). Many witnesses believed.
- A. Jesus fed His disciples from a miraculous drought of fish (John 21:6). Christ has power over hunger. An anonymous poet wrote:

Deep down into the well.
 It never touched the bottom,
 However deep it fell;
 And though I keep on dipping,
 By study, faith, and prayer;
 I have no power to measure,
 The living water there (Explore the Book, p. 289)!

V. THE KEY VERSE SETS THE THEME:

- A. ABut as many as received Him, to them gave He power to become the sons of God@ (John 1:12).
 - 1. As set forth by the recorded miracles, Jesus has transforming power.
 - 2. The Apower@ He uses to change one into a son of God is the Gospel (Rom. 1:16-17).
- B. John chose eight miracles (see above). As musical sound is comprehended in eight signs, so all of Jesus' power is seen in the eight signs. (Compare John 2:11 and 20:30-31 and the complete octave from beginning to end!)

1. To follow Christ is to be in tune with God (c.f. Eph. 2:10).
2. To follow Christ is no leap in the dark, but a solid faith based on miraculous and written evidence.

VI. AN OUTLINE: (From Baxter)

PROLOGUE (1:1-8)
The Word Became Flesh

I. PUBLIC MINISTRY OF JESUS TO THE JEWS (1:19-12).

- A. First signs, witnesses, and contacts (1:19-5).
- B. Further signs, witnesses, and conflicts (5-10).
- C. Final sign, witness, and cleavage (11-12)

II. PRIVATE MINISTRY OF JESUS TO HIS OWN (13-14:15).

- A. Presage of His own departure (13 - 14:15).
- B. Promise of the coming Spirit (14:16 - 16:16).
- C. Prayer for them to God the Father (17).

III. PASCHAL CLIMAX: TRAGEDY AND TRIUMPH

- A. Apprehension and prosecution (18-19:15).
- B. Crucifixion and entombment (19:16-42).
- C. Resurrection and reappearance (20:1-31).

EPILOGUE (21)

Till I come

V. JOHN 1:14: (Compare Exodus and Leviticus.)

- A. Jesus Tabernacled (dwelt) among men.
- B. Jesus and the tabernacle:

1. The brazen altar was for the sacrifice of atonement. Jesus is the sacrifice (John 1:17; 12:32).
2. The brazen laver was symbolic of spiritual washing or renewal. Jesus is the life (John 14:6).
3. The table of shew bread represented spiritual sustenance or the message of God. Jesus is the bread of life (John 6:48).
4. The candle stick represented the spiritual light of God=s Word. Jesus is the light of the world (John 8:12).
5. The altar of incense represented supplication and was a type of the saint=s prayers (Rev. 8:4). Prayer, today, is to be made in Jesus= name (John 6:26; Col. 3:17). Note Revelation 5:8 -- AAnd when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.@
6. The ark of the covenant kept in the most holy place or second chamber of the tabernacle represented covenant access to God. Christ is the covenant access to God (John 14:6).
7. The mercy seat or lid of the ark represented the meeting place of God and the Levitical High Priest. Jesus is the mercy seat today (Rom. 3:25).

CONCLUSION:

1. Jesus was/is the God-man (c.f. 1 Tim. 2:5).
2. John, around A. D. 85-90 had to set forth the proof of Jesus= Deity.
3. John, under instruction of the Holy Spirit, chose eight miracles so that readers could comprehend the essence of Christ.
4. Therefore, John ends his account by urging all to keep on serving Him by: feeding His lambs and tending His sheep (John 21:15-16) and by following Him (John 21:19,22).

Hebrews

Kirk Talley

Introduction:

1. They had been married about 35 years...
2. Written about AD 61-69
 - a. during a time of great conversion – Hebrews 5:12
 - b. before destruction of Jerusalem – Hebrews 8:4; 10:11
3. Occasion – written to the Jewish Christians in Jerusalem FOR their time of persecution AND to encourage them to remain faithful despite the times (Hebrews 3:12; 4:14; 6:4-8; 10:23)
4. Penman – Depends on which “scholar’s” commentary you read!
 - c. author – Holy Spirit, 2 Peter 1:20,21
 - i. product of mind and hand of man
 - d. although author unknown, we can know:
 - i. if we had to know, it would have been told
 - ii. author was Old Testament scholar
 - iii. skilled logician (logic is the study of methods used reasoning between right and wrong)
 - e. It is most often thought to have been Paul.
 - i. Internal evidence –
 1. Hebrews 13:19-24 – was imprisoned in Italy
 - a. 13:18,19 – prayed that he might be set free
 - b. 13:23 – Paul was more closely related to Timothy than was anyone else recorded in scripture
 2. 2 Peter 3:15 – Peter had written unto Jewish saints all throughout the Roman world
 3. Usual salutation – 13:25
 - ii. External evidence – ancient scholars attribute Paul by majority
5. Key word (according to me) - BETTER
 - f. better leader
 - g. better law
 - h. better land

Discussion:

I. Better leader (1:1-4:16)

A. Moses

1. Person
 - a) In God’s house (3:5)
 - b) a servant (3:5,6) reluctant at times (Exodus 4)
2. Purpose
 - a) Lead people from bondage and cause them to see their need of God
 - b) Chosen by God to do so (Ex 3)

(1) Korah disputed his being chosen. (Numbers 16:7)

3. Not Perfect

- a) Moses jumped ahead of God's plan by slaying the Egyptian (Ex 2:12).
- b) Moses stood still when he needed to move forward (ex 14:13).
- c) Moses smote the rock instead of speaking to it (Num 22:11).

4. Liaison

- a) He went upon Mt Sinai to hear God speak the commandments to give to the people (Ex 19).

B. Christ

1. Deity

- a) There at creation – made Moses (Heb 1:2)!
- b) Over God's house – God's Son (Heb 1:3; 3:3,6).
 - (1) Never forget the humanity of Christ.
 - (a) John 1:14; Luke 2; Heb 5:8

2. Death

- a) Where Moses' purpose was to live to lead, Christ's was to suffer and die to save.
 - (1) Luke 19:1-10
 - (2) John 19:30

3. Demanded perfection

- a) One could have followed every step that Moses took, and he would have sinned. If man followed after every step Christ made in His service to God, perfection would be the result.
- b) The task that Christ willing undertook demanded that He not sin (Heb 4:15; 2 Cor 5:21; 1 Peter 2:22; 1 John 3:5).
- c) Is perfection demanded of us today?
 - (1) As much as is possible. We will sin (1 John 2:1,2), but the blood of Christ CONTINUALLY cleanses God's children us of all unrighteousness.
 - (2) perfect defined – completeness or maturity
 - (a) 2 Corinthians 13:9

4. Liaison

- a) John 14:6 – Just as the children awaited the demands of God through Moses, we listen to Christ for what we must do to please God.
 - (1) Heb 1:1,2
 - (2) Christ is our liaison – one cannot get to God without going through Him! God is in heaven, and to get there one must go through Christ. The only place to meet Him is in death. The grave of baptism. (Romans 6:3,4)

II. Better law (5-10:18)

A. Old Testament

1. Design

- a) Sacrifice, sacrifice, sacrifice – imagine the blood spill!
- b) It was a system of priests, ordained by man to perform God's

work. Notice that the priest is also “compassed about with infirmity” (5:2). He understands, as he himself is tempted and human.

c) To remember sin, and reflect on the need of perfect sacrifice. The idea was placed in their mind that because of sin, life was required. (Lev 17:11)

d) Notice I did not say their “sins were rolled forward.”

(1) The idea that the sins were “rolled forward” is someone’s clever way of explaining that no man was forgiven immediately while under the Old Law.

(2) Notice the following passages with me: Lev 4:20, 26, 35; Num 14:19; 2 Chron 7:14

(3) In the New Testament (Luke 7:36-47), Christ forgave a sinful woman and His blood had not yet been shed.

(a) Those under the Old Law, like we today, depended on their faithfulness and the promise of Christ’s blood!

(b) When Moses died, he died a saved man because of his continued faithfulness while living. When Christ’s blood was shed, all the faithfulness by which Moses and others lived came to sight.

2. Demands

a) During the Patriarchal age, the father did the officiating for the family. (Gen 12:7; Job 1:5) After the tabernacle was built, the sons of Aaron were made priests and Aaron was first high priest.

b) There were five different offerings made by the people.

(1) Burnt Offering – Lev 1:1-17

(a) Blood sprinkled around altar; head and fat placed on wood of fire; inwards and legs washed with water and place them on the altar – this was a sweet smelling savor to God. The skin was not burned, but given to the priest.

(b) Fire constantly kept a blaze – sacrifices made morning and evening!

