

The Gospel of Jesus Christ: Our Lord and Life

Jesus Christ abolished death, and brought life and immortality to light through the gospel.

What is the Gospel? I glory in the cross of our Lord Jesus Christ,

REDEEMED WITH THE PRECIOUS BLOOD OF CHRIST, THERE IS ONLY

ONE GOSPEL, I died

with him, I am now alive, Who is the real

me?, I am righteous now, THAT

WE SHOULD BE HOLY AND BLAMELESS BEFORE

HIM, God made that same

Jesus both Lord and

Christ, the cost and joy of discipleship, **Christ**

our life, striving and assembling together, **I**

DO THIS FOR THE SAKE OF THE GOSPEL



PA Bible Teaching Fellowship

Family Camp 2019 August 11-16, 2019

Name _____

The Gospel of Jesus Christ: Our Lord and Life

PA Bible Teaching Fellowship
Family Camp 2019

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August 11, 2019

Greetings, God bless you and welcome to Family Camp 2019! This week will be an exciting time to learn and grow in God's Word as we consider the subject of *The Gospel*. The theme of our camp is:

"The Gospel of Jesus Christ: Our Lord and Life"

When the Apostle Paul wrote his second epistle to Timothy, he spoke of the sanctified calling of God that was according to His purpose and grace, a calling that was given in Christ Jesus before the time of the ages. Regarding God's purpose, he further reminded Timothy:

2 Timothy 1:10

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Jesus Christ shined forth at his first coming. He declared and made certain real life: spirit life and everlasting life. The certainty of these things is declared through *The Gospel*, the good news of God concerning His Son, Jesus Christ.

We are thrilled to explore great truths in God's Word concerning this *good news* and look forward to the challenge given us to not only enjoy what we have been so freely given, but to help others understand the relief and joy they can experience by accepting *The Gospel*.

When we leave the pressures of life at the gate of this camp, when we set aside every weight and impediment of life, we position ourselves to renew our minds to the greatness of what our Heavenly Father has done for us (and for all people) in Christ Jesus. We need to be here this week. We look forward with great anticipation to what our Father has in store for us!

God bless you,
Your Family Camp Teachers

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What is the Gospel? - By Ray Myers

<p>What is the Gospel?</p>	<ol style="list-style-type: none"> 1. We will answer this question from God’s Word by: <ol style="list-style-type: none"> a. Initially considering a simple and concise definition of the Gospel b. Briefly consider the Greek and Hebrew words c. Identify our focus for the week d. Consider the good news of God from the beginning (the beginning of man’s fallen state) until its maturation in the Church Epistles
<p>God, the Source of Salvation</p>	<p>Good news has been taught concerning God from the beginning at the fall of man. The Everlasting Gospel: God, the source of Salvation</p> <p>Revelation 14:6-7</p> <p>6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,</p> <p>7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.</p> <p>“Fearing God” is not being afraid of Him, but it is “reverencing God” - includes loving Him, listening, believing and obeying Him.</p>
<p>Our focus this week, the essence of The Gospel of God Concerning Jesus Christ</p>	<ol style="list-style-type: none"> 1. Our study this week – “The Gospel of God Concerning Jesus Christ” 2. The Gospel is not only Matthew, Mark, Luke and/or John. 3. Any of these verses provide the essence of the Gospel of God Concerning Jesus Christ <p>Galatians 1:4</p> <p>Who [Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:</p> <p>John 3:16</p> <p>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p>

	<p>2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:</p> <p>1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.</p> <p>4. The basics - who and what's involved in the Gospel?</p> <ul style="list-style-type: none"> • God • His Son, our Lord and Savior Jesus Christ • Anyone who believes • Receipt of deliverance and everlasting life
<p>Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings [<i>euaggelizō</i>] of great joy, which shall be to all people.</p>	<p><u>The Greek verb for "to bring or announce the gospel"</u> - εὐαγγελίζω - <i>euaggelizō</i> - <i>yoo-ang-ghel-id'-zo</i></p> <p><u>The Greek noun</u> - εὐαγγέλιον – <i>euaggelion</i> - <i>yoo-ang-ghel'-ee-on</i></p> <p><u>The Hebrew verb for "to bring or announce glad tidings"</u>¹ – <i>bâśar</i> - <i>baw-sar'</i></p> <p>Luke 4:18-19 18 The Spirit of the Lord <i>is</i> upon me, because he hath anointed me to preach the gospel [<i>euaggelizō</i>] to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.</p> <p>Isaiah 61:1-2a 1 The Spirit of the Lord GOD <i>is</i> upon me; because the LORD hath anointed me to preach good tidings [<i>bâśar</i>] unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <i>them that are</i> bound; 2a To proclaim the acceptable year of the LORD</p>

¹ The English word "gospel" does not appear in the Old Testament of the Authorized King James Version of the Bible (KJV). When *euaggelizō* is used in the Septuagint (the Greek translation of the Hebrew Old Testament), the corresponding Hebrew word is *bâśar*.