(2) Meal offering – Lev 2:1-16

(a) Three parts

(i) unleavened flour and oil

(ii) unleavened cakes

(iii) parched corn

(b) priests burned a small part on the altar and the rest was theirs to eat

(3) Peace offering – Lev 3:1-17

(a) to be killed at the door of the tabernacle; the fat, kidneys, and the fat above the liver were taken away and the animal that remained was offered

(b) group offering – offerer, friends, family

members

(4) Sin offering – 4:1-35

(a) killed at door of tabernacle; blood sprinkled by priest seven times before the veil of the tabernacle; all the entrails, kidneys, and the fat above kidneys were burned on the altar were carried outside the city and burned

(b) this offering was made individually or nationally

(c) made because of sin of weakness or ignorance

(5) Trespass Offering – 5:1-67

(a) Coming in contact with unclean animal or beast (wild animal), the one became unclean and was to make a sacrifice of whatever was feasible.

c) The priest's duties are mentioned as well.

(1) Lev 6:8-7:38

(a) Ready day of night

(b) In charge of ceremonies

(c) Holy men

3. Lawyer (priests)

a) The representatives of the sinner and the Holy One – God.

B. New Testament

1. Design

a) 1 Peter 3:18 – to bring us to God

b) Galatians 3:24 – bring us to Christ

c) John 12:48 – save us

(1) Not designed to bring poverty – but might

(2) Not designed to bring reproach – but might

(3) Not designed to cause one to suffer loss – but might

2. Demands

a) Mt 16:24; Mk 8:34; Luke 9:23 - sacrifice

3. Lawyer (advocate)

a) 2 John 2:2

(1) notice not from Levite tribe – Heb 7:14

III. Better land 10:19-13:25

A. Canaan

1. Furnished with corruptible

a) Pain, suffering, decay, war, death

2. Flowing (life)

a) Exodus 3:8 – life in the land itself – compare it to Egypt!

3. Chosen by God

a) Exodus 3:8

4. Used by man

a) Exodus 3:8 – not brand new like the Garden of Eden

5. Given to man

a) Given to PHYSICAL man – not intended on being a place of eternal rest.

B. Heaven

1. Furnished with incorruptible
 - a) Christ's words – Luke 21:33
 - b) 1 Corinthians 9:25 – incorruptible crown
 - c) 1 Corinthians 15:53f – incorruptible body
2. Flowing (life)
 - a) John 14:6 – in Christ is life
 - b) Rev 21:4 – no death
3. Chosen by God
 - a) John 14:1-4 – preparing a place for the saved
4. New to man
 - a) Has not been used, contaminated, or worn down.
 - b) It will be our Garden of Eden, without any threat of Satan's temptation!
5. Given to spirit
 - a) Eccl 12:7 – not corruptible, therefore not given to fleshly body

Conclusion:

6. She begged her son not to leave his wife to return to that women he had known years ago.
 - a. Thankfully he stayed, not without the temptation to leave, but he fought it daily.
 - b. I wonder, spiritually speaking, has it ever crossed our minds to leave the one to whom we are married?
2. Don't – because with Christ we have a better...
 - c. Leader – Law – Land

DOES MATTHEW 19:9 CONTRADICT 1
CORINTHIANS 7:15
ON THE SUBJECT OF DIVORCE AND
REMARRIAGE?

Robert R. Taylor, Jr.

INTRODUCTION

- A. Marriage, divorce and remarriage were controversial topics in the Old Testament, in the New Testament and still are today
 - B. I seldom conduct an Open Forum or a Question and Answer session that I do not have marital queries turned in for supplied answers. Many times they are very complicated and frequently are based upon AWhat if. . .@ situations that may be real or hypothetical.
 - C. Far too many feel that Christ in Matthew 19:9 and Paul in 1 Corinthians 7:15 are helplessly, haplessly and hopelessly contradictory of each other. Are they? An emphatic NO is my prompt response.
- I. MATTHEW 19:9 B ITS BACKGROUND, ANALYSIS AND HARMONY WITH 1 CORINTHIANS 7:15
- A. Jesus is asked by the Pharisees as touching the legality of putting away one=s wife for every cause (v. 3).
 - B. Possibly, they thought he would resort to Deuteronomy 24:1ff or line up with one of the two main Jewish schools of thought B that of Hillel or Shammai. Respectively, these were the liberal and conservative teachings about marriage, divorce and remarriage. He did neither much to their chagrin.
 - C. He promptly went to Genesis 2 and the very origin of marriage (vs. 4-6a).
 - D. Then He gave emphasis to marital permanence (v. 6b).

- E. From Eden onward God=s good, great and grand ideal for marriage has been, AOne man for one woman for life.@
- F. There is no place in God=s plan of marriage for homosexuals or lesbians to marry, which is gaining favor in our sensual and ungodly era. Such unions are nothing but fornicating frameworks. Heaven=s door does not stand ajar for those who live and die in such sinful unions.
- G. They resort to what Moses legislated asking the why of such (v. 7).
- H. He responded as touching the why of this Mosaic legislation B hard-hearted husbands tired of present wives and wanting newer mates (v. 8).
- I. An analysis of Matthew 19:9.
 - 1. AWhosoever@ is any person entering marriage. This is not covenant legislation as James Bales argued the latter part of his life and very erroneously.
 - 2. Putting away his wife is divorcing her B casting her from him.
 - 3. There is the exceptive clause, Aexcept it be for fornication.@ Fornication here derives from the Greek word, porneia. It is a broad term inclusive of sex with a woman not his wife or woman with a man not her husband, man with man, woman with woman, or a human with an animal. Practicing homosexuals and lesbians are fornicators for a surety. AExcept@ means Aif and only if@ the break-up is for fornication, may the innocent party put away the guilty party and remarry another eligible mate.
 - 4. Minus the exception neither is allowed a divorce and a remarriage. They are still married to each other in God=s sight.
 - 5. Only the innocent may remarry; the guilty one may not marry another without incurring an adulterous union. This is a continuing case of adultery. The guilty one cannot remarry for the simple reason that he cannot qualify under this exceptive clause B he has no fornicating partner to put away!
- J. No later apostle or prophet in the New Testament ever countermanded this and surely not Paul in 1 Corinthians 7:15.

II. 1 CORINTHIANS 7:15 B ITS BACKGROUND, ANALYSIS AND AGREEMENT WITH MATTHEW 19:9.

- A. This is a chapter devoted to questions the Corinthians wrote Paul about marital matters and seeking apostolic answers (v.1).
- B. It is all right to remain single provided one can be pure in celibacy (v. 1).
- C. But to avoid fornication each man should have his own wife and each woman have her own husband (v.2).
- D. Each should meet the sexual needs of the mate (vs. 3-4).
- E. There should be no sexual blackmail in the bedroom. This is a grievous sin and strikes at home happiness and sexual contentment (v. 5).
- F. Paul speaks here by permission but this is heavenly permission (v. 6).
- G. Paul's counsel if they cannot remain pure in the unmarried state, is to marry rather than burn (with passion) (vs. 7-9).
- H. Both Paul and the Lord demand marital permanence (vs. 10-11).
- I. Paul next touches their question about mixed marriages B Christians married to non-Christians (vs. 12-13). Their marriages are approved else their children born to such would be unclean but now they are holy (v. 14).
- J. An analysis of 1 Corinthians 7:15 and its harmony with Matthew 19:9.
 - 1. This is one of the most misunderstood and abused verses in the whole Bible. There have been thousands of pages written on just this verse and the so-called Pauline privilege.
 - 2. Both in the church and out of it there have been (and still are) men who have contended and do contend that Paul allows another door for exiting a marriage and entering another. This wars against the exceptive clause in Matthew 19:9 as much as denominational preachers who tamper with the except of John 3:5 thus offering one or more additional doors of kingdom entrance.
 - 3. Note that the action of departing is on the part of the unbeliever and not the believer. Paul had laid the groundwork for what the believer should do in verses 12-14.
 - 4. The believer is to allow the determined and disgruntled unbeliever to depart and do so in peace.
 - 5. What is meant by Anot under bondage?@

- a. From surface heads many just assume that Paul refers to the marriage bond here. But does he?
- b. Bondage here derives from the Greek word, dedoulatai from douloo. Some 133 times in the Greek text this term, or a form of it, is used and not one time does it refer to marriage unless it does in 1 Corinthians 7:15. Significant? Indeed so!
- c. The bond of marriage is found in 1 Corinthians 7:27, 39 and Romans 7:2. It derives from deo and refers to the marital bond minus question or quibble.
- d. Bondage in 1 Corinthians 7:15 refers to slavery B At the very lowest term of servitude, @ as one student of this passage has expressed it. This is the type of bondage to which the believer in marriage has never been subjected, is not now nor ever shall be, period.
- e. It is the type of bondage where the unbeliever enslaves the believer and demands the believer give up Christ and the church for the marriage to remain intact. This the believer cannot do and must do if he/she expects to go to heaven in the next life.
- f. I knew of a case in West Tennessee where this actually occurred. He demanded she give up Christ and the church if their marriage was to continue. She refused. I knew both parties well. She never remarried.
- g. The believer in such a case would not be free to remarry unless the unbeliever were guilty of fornication and the believer put him/her away on that ground. Men who would treat Christian wives in such insensitive ways would not be adverse at all to engaging in lascivious liaisons.
- h. Paul, an ambassador, in no sense contradicted or countermanded his own commander-in-chief on holy high. It is handling Scripture deceitfully to contend that he did.
- I. 1 Corinthians 7:15 is not a second door for divorce and remarriage unless the departing one is a fornicating one and can be put away on that ground. Matthew 19:9 is that door, the only one, just as John 3:5 is the only door for kingdom entrance.
- j. There is nothing but holy harmony between Christ in Matthew 19:9 and Paul in 1 Corinthians 7:15.

CONCLUSION

Men and women need to cease arraying these passages against each other and believe both faithfully and fervently.

THE BOOK OF FIRST JOHN

Ronnie Scherffius

Introduction.

1. Many seem to believe that the errors and difficulties faced by the church today are new and that there has never been such attacks made upon the precious body of Christ as there are at present (False teachers in the church, Modernism, Denominationalism, etc.).
2. A cursory glance at the First Epistle of John would show that is not the case.
3. Toward the end of the first century, the church saw the growth of a heresy with which Christians today must still strive to overcome.
4. The great apostle John, in this his first general epistle, has given the church a book that will not only aid in the defeating of such error but will help build up the faith of all who study it as well.
5. This lesson will consider three major points:
 - a. Overview of First John.
 - b. Purpose of the writing of the epistle.
 - c. Some lessons that can be learned from the book of First John.

I. Overview Of First John.

A. Authorship.

1. Author of the book not named, but little doubt the penmanship of John the apostle.
2. Abundant proof of John's authorship both externally and internally.
3. External evidence.
 - a. Two of John's own students, Polycarp and Papias, quote from it and attribute it to their teacher.
 - b. Irenaeus, who was a pupil of Polycarp's, declares John to be the writer of the book.
 - c. Early church writers such as Tertullian, Clement of Alexandria, Origen, Cyprian and many others used it attesting to its genuineness.
 - d. Eusebius, who was known as the father of church history, classes First John among the books whose authenticity was undisputed among the early church.
4. Internal evidence.
 - a. The similarities between the Gospel account of the apostle John and the book of First John are of such an impressive nature that they demand both books to be by the same author.
 - b. Style of writing, vocabulary, form, and content are so similar that none can doubt different authors for these two books.
 - c. Brother Guy N. Woods pointed out the following likenesses between the books of First John and the Gospel of John.

- (1) Of the approximately 295 different words of First John, only 69 do not appear in the AGospel.
 - (2) The same vivid contrasts are noticeable in both books: life and death, light and darkness, children of God and children of the devil, love of God and love of the world, righteousness and unrighteousness.
 - (3) Teaching is identical and presented in the same manner: (1) Christ announced as the Word (John 1:1; 1 John 1:1-3); (2) Jesus referred to as the only begotten Son (John 3:16; 1 John 4:9); (3) the books begin with the same idea and close with the same thought (Cf. John 21:25; 1 John 5:13).
5. Though attacks have been made on the authenticity and genuineness of this book, no attack has ever withstood an impartial investigation.
- B. About the author.
1. John was the son of Zebedee and Salome (Matt. 27:56; Mark 15:40, 41) and the brother of James the apostle (Mark 3:17; Luke 5:10).
 2. According to tradition he was born in Bethsaida, a village on the western shore of the Sea of Galilee.
 3. That John came from a family of means is easily seen in the scriptures.
 - a. His father had hired servants (Mark 1:20).
 - b. His mother was one of the women who ministered unto Christ of her substance (Matt. 24:55, 56; Luke 8:3).
 - c. John himself owned his own house in Jerusalem into which he took Mary the mother of Jesus after the death of Christ on the cross (John 19:27).
 4. John is also considered by many to be the first cousin to Christ in that his mother and Mary, the mother of Jesus, were sisters (John 19:25).
 5. John was a fisherman by trade and a partner with his brother and with Simon Peter (Luke 5:10).
 6. Before following Jesus, John had been a disciple of John the Baptist and appears likely to be one of the first of the apostles to follow Christ (John 1:35-40).
 7. John was the writer of four other books of the Bible: Gospel of John, II John, III John and Revelation (Only the apostle Paul wrote more books of the New Testament than did John).
 8. John, at least at an early age, seems to have been a very zealous man and one quick to anger.
 - a. Jesus surnamed John and his brother Boanerges which being interpreted is the sons of thunder (Mark 3:17).
 - b. Boanerges, defined by Strong as Sons of commotion, means, Sons of violent anger or Sons of rage.
 - c. This name was given due to his reaction toward certain situations as well as his zeal for right (Luke 9:49-56).
 9. John's close relationship with the Lord while He was on the earth is seen in that John is called the disciple whom Jesus loved (John 13:22; 20:2; 21:7, 20), and that he was given the responsibility of caring for Mary, the

mother of Jesus, after the Savior's death (John 19:26, 27).

- C. To whom the letter was written.
 - 1. The epistle of First John is without formal address and is therefore referred to as a general epistle.
 - 2. It was written initially to the saints of the first century and perhaps more specifically to those of Ephesus where John lived.
 - 3. Regardless of its original destination, it is intended by God to be read and its message heeded by all men everywhere.
- D. Time and place of writing.
 - 1. No factual evidence as to a specific date or place of writing of the epistle.
 - 2. Early writers state that John spent a number of years toward the end of his life at Ephesus in Asia Minor so it is assumed that it was written from this city.
 - 3. The letter itself is void of any mention of great persecution, and was written to saints with a solid understanding of the truth, and capable of understanding deep theological problems.
 - 4. Based on these facts the writing is considered by most scholars to have been in Ephesus about A.D. 90, prior to the great persecution under Domitian.

II. Purpose Of The Book.

- A. General purposes: Four general purposes of John's writing the epistle is stated.
 - 1. To make full his joy (1:4).
 - a. John wrote of how one may establish fellowship with God (1:3)
 - b. To have others walking in fellowship with God fulfilled the joy of John (3 John 3, 4).
 - c. Consider also John 15:11 & 1 Thessalonians 2:20.
 - 2. To cause his readers to avoid sin (2:1).
 - a. John knew that sin was lawlessness and against God's will (3:4; 5:17).
 - b. He also knew that the true love of God was expressed through one's obedience to God's will (5:3).
 - c. Because of this, he desired that those who he loved keep themselves from sin (2:1).
 - 3. Because truth can be known and is known (2:21).
 - a. Then, as today, some were professing the idea that truth cannot be known.
 - b. John said that he wrote, not because truth could not be known (why write of the truth if it could not be known?) but because it is already known.
 - c. In doing this, John assured his readers that what they had learned as truth indeed was truth.
 - 4. For a warning (2:26).
 - a. Jesus warned of false teachers to come (Mt. 24:11, 24).
 - b. Paul stated that the Holy Spirit expressly warned that false teachers

- would come (I Tim. 4:1).
 - c. Peter said that even as there were false prophets among the Israelites of old, so would there be false teachers among God's people today (2 Pet. 2:1).
 - d. John looking, not into the future that was coming, but at the then present which was, wrote to warn the brethren of Athem that seduce you@ (2:26).
 - 5. To affirm knowledge of eternal life (5:13).
 - a. John was full of joy knowing that his children were faithful (1:3).
 - b. Because of false teachers, many doubted if they were in Christ at all.
 - c. Because of this, John wrote to establish in his readers the fact that they can know if they have eternal life, by their faith in Jesus as the Christ.
- B. Specific purpose: Put down the rise of Gnosticism
 1. The chief purpose for John's writing this epistle was to combat the early Gnostics among the brethren.
 2. There were two basic tenets of the Gnostic heresy:
 - a. A special knowledge was possessed by some which knowledge was regarded as superior to faith.
 - b. The belief that the all matter is inherently evil and the spirit is good.
 3. The extreme danger of Gnosticism was that it was not the Aopen enemy of Christianity@ as was Judaism or Roman Emperor worship.
 4. The Gnostic did not outright reject the Gospel, but claimed special knowledge in addition to it.
 5. Concerning the knowledge professed by Gnosticism:
 - a. The word AGnostic@ comes from the Greek word Agnosis@ which means Aknowledge@ (Gnostics: literally Athe knowing ones).
 - b. The Gnostic professed an approval and patronage to the Gospel, but claimed simply to have a A more excellent way,@ possessing a knowledge greater than even the apostles themselves.
 - c. This principle of a special knowledge was perhaps alluded to by Paul in his writing to Timothy (1 Tim. 6:20).
 6. Concerning the teaching that all matter is inherently evil and the spirit is good:
 - a. As flesh was evil, to the Gnostic mind it impossible for sinless deity to occupy a fleshly body.
 - b. Because of this, it was impossible for Jesus to have been the Christ.
 - c. It was argued that the body of Jesus was not real, but an allusion and that the sufferings on the cross were apparent and not actual.
 7. The dangers of such a doctrine as this is especially serious for the life to which it led and to the disregard for the Scriptures and Christ's blood it caused among its adherents.

- a. The idea of possessing a special knowledge led to the disregard of the Word of God.
 - (1) Those who were enlightened with this special knowledge claimed that it was a mistake to suppose that the historical facts and moral precepts of the Scriptures were to be taken literally.
 - (2) An even greater mistake was to suppose that the Scriptures contained all that was necessary for man's spiritual well-being.
 - b. The belief that matter was inherently evil and the spirit good led to a denial of Christ's humanity and suffering on the cross.
 - (1) Gnosticism centered on the idea that while God created the spirit of man, the body was created by the devil, therefore deity could not have come in the flesh.
 - (2) Christ, therefore, only seemed to appear and the bodily form his disciples saw was only a phantom or vision.
 - c. The belief that matter was inherently evil and the spirit good also led to a life of either rampant wickedness or of a denial to fulfill basic needs common to all men.
 - (1) To the one whose mind was enlightened, neither good nor bad actions could either increase nor detract from his enlightenment.
 - (2) Since the flesh is evil a way to overcome the body with its fleshly desires had to be obtained; two approaches were made:
 - (a) it must be subdued and chastised to the extreme, even denying oneself basic needs such as food, clothing, housing, marriage, etc.
 - (b) or since the flesh is evil, once regenerated, the spirit is made pure and what one does in the body is of no consequence to the spirit itself.
 - (3) From the first of these came the ascetics who deprived themselves of basic necessities, even to the point of destroying their bodies with knives, stones, etc. (the practice of seclusion, which led to the monasteries, came from Gnosticism).
 - (4) From the second came a life of unrestrained indulgence on the ground that a jewel might lie in a dunghill and be just as much of a jewel as in the most costly case!
8. Other writers of the New Testament referred to Gnosticism in its early stage, warning the saints of its coming.
- a. *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,*

even denying the Lord that bought them, and bring upon themselves swift destruction@ (2 Pet. 2:1).

- b. *AFor there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ@ (Jude 4).*
- c. *ANow the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth@ (1Ti 4:1-3).*
- d. *AWherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh@ (Col. 2:20-23).*

9. John's refutation of the Gnostic heresy is both direct and deliberate.

- a. Of the denial that deity came in the flesh
 - (1) John begins his letter stating that he and the other apostles had Aheard, seen with their eyes, looked upon, and handled with their hands God in the flesh (1:1).
 - (2) *ABeloved, believe not every spirit, but try the spirits whether they are of God: because many*

false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world@ (4:1-3).

- b. Of the commands of God being nonessential John declared, *AHe that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him@ (2:4).*
- c. Of these men teaching something Anew@ which was needed by all to become more Aspiritual@ John reminded his readers, *ABut ye have an unction from the Holy One, and ye know all things@ (2:20).*
- d. Concerning the idea one could sin in the body without affecting the spirit John declared:
 - (1) we must walk in the light to have fellowship with God (1:7).
 - (2) *AWhosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him:*

and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother@ (3:4-10).

(3) *AAll unrighteousness is sin@ (5:17).*

10. John dealt with these false teachers in a way that no one could misunderstand his intentions to put down their teaching.
 - a. He referred to them as *Aliars@ (2:4, 22; 4:20)*, *Aseducers@ (2:26)*, *Afalse prophets@ (4:1)*, *Adeceivers@ (3:7)*, and *Aantichrists@ (2:22; 4:3)*.
 - b. The denominationalism that is so prominent in the religious world today stems from some of the very same beliefs held by the Gnostic teachers of John=s day.
 - (1) The special knowledge of the Gnostics which disregarded the all-sufficiency of the Scriptures is visible today in creeds, manuals, and confessions of faith (2 Tim. 3:16, 17; 2 Pt. 1:3; Jude 3).
 - (2) The idea that the spirit is good and the flesh is evil and that once regenerated no sin, regardless of how vile or wicked, can ever affect the eternal destination of a man=s soul is taught today in the denominational heresy of once saved always saved (Rom. 11:22; 2 Pt. 2:20-22).
 - c. Christians today, need boldly to stand against the false doctrines of men for the saving of the church and of their own souls.

III. Lessons Learned.

- A. Deity & Eternality of Jesus (1:1; 2:13).
 1. Peculiar to the writings of John is the reference to Jesus as the *AWord@ (John 1:1, 14-15, 29)*.
 - a. Introducing this epistle, John again identifies Jesus as the Word and affirms that Jesus, *Afrom the beginning@* possessed all of the attributes of deity (1:1).
 - b. *ABeginning@* here points to the period before creation, therefore eternity.
 - c. John herre affirms that Jesus possessed the characteristics and attributes of deity.
 2. God died for man (1 John 3:16).
 - a. John declares *AHereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.@*
 - b. Notice that John states that it was *AGod@* who laid down His life

for us.

- c. John emphasizing God's love for man, through an incidental statement, affirms the deity of Jesus.

B. Manhood of Christ.

1. The Gnostic belief that flesh is evil, did not allow deity to take on flesh.
2. Because of this, the Gnostics denied that deity could ever in reality become flesh, but only appeared, or seemed to be a man.
3. John positively proclaims that deity did indeed come in the flesh and that in the person of Jesus Christ.
 - a. Deity came in the flesh (1:1-3).
 - b. All who deny such:
 - (1) are liars (1 John 2:22).
 - (2) are not of God (4:2,-3, 15).
 - (3) cannot overcome the world (5:5)

C. Refutes denominational doctrines of Calvinism

1. Unconditional election (predestination).
 - a. Unconditional election is the doctrine that teaches *ABy the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished@* (Westminster Confession of Faith).
 - b. Salvation is conditional upon *Awalking in the light@* (1:6, 7), which simply means to *Acontinue steadfastly in the apostles doctrine* (Acts 2:42).
 - c. Salvation is conditional upon *Akeeping the commands of God@* (2:3-5).
 - d. In addition, John recorded these words of Christ:
 - (1) *AIf ye love me, keep my commandments@* (John 14:15).
 - (2) *AHe that hath my commandments, and keepeth them, he it is that loveth me . . .@* (John 14:21).
 - (3) *AIf ye keep my commandments, ye shall abide in my love . . .@* (John 15:10).
 - (4) *AYe are my friends, if ye do whatsoever I command you@* (John 15:14).
2. Perseverance of the Saints (once saved always saved)
 - a. One who denies that a Christian cannot sin so as to be lost has deceived himself. (1:8-10).
 - b. The fact that we have and *AAdvocate@* with the Father implies the error of the perseverance of the saints doctrine (2:1).
 - (1) *Aadvocate@ - one who pleads another=s cause*

before a judge; counsel for defense

(2) used here of Christ who *pleads with the Father for the pardon of our sins*

(3) Why would there be a need for an Advocate@ if we could not sin so as to be lost

c. There is a sin unto death@ that will cause a brother@ to be lost (5:16).

(1) *If we confess our sins, he is faithful and just to forgive us our sins . . .@* (1 John 1:9).

(2) if God will forgive all sins, what is the sin unto death@?

(3) the sin which a brother will not confess.

3. Limited Atonement.

a. The doctrine of limited atonement teaches that the blood of Christ was shed, not for all men, but for those only, who were from eternity chosen to salvation@ (C.A. Feenstra, A Calvinism is the Light of God=s Word).

b. Jesus Christ is the propitiation for the sins of the whole world@ (2:2).

(1) Apropitiation@ - appeasement or atonement

(2) Aatonement@ - *a satisfaction or reparation made by giving an equivalent for an injury or by doing or suffering that which is received in satisfaction for an offense or injury.*

c. *In the Old Testament, the blood of animals served as an atonement for sins (Lev. 9:7) which blood was made good only through the blood of Christ.*

d. *The blood of Jesus Christ shed on the cross was the atonement for our sins which satisfied God=s wrath - BUT- this sacrifice was not for a certain group of foreordained elect@ but for the whole world.@*

D. Refutes the denominational doctrines of Premillennialism

1. Doctrine of the Last days@

a. This doctrine teaches that during the period known as the last days,@ signs shall be given making known to man the imminent, i.e., the immediate return of Christ (see Mt. 24:37-39; 1 Thess. 5:2; 2 Pet. 3:10).

b. Premillennialism also affirms that man has been living in the last days for only a relatively few short years.

- c. John declares that the time in which he lived was the last time or the last days (1 John 2:18).
 - d. The last days began on the day of Pentecost with the establishment of the church (Acts 2:1-4, 16-17; Acts 11:15).
 - 2. Doctrine of the antichrist.
 - a. The Premillennial doctrine of the antichrist is that, following the rapture, a man will rise to prominence deceiving the world and his forces will battle the forces of Christ, which battle Christ will win and then establish His earthly rule in Jerusalem for a period of 1000 years.
 - b. John declares that the antichrist is not one man, but that there are many antichrists (2:18)
 - c. Further, John writes that these many antichrists were in the world at that time (2:18); they were not delayed until after the rapture.
 - d. John goes on to define what is meant by the term antichrist.
 - (1) *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son* (2:22).
 - (2) anyone who denies the deity of Jesus then is antichrist
- E. Concerning fellowship with God.
 - 1. One of the greatest privileges Christians have is fellowship with God and those of like precious faith (1:3, 7).
 - 2. God is light, and our fellowship with God depends upon our walking in the light as He is in the light (1:1-7).
 - 3. God is righteous, and our fellowship with Him depends upon our doing righteousness (2:29).
 - 4. God is love, and our fellowship with Him depends upon our having and exhibiting a spirit of love (4:7, 8).
 - 5. God is faithful, and our fellowship with Him depends upon our exercising faith in Him (4, 5).
 - 6. God is true, and our fellowship depends upon our abiding in truth (5:18-20).
- F. Concerning love.
 - 1. Measure of God's love.
 - a. God's love for sinners is seen in giving His son as the propitiation for our sins in the absence of our love (4:10, 19).
 - b. God has shown His love for those obedient to Him by calling us His children (3:1); the fact that we are His children means that we have an inheritance of our Father (1 John 2:25).
 - 2. We should love one another.
 - a. It is the message that has been declared (3:11).
 - b. It is the commandment that has been given (3:23).
 - c. It is the example to be followed (4:11).

- d. It is the witness that we passed from death unto life (3:14), and that we love God (4:21).
- 3. Loving the world proves an absence of love for God (2:15-17).
 - a. Loving anything above love for God is to put that thing between you and God, which thing becomes an idol.
 - b. John admonishes his readers to, *Akeep yourselves from idols@* (5:21), i.e., have a love for nothing above your love for God.
 - c. To love the world above God is to exhibit that there is no love for God in you (2:15).
- 4. Keeping God=s commandments proves our love for God (5:3).
 - a. As a love for the world shows an absence of a love for God - the keeping of God=s commandments exhibits our love for God.
 - b. Many express a love for God with their mouth but their actions (or lack thereof) indicates differently.
 - (1) *ANevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God@* (John 12:42-43)
 - (2) *AThis people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me@* (Matt. 15:8).
 - c. Our love for God is seen in our obedience to His will, *AFor this is the love of God that we keep his commandments@* (5:3). See also John 14:15.
- 5. Mature love casts out fear (4:17, 18).
 - a. A mature love is not fearful, even of the day of judgment, because those who have perfected their love, which is expressed in service to others, imitate Christ=s love for man.
 - b. *AThere is no fear in love@* (18).
 - (1) no fear of God; no dread of punishment - because of the knowledge of walking in the love God
 - (2) those who dread coming punishment, suffer before the punishment is received.
 - c. Those in whom the love of God is perfected, holds God in reverence rather than fear and dread.
- G. Concerning sin.
 - 1. Sin is universal (2:2).
 - a. Jesus gave Himself as a sacrifice for the sins of the whole world.
 - b. Since He gave Himself as a sacrifice for the sins of the whole

- world, the world was in need of that sacrifice.
- c. Therefore, sin is universal.
2. Definition of sin.
 - a. *Sin is the transgression of the law* (3:4).
 - (1) *A Every one that doeth sin doeth also lawlessness; and sin is lawlessness* (ASV)
 - (2) *Sin* literally means *to miss the mark* - here refers to wandering from the right path
 - (a) *A path of life* (Ps. 16:11)
 - (b) *A path of thy commandments* (Ps. 119:35)
 - (c) it is the path made bright by the light of God's word (Ps. 119:105)
 - (3) *A transgression* means *to hold in contempt* or *to violate* - literally to refuse to conform to God's law
 - (4) So, sin is the violation of or the refusal to conform to the laws of God.
 - b. *All unrighteousness is sin* (5:17).
 - (1) David declared, *My tongue shall speak of thy word: for all thy commandments are righteousness* (Psa 119:172).
 - (2) Since all of God's commands are righteousness, failing to keep God's commands is unrighteousness.
 - (3) Therefore, sin is a failure to keep all of God's commands!
 - c. John defines sin in both a positive and a negative manner.
 - (1) Positively: sin is doing that which is against God's laws (sin of commission).
 - (2) Negatively: sin is not doing what God has commanded (sin of omission).
 3. Christ came to take away sin (3:5).
 4. Christ's blood is the cleansing agent that purifies us from our sins.
 - a. *A . . . and the blood of Jesus Christ his Son cleanseth us from all sin.*
 - b. John wrote that the blood of Christ *washes* away our sins.
 - c. Luke informs us that it is through obedience to baptism that we contact the cleansing agent (Acts 22:16).
 5. A Christian who sins must confess his sin in order for Christ's blood to cleanse him of that sin (1:9).
- H. Faith that Jesus is the Christ causes us to be victorious over the world (5:1-5)
1. In order to produce faith that Jesus is the Christ, John uses repetition to illustrating this timely truth.
 - a. Putting 1 John 5:1, 4 together and then 1 John 5:4, 5 together shows the repetitiveness of John's words.

- b. 1 John 5:1, 4
 - (1) All who believe that Jesus is the Christ is begotten of God;
 - (2) All who are begotten of God overcometh the world;
 - (3) Therefore, all who believe that Jesus is the Christ overcometh the world.
 - c. 1 John 5:4, 5
 - (1) Whatsoever is born if God overcometh the world;
 - (2) He that overcometh the world is he that believeth Jesus is the Son of God;
 - (3) Therefore, whatsoever is born of God (which overcometh the world), believeth that Jesus is the Son of God.
 - d. The same truth is stated but in reverse order!
 - e. This in addition to the fact that John states explicitly that the victory that overcomes the world is Aour faith@ (5:4) indicates how strongly John was emphasizing this truth.
 - f. This also serves to indicate the error with which John was contending, the Gnostic teaching that Jesus was not deity in the flesh!!!
2. Because our faith that Jesus is the Christ causes us to be victorious over the world, Jesus said, A. . . *if ye believe not that I am he, ye shall die in your sins@* (John 8:24).
 3. It was for this reason that John wrote his Gospel account (John 20:30, 31).
- I. How to pray (5:14, 15).
1. *AAnd this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him@*
 2. Our prayers should be that God=s purpose upon this earth be carried out.
 - a. Consider Christ=s instruction of prayer to His disciples (Mt. 6:9-13).
 - b. *AThy kingdom come. Thy will be done on earth, as it is in heaven@* (10).
 - c. Christ was literally instructing His disciples to pray that God=s will concerning His death and the coming of His kingdom be carried out on earth, as it had been purposed in heaven.
 3. To many people today pray against God=s will; consequently their prayers will never be heard.
 - a. Many pray for remission of sins through faith alone, rather than remission of sins based upon faithful obedience - and therefore shall never be saved.
 - b. Some pray for the Holy Spirit to guide them directly, rather allowing the Holy Spirit to guide them only through the word - and shall therefore never find the light of truth.

- c. Others pray for miraculous gifts as evidence of their obedience - rather than praying that the evidence of their obedience stand always as the evidence of their faith - and therefore, shall never have assurance of God.
 - d. Some pray that the sins of men be forgiven without any act of obedience on the part of the sinner - John said, AI do not say that he shall pray for it.@ (WHY? Because it is not according to God=s will).
4. John said that we are to pray according to the will of God, and in doing so we know that God will hear our prayers (5:14).

Conclusion.

1. This is but a cursory glance of the book of First John and provided are but a few of the many great lessons that could be garnered from the bounds of this wonderful book.
2. Because of its position in the New Testament, the book of First John is often overlooked and considered of little significance (as are many of the Ageneral epistles@).
3. Yet this book is a treatise on one of the very fundamental principles upon which Christianity is founded and upon which it stands, the deity and humanity of Jesus Christ.
4. It is a refutation of a life of unbridled sin and wickedness and is the cry from the great watchman and apostle John to a pure and sinless life in Christ.
5. May we always strive to Awalk in the light@ and seek to do righteousness that we may have boldness in the last day.

Bibliography

Dunn, Frank J., Aknow Your Bible,@ Pulaski, TN: Sain Publishing, 1997.

Plummer, A., The Epistles of St. John, The Pulpit Commentary, vol. 22, Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1977.

Hatcher, Michael. AThe Gospel of John - An Introduction,@ in Studies in John, ed. Dub McClish Denton, TX: Annual Denton Lectures, 1999.

The International Standard Bible Encyclopedia, ed. James Orr Chicago, IL: Howard Severance, 1915.

Liddell, Bobby. AJohn, The Son of Thunder, Rechanneled by the Lord,@ in Great Lessons From

New Testament Characters, ed. Curtis A. Cates (Memphis, TN; Memphis School of Preaching 1991).

Mattox, F. W., The Eternal Kingdom, @ Delight, AR: Gospel Light, 1961.

Robertson, Archibald. Word Pictures In The New Testament, (Nashville, TN: Broadman, 1960).

Strong, James. A Dictionary of the Greek Testament, @ in Strong's Exhaustive Concordance of The Bible, Peabody, MA: Hendrickson.

Woods, Guy N., The New Testament Epistles of Peter, John, and Jude, @ The Gospel Advocate Series, vol. 7, Nashville, TN: Gospel Advocate, 1987.

THE BOOK OF JAMES

Sam Willcut

Introduction:

- A. Many have commonly referred to the book of James as “the Christian’s book of Proverbs,” “the Proverbs of the New Testament” and “the Gospel of Common Sense.”
- B. This is because this little book of the New Testament deals with the practical side of Christianity (1:27). James reminds his readers how to live faithfully to receive “*a crown of life*” (1:12), because an inactive faith is in reality a contradiction of terms (cf. 2:26). Thus, the Christian life is indeed practical.
 - 1. The truth that James teaches is relevant.
 - 2. Herbert F. Stevenson said, “Conditions of life may be vastly different from those of the first century; but human personality is very much the same—and it is with basic questions of personal life and corporate relationships that the Lord’s brother is especially concerned.”
 - 3. Guy N. Woods states, “The epistle of James is not, nor was it intended to be, a formal, theological treatise, but a simple, sober presentation of Christian principles, the design of which was to enable the readers thereof to resist the sins peculiar to the age; to exhort them to live in such fashion as to merit, and to receive the approbation of Christ; and to cope with the difficult social problems then prevailing.”
- C. Through the years, many have reacted to the book of James with mixed emotions.
 - 1. For example, some dismiss it as a Jewish work that dishonest Christians in the second or third century crudely altered, because of the references to Jewish things: “*twelve tribes*” (1:1), “*synagogue*” (2:2, ASV), “*law*” (2:11) and some Old Testament faithful (cf. 2:21, 25; 5:17).
 - 2. In addition, Martin Luther called it “a right strawy epistle, for it has no true evangelical character.”
 - a. The truth of the matter is that Martin Luther did not appreciate the fact that James contradicted his belief of salvation by faith only (cf. 2:24).
 - b. It is true that there are some interesting doctrinal things found in other epistles that are absent from this book—the church as the body of Christ, the unity of Jews and Gentiles, the apostasy, the Incarnation of Christ, Calvary and the Lord’s resurrection.
 - c. Consequently, this is also one reason that the book of James was slow in gaining canonical recognition, in addition to the fact that many western Gentile congregations did not know James very well as the congregations in Palestine to the east.

- d. However, not only can this epistle stand alone, early church fathers and historians recognized it as a reliable source of inspiration.
 - 1) Clement of Rome (c. 95-97) repeatedly uses him in his writings, as well as Ignatius (c. 110-117).
 - 2) One of the principal fathers of the church, The Shepherd of Hermas (c. 115-140), quotes **James 1:21** in his work (Similitude VI.1.1).
- e. Add to that the fact that one can use the epistle of James to support the inspiration of the Old Testament, since James uses the word “*scripture*” to represent a section or quotation of the Old Testament (**2:8, 23; 4:5**). In fact, James quotes **Proverbs 3:34** in **chapter 4:6** and refers to the miracles of Elijah from **First Kings 17-18** in **chapter 5:17** to show its authenticity.

3. Yet, others felt just the opposite.

- a. When William Barclay started his commentary on the book, he approached it as a duty and found it a joy.
- b. J.W. Roberts called it “one of the finest and richest works of the New Testament.”
- c. George Bailey notes that one can read it in a few minutes but think of it for a lifetime.

D. Many refer to the book of James as a “general epistle” for two reasons: it is not an epistle of Paul, and the author (James) did not direct it to a specific congregation or person.

I. WHO IS THE AUTHOR OF THE BOOK?

- A. The author does not identify himself beyond calling himself “*James*” (**1:1**). Apparently, he was well known, and felt this was sufficient for identification.
- B. Identifying the exact James has nothing to do with the authenticity of the book or the fact that it was from God, but only a matter of interest.
- C. Most believe that the half-brother of Jesus named James wrote this epistle. We can determine this by matter of elimination.
 - 1. Only four men named James are in the New Testament—two of which are obscure (**Mark 15:40; Luke 6:16**).
 - 2. One man is the apostle of Jesus, the brother of John and son of Zebedee. However, he died around AD 40 as a martyr under Herod Agrippa I early in the days of the first century church in **Acts 12:1-2**.
 - 3. Therefore, the only one left was the one who became the pillar of the church in Jerusalem—the Lord’s half-brother.

D. Consider his life from unbelief to faith.

1. As recorded in **Matthew 13:55-56**, Jesus had four brothers and at least two sisters—nine total in the home of Joseph and Mary. They shared the same mother, but not the same father.
 - a. Roman Catholics, Episcopalians and the Church of England advocate the theory that these were not really brothers, but cousins of a woman named Mary, who was a sister to the mother of Jesus named Mary. Their assumption makes “*James, the son of Alphaeus*” the same as James, “*the son of Cleophas.*” This would substantiate their doctrine of Mary’s Perpetual Virginity. Yet, the objections to such are numerous and weighty.
 - b. The Greek Orthodox Church has an even more ridiculous theory that these brethren were sons of Joseph by an earlier wife, and therefore, not related to him at all. Yet, the text itself in Matthew easily answers this objection.
 - c. Therefore, the third view is the correct one—these were indeed half-brothers of Jesus, son of Mary and foster son of Joseph. The Bible and even other historical writers such as Eusebius support such a claim.
2. Since Matthew mentions James first, it is possible that he was the oldest child of Joseph and Mary, just beneath in age to Jesus. One can only speculate what it must have been like to have Jesus as your older brother growing up in their home.
3. While he began to support the ministry of Jesus early (**John 2:12**), he likely turned from the claims of deity and miracles. No doubt, he felt the cold shoulder when wanting to see him, Jesus replied, “*Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother*” (Mark 3:33-35). Following this occasion, Jesus actually came to his hometown of Nazareth, to which the community rejected him. I can only imagine the gossip James heard from that little Galilean town about his half-brother.
4. Therefore, it is no wonder that he and his brothers did not believe in him (**John 7:5**). Many times, the saying is true—“Familiarity breeds contempt.” It almost reminds one of the ill feelings Joseph’s half-brothers felt toward him early in their lives (cf. **Genesis 37**).
5. Now, we come to Calvary. Where was James when Jesus committed the care of their mother to his apostle John (**John 19:26-27**)?
6. Nevertheless, the resurrection must have had some great effect upon James, because Jesus was interested in his brothers knowing the fact (cf. **John 20:17; I Corinthians 15:7**). From this point, James became a new man. He was assembling with the apostles in Jerusalem waiting for the promise of the Holy Spirit (**Acts 1:13-14**). Thus, his faith grows until Paul calls him a

pillar in the church (**Galatians 2:9**; cf. **Acts 12:17**; **21:17-18**), being a principal spokesman at the important meeting in Jerusalem (**Acts 15:13-21**).

- a. In fact, it is interesting to note the similarities of vocabulary between his speech in Acts 15 and this book under consideration.
 - b. Note his use of the forms of the verb “*to visit*” (**1:27**; **Acts 15:14**).
 - c. Note his use of the forms of the verb “*to turn*” (**5:19-20**; **Acts 15:19**).
 - d. Compare “*that worthy name by the which ye were called*” (**2:7**) versus “*upon whom my name is called*” (**Acts 15:17**).
7. From Paul’s reference to him in **Galatians 1:19** as an “*apostle*,” remember that the term is a general term used to denote one who was sent (i.e., Barnabas in **Acts 14:14**). For additional information, see the marginal note in the American Standard Version.
- E. The early historian Eusebius, known as “The Father of Church History,” calls him “James the Just” because of his sincerity, honesty and piety, and wrote that his knees became as calloused as those of a camel because of his constant kneeling in prayer.
- F. Legend declares that he died with a prayer on his lips for his murderers, and records two views of his death.
1. Eusebius said he was stoned and finished off with a club at the temple in Jerusalem.
 2. Josephus said he was martyred by an edict of Aranus during a Jerusalem insurrection in the interval between the death of Festus, the Roman procurator of Judea and the arrival of the new governor.

II. WHEN AND WHERE DID JAMES WRITE THE BOOK?

- A. It is not possible to determine the precise date with any degree of certainty. Yet, there are several clues that can give us a rough estimate.
1. According to **chapter 2:7**, James infers that Lord gave the “*worthy name by the which ye are called*” (“*Christian*,” **Acts 11:26**) and they had already blasphemed such. This would mean that James wrote the book after AD 40.
 2. In addition, the approximate time of the death of James is AD 62, he naturally wrote it before then. Therefore, he likely wrote the book between AD 40 and AD 62.
 3. Since there was a great famine in Judea in AD 44, of which James writes about the abundance of fatherless children, needy widows and poverty-stricken brethren (**1:27**; **2:15-18**), it is likely that James wrote the book between AD 44-50.
 4. Therefore, this would make the book of James one of the earliest, if not possibly the very first, books of the New Testament.

- B. The place is probably Jerusalem—given the author is James. Look at the evidence that supports such.
1. Since James recognizes the “*early and latter rain*” (5:7), he was familiar with the region of Palestine.
 2. This same area has the geographical features as springs of sweet and salt water (3:11), products of wine, figs and oil (3:12) and familiar with the sea (1:6; 3:4).
 3. Therefore, since revelation places James prominently with the church in Jerusalem, James likely wrote the book from this place.

III. TO WHOM DID JAMES WRITE THE BOOK?

- A. James 1:1 – “*James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*”
- B. Paul uses the phrase “*twelve tribes*” to refer to the Jewish people as a whole (Acts 26:6-7). James modifies this term by stating these twelve tribes, “*which were scattered abroad.*” Certainly going back to the captivity of the Assyrians and the Babylonians, the Jews by this time were literally all over the world.
- C. However, James obviously is not writing to Jews still in Judaism.
1. He refers to his readers fifteen times as “*brethren*” (1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12, 19).
 2. These had “*the faith of our Lord Jesus Christ*” (2:1).
 3. The apostle Peter also uses this same Greek word *Diaspora* in **First Peter 1:1** to refer to spiritual Israel (cf. **Galatians 6:16**).
- D. Therefore, while his immediate readers may have been all Christians who are recipients of Abraham’s promise (**Galatians 3:29**), it is likely he is focusing his book to those Christians who were formerly Jews that were scattered because of persecution from unbelieving Jews in **Acts 8:1**.
- E. Yet, that makes little difference since the Holy Spirit preserved the book for our benefit as well, which does not change this fact.

IV. WHAT IS THE HISTORICAL BACKGROUND TO THE BOOK?

- A. The high priest, Ananias, oppressively ruled the land of Palestine with a rule-or-ruin policy.
- B. The Roman governor, Felix, was one of the most corrupt men ever to sit on the throne. Thus, James refers to moral frivolity (1:22-25; 4:1-11).
- C. Early Christians were in the midst of severe trials (1:2-12; 5:10-11).
- D. Famine impoverished the land (cf. **Acts 11:27-30**).
- E. Therefore, the rich sorely oppressed the poor, because they got richer while the poor got poorer.

V. WHAT IS THE THESIS OF THE BOOK?

- A. This book explains the practical side of Christian living (cf. **1:27**).
- B. This book sets forth the motivation from James to do what we know (**4:13-17**).
- C. This book admonishes Christians not to err from the truth (**5:19-20**).

VI. WHAT ARE SOME OUTLINES FOR THE BOOK?

A. Simple outline

- 1. Introduction (**1:1**)
- 2. The nature of true religion (**1:2-27**)
- 3. The nature of true faith (**2:1-3:12**)
- 4. The nature of true wisdom (**3:13-5:18**)
- 5. Conclusion (**5:19-20**)

B. Extended outline – “*Therefore to him that knoweth to do good, and doeth it not*” (**James 4:17**)

- 1. Temptations and trials of faith will keep one from doing what he knows (**1:1-27**).
 - a. This causes one to be double-minded (**1:8**).
 - b. This causes self-deception (**1:22**).
- 2. Thinking partially will keep one from doing what he knows (**2:1-26**)—the lack of application of mercy leads to an inactive faith (**2:14-26**).
- 3. Tongue—an improper use of it will keep one from doing what he knows (**3:1-18**).
- 4. Taking up worldliness will keep one from doing what he knows (**4:1-12**).
- 5. Trusting the future will keep one from doing what he knows (**4:13-17**).
- 6. Trusting in riches will keep one from doing what he knows (**5:1-6**).
- 7. Trailing in prayerful perseverance will keep one from doing what he knows (**5:7-18**).
- 8. Conclusion (**5:19-20**)

VII. WHAT ARE THE THEMES OF THE BOOK?

- A. James deals with such themes as submitting to God’s will, withstanding temptation, true faith, controlling one’s tongue, resisting the devil, perseverance and patience.
- B. Some claim that James and the apostle Paul differed on the question of faith versus works (**James 2** and **Ephesians 2**), but in reality, the spiritual fruit of which James talks—the practical side of faith—demonstrates the true faith of which Paul wrote. Thus, they are complementary rather than contradictory.
- C. The similarity between the book of James and Christ’s Sermon on the Mount are striking.

1. Hearing and doing go together (**1:22; Matthew 7:24-27**).
 2. Mere profession is not enough to obtain entrance into the kingdom of heaven (**2:14-26; Matthew 7:21-23**).
 3. One's character is evident by his actions (**3:11-12; Matthew 7:16-20**).
 4. Be careful to judge (**4:11-12; Matthew 7:1-6**).
 5. Be careful in how you use your wealth (**5:1-6; Matthew 6:19-24**).
 6. Do not swear (**5:12; Matthew 5:34-37**).
- D. As Jesus, James uses Old Testament characters as illustrations: Abraham & Isaac (**2:21**), Rahab (**2:25**), Job (**5:11**) and Elijah (**5:17**).

VIII. WHAT IS THE STYLE OF WRITING FOR THIS BOOK?

- A. James moves quickly from one topic to another, but uses continuity by the use of an interesting literary device where he repeats a word at the end of one clause at the first of the next clause (**1:3-4; 1:26-27; 2:18-19**).
- B. James employs such literary styles as metaphors (**3:6**) and similes (**1:6**).
- C. He uses many illustrations from nature and ordinary activities of humanity in his style.

1. Wind and waves of the sea (**1:6**)
2. Withering grass and fading flowers (**1:10-11**)
3. Burning heat of the sun (**1:11**)
4. Birth (**1:15**)
5. Shadows (**1:17**)
6. First fruits (**1:18**)
7. Looking into a mirror (**1:23**)
8. Begging (**2:15-16**)
9. Breath (**2:26**)
10. Bits in a mouth of a horse (**3:3**)
11. Helm of a ship (**3:4**)
12. Fire (**3:5**)
13. Taming of animals (**3:7**)
14. Fountains of water (**3:11**)
15. Figs and olives (**3:12**)
16. Sowing and harvesting (**3:18**)
17. Vapors (**4:14**)
18. Moth-eaten garments (**5:2**)
19. Rust (**5:3**)
20. Labor and wages (**5:4**)
21. Early and latter rains (**5:7**)
22. Anointing with oil (**5:14**)
23. Drought (**5:17**)

Conclusion:

- A. The book ends as it begins—an appeal to his beloved brethren (**1:2; 5:19**).
- B. Thanks be to God that the book of James is inspired of God and thus helps us in so many ways (**II Timothy 3:16-17**). John A. Witmer correctly observed, “Logic likewise demands that the divine perfections or inerrancy and infallibility be recognized as inhering in the ‘God-breathed’ scripture. This, in effect, the Bible does....” In our Biblical book of consideration, the book of James speaks of itself as “*the word of truth*” (**1:18**).
- C. God intended redemption and the inspired record of such to meet the needs of every generation, whatever the period of history may be. The book of James clearly demonstrates that fact through his admonition to apply properly and assimilate the principles of Christ in the lives of his readers.

BIBLIOGRAPHY

- Wayne Burger, **God Hath Spoken Unto Us By His Son: A Survey Of The New Testament** (Rock Island, IL: Wayne Burger, n.d.).
- Norman L. Geisler & William E. Nix, **A General Introduction To The Bible** (Chicago, IL: Moody Press, 1968).
- Robert G. Gromacki, **New Testament Survey** (Grand Rapids, MI: Baker Book House, 1974).
- Thomas H. Holland, **God’s Good Gifts: Sermon Outlines From James** (Brentwood, TN: Penman Press, 1972).
- David L. Roper, **Practical Christianity: Studies In The Book Of James** (Nashville, TN: Gospel Advocate Company, 1987)/
- Herbert F. Stevenson, **James Speaks For Today** (Westwood, NJ: Fleming H. Revell Company, 1966).
- Thomas Warren & Garland Elkins, Editors, **The Living Messages Of The Books Of The New Testament** (Colleyville, TX: National Christian Press, Inc., 1976).
- John A Witmer, “The Biblical Evidence For The Verbal-Plenary Inspiration Of The Bible,” **Bibliotheca Socia**, Volume CXXI, Number 483, 1964.
- Guy N. Woods, **A Commentary On The Epistle Of James** (Nashville, TN: Gospel Advocate Company, 1991).

THE DOCTRINE OF CHRIST OR THE DOCTRINE ABOUT CHRIST?

Wayne Jones

INTRODUCTION:

1. God defines the standard of unity.
 - a. Unity is only found through agreement (Amos 3:3).
 - b. Not just agreement, but agreement within the Divine standard (1 Cor. 1:10; Phil. 3:16).
 - c. Despite God=s intense desire for unity (as pictured in the prayer of Jesus in the Garden), God will never sacrifice truth for the sake of unity.
2. Likewise, God defines the bounds of fellowship.
 - a. Our fellowship as Christians is, first and for most with God (1 John 1:3).
 - b. Walking in darkness (or not according to the Divine standard) will keep a man from being in fellowship with God.
 - c. On the other hand, walking in the light (or according to the Divine standard) will ensure fellowship with God and with other who are walking in the light.
3. Therefore, unity and fellowship with one another is simply a byproduct of my living faithful to God=s standard.
 - a. Thus, no man has the right or even the ability to bring and unbeliever or unfaithful man into the fellowship of God.
 - b. Thus, no man has the right to seek and claim unity with anyone or any group of ones who do not teach and live the Divine standard.
4. Despite the clear conclusions of passages such as I Corinthians 1:10 and I John 1:7-9, there are some in the Lord=s church who are extending Afellowship@ to those who obviously do not speak the same things or walk in the light of God=s standard.
 - a. 1996 Word & Spirit Celebration in Nashville, TN held at AChrist Church@ involved Charles Green (a senior pastor of Faith Church in New Orleans, LA); Ron Phillips (a senior pastor a Central Baptist Church in Hixson, TN); Gordon McDonald (the senior minister at Grace Chapel in Lexington, MA); and Rubel Shelly (preacher for the Woodmont Hills church of Christ in Nashville, TN).
 - b. In 1994 Rubel Shelley spoke at the Pentecostal Holiness Conference at Christ Church. He stated: *AWe come from our different backgrounds and traditions...and traditions become so important to us that we forget really that the kingdom of God is wide, deeper, larger, greater than any of those particular streams or traditions.@*
 - c. In 1973, Lynn Anderson referred to the church of Christ as a *Abig, sick denomination.@* Years later he reaffirmed that statement: *ADo I consider >our brotherhood= (non-instrumental Churches of Christ) a denomination?*

Yes... Well, do you embrace denominationalism? No. Oh no. I embrace Jesus. And brothers and sisters in Jesus scattered throughout most denominations.@

- d. Randy Mayeux has publicly declared his conviction that Mother Teresa and Billy Graham are Christians and that the *AKingdom of God is broader than the Church of Christ.@*
5. Their claim is not a total rejection of God=s Word, but merely a redefining of Bible terms.
 - a. The redefining of terms can result in a complete change to God=s law and God=s requirements of men.
 - b. For example, take the command of baptism in Acts 2:38; some claim that the word *Afor@* means *Abecause@* rather than *Ain order to obtain.@*
6. The text under consideration this hour, is one of the texts that those who believe in this extended fellowship would like to change (2 John 9-11). B Consider the two possibilities.
 - a. Subjective B the doctrine of Christ B translated this way this passage would warn anyone who rejects or teaches contrary to anything Christ or his disciples taught.
 - b. Objective B doctrine about Christ B translated this way, this passage would only condemn those who did not believe in the fact that Jesus was the Son of God.
- I. THE BENEFIT TO THE LIBERAL AGENDA FOR USING THE WORD *AABOUT.@*
 - A. This rendering of this passage would be far more inclusive than the actual rendering.
 - B. The only real requirement for one to be accepted by God and thus fellowshipped by His church would be that a man believe in the deity of Christ.
 - C. This doctrine did not begin with the liberal movement of our generation; some 20 years before Rubel Shelly proposed with doctrine it was taught by Ketcherside.
 1. Speaking of the one faith found in Ephesians 4, Ketcherside wrote: *AThe faith relates to the life and death of Jesus, the faith portrays what Jesus has done and will do for us, and we accept it.@*
 2. Of the same passage, Shelly wrote: *AThe >one faith= has nothing to do with our methods and procedures of doing God's work; it has to do with the death, burial, and resurrection of Jesus and our response to that once-for-all act of atonement.@*
 3. Shelly would later refer to this as the core-Gospel; This doctrine basically says that the most important teachings in the Bible are those regarding the death, burial and resurrection of Christ. (Thus, the core).
 4. Things such as baptism, worship and the women=s role are found in the outer circles and thus are not matters of faith: *Athen outside they you have some discipleship issues...maybe in the next ring outside the bull=s eye...then out of different traditions people may come with different answers about...shorts, or...mixed bathing...there are a number of those...issues...where I cannot make that decision for you and I cannot from the pulpit bully and intimidate people whose faith in the Lord is as real...as mine.@*
 - D. There is an obvious connection between only requiring a man to abide in the doctrine about Christ and the bull=s eye theory of the Gospel. Both are wrong

and will destroy the soul who follows it.

II. SUPPORT FOR THE USAGE OF THE WORD AOF@.

- A. First, there is scholarly support for this rendering.
1. **A. T. Robertson:** *A*Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (1 John 2:6).@
 2. **J. R. W. Stott:** *A*But the usage...requires that the genitive be interpreted not as objective, >the teaching about Christ,= but as subjective, "Christ's teaching." This no doubt includes what Christ continued to teach through the apostles.@
 3. **B. F. Westcott:** *A*The doctrine which Christ brought, and which He brought first in His own person, and then through His followers (Heb. 2:3). This sense seems better than the doctrine of (concerning) the Christ, and the usage of the N.T. is uniformly in favor of it.@
- B. Second, there is Biblical support for this rendering.
1. First, consider the other usages of similar phrases in the Bible.
 - a. Jesus refers to the doctrine of the Balaam and the doctrine of the Nicolaitanes in His letter to Pergamos (Rev. 2:13, 14) B Jesus was not warning them to avoid the teachings **about** these two, but rather to avoid the teachings **of** these two.
 - b. Jesus also gave warning concerning the doctrine of the Pharisees and Sadducees (Matt. 16:12) B Again, there is no doubt, that Jesus was warning against the teachings **of** these two groups.
 2. Second, consider that the conclusion to use the word Aabout@ does even fit the context of John=s writings.
 - a. Over and over again John emphasized the need to follow all the commands of God and to walk in them (1 John 1:7; 2:4; 3:22, 24).
 - b. In John second general epistle, he makes reference to truth (1-4) and commandments (6).
 - c. Would it seem logical that after reminding his readers on a regular occasion to walk, live and do the commands of God (in all areas) that he would then digress in his warn of 2 John 9-11.
 3. Third, consider what John (by inspiration) said in other passages say about abiding in Christ.
 - a. AIf ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.@ (John 15:7)
 - b. AIf ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.@ (John 15:10)
 - c. Abiding Christ was never (in any other passage) associated only with faith in the death, burial and resurrection of Christ B it was always associated with doing all the Christ commanded.

III. WHAT DOES THE DOCTRINE OF CHRIST INCLUDE?

- A. First, it includes anything that Jesus taught while on the earth (either in sermon, parable or conversation).
- B. Since, His authority was passed on to the apostles (Matt. 18:18), it then includes those things taught by the apostles.
- C. This would then includes the subjects of salvation, the one church, unity, Christian living, morality, worship, etc.

CONCLUSION:

1. The word of God provides spiritual hope, strength and life (Psa. 119:81, 28 & 50).
 - a. Without these three tools, man would be helpless in his fight against Satan.
 - b. Therefore, Satan has tried over and over again discredit and dilute the source of these tools B the Bible.
2. Although he has tried in the past, Satan realizes that he does not need to eliminate the Word of God altogether, he simply needs to have men misunderstand it.
3. Sometimes the truth of God can be turned into the false teachings of men through the addition one word B In the Garden, Satan inserted the word Anot@ into God=s command to Adam and Eve.
4. Sometimes the truth of God can be altered by the interpretation of just one word B Such is the case with the text at hand this hour (2 John 9-11).
5. I submit that we all heed the inspired commandment to A believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.@ (1 John 4:1)