	<p>Therefore – we define the gospel as “the good news” or “the good tidings”</p>
<p>God has always given “good news”</p>	<p>A major theme throughout the Bible is the good news of salvation - God’s plan and purpose to redeem man from the sin of Adam.</p> <p>Ever since the fall of man, God has explained what every person needed to accept to receive salvation and experience eternal life. He began to speak of it with His statement in Genesis 3:15.²</p> <p>He also explained He is the source of salvation through what He “wrote” in the heavens.</p> <p>The revelation regarding the good news of salvation was given over time. People could believe what was revealed prior to, and in the time, in which they lived.</p> <p>God always provided sufficient information for people to receive the right to have their names be written in the Book of Life.</p> <p>Over time, as more information was supplied, there was more to believe and His plan became clearer.</p> <p>Understanding what God planned and how it involved His Son, helped people accept God’s plan of redemption leading up to and after the coming of the Christ.</p> <p>After Jesus Christ completed everything that was necessary to redeem mankind, even more “good news” was revealed, including things that had previously been “kept secret since the world began.”</p> <p>This week, we focus on the fullness of the good news that is revealed in our day and time – the <i>good news</i> as it pertains to our Lord Jesus Christ.</p>

² **Genesis 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

<p>The gospel was promised beforehand by the prophets</p>	<p>Romans 1:1-3 1 Paul, a servant of Jesus Christ, called <i>to be</i> an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;</p>
<p>It was preached to Abraham</p>	<p>Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.</p>
<p>This good news was further expounded upon by an angel</p>	<p>Luke 2:10-11 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.</p>
<p>It was further refined and taught by Jesus Christ</p>	<p>Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.</p>
<p>It is the word of truth, the gospel of your salvation</p>	<p>Ephesians 1:12-13 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also <i>trusted</i>, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</p>
<p>It is news not to be ignored</p>	<p>Hebrews 2:1-4 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let <i>them</i> slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape [receiving just retribution], if we neglect so great salvation; which at the first began to be spoken by the Lord,</p>

	<p>and was confirmed unto us by them that heard <i>him</i>; 4 God also bearing <i>them</i> witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?</p>
<p>In the 1st century, it was heralded forth to Jew and Gentile alike and confirmed to believers (the Church)</p>	<p>Romans 1:1-6 1 Paul, a servant of Jesus Christ, called <i>to be</i> an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ:</p> <p>Acts 3:18-19 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;</p> <p>Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,</p> <p>Acts 17:1-3 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.</p> <p>Acts 17:18,31 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.</p>

	<p>31 Because he [God] hath appointed a day, in the which he will judge the world in righteousness by <i>that</i> man [Jesus Christ] whom he hath ordained; <i>whereof</i> he hath given assurance unto all <i>men</i>, in that he hath raised him from the dead.</p>
<p>While good news had been promised by the prophets of old, with the accomplishments of Jesus Christ it was updated, or more fully understood, therefore it is more vital that it be taught and believed.</p> <p>While there had been hidden aspects of the gospel, the time had now come to reveal what had been secret to all people: Judeans, Gentiles alike</p>	<p>Romans 16:25-26 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:</p> <p>Ephesians 3:3-6,9 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.³</p> <p>9 And to make all <i>men</i> see what <i>is</i> the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:</p> <p>Colossians 1:25-28 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 <i>Even</i> the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what <i>is</i> the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning [admonishing] every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:</p>

³ **Ephesians 3:6 (WT)**
namely, that the Gentiles should be **joint heirs** and **joint members** of the same body and **joint partakers** of the promise [*what was promised*] in Christ Jesus by the gospel.

This gospel, is also called “**the glorious Gospel of Christ,**” and it identifies him as the **head of the Church**

2 Corinthians 4:4

In whom the god of this world hath blinded the minds of them which believe not, lest the **light of the glorious gospel of Christ**, who is the image of God, **should shine unto them.**

Ephesians 1:21-23

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And **hath put all *things* under his [Jesus Christ’s] feet**, and **gave him *to be* the head over all *things* to the church,**

23 **Which is his body**, the fulness of him that filleth all in all.

Philippians 2:9-11

9 Wherefore **God also hath highly exalted him**, and given him a **name which is above every name:**

10 That at the name of Jesus **every knee should bow**, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.

Colossians 1:14-19 (WT)

14 in **whom [Jesus Christ] we have redemption**, the forgiveness of sins,

15 **and who is the image of the invisible God**, the **firstborn of every created being.**

16 Because all *things* visible and invisible in heaven and upon earth were created by Him [*God*], whether thrones or lordships or rulers or authorities, *so* all things have been created by Him and for Him

17 and He is before all. **He also put all *things* together in him [Christ],**

18 **and the head of the body, the Church**, is he who is a beginning, *that is*, firstborn from the dead, **with the result that in all *things* he might have preeminence.**

19 *This was done* because it pleased **God** for all the fullness to dwell in him.

<p>Our focus this week</p>	<p>Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God</p> <p>Romans 1:1-6 1 Paul, a servant of Jesus Christ, called <i>to be</i> an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared <i>to be</i> the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ:</p>
<p>The result of our study this week will be convincing: the news of this gospel is so good, it helps us conclude that we are not ashamed of the gospel of Christ</p>	<p>Romans 1:16-17 (WT) 16 Surely, I am not ashamed of the gospel, for it is the power of God for salvation [<i>deliverance</i>] to every one who believes: first to the Judean, and <i>also</i> to the Greek. 17 In fact, the justice of God is revealed in it [<i>the gospel</i>] from [<i>the foundation for</i>] believing unto believing, even as it has been written: Habakkuk 2:4: “The just will live by believing.”</p>
<p>At the conclusion of this week, each of us will agree that the good news of this gospel is so good, we have to ask ourselves this question:</p>	<p>“Now that I understand this good news, how shall I respond?”</p>

God's Purpose from The Beginning – by Shawn Weir

<p>God and His Word</p>	<p><u>God Is Able to Declare the End from The Beginning</u></p> <p>Isaiah 46:9-10 (ESV)</p> <p>9 remember the former things of old; for I am God, and there is no other; I am God, and there is none like me,</p> <p>10 declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose.’</p> <p><u>God Can Call That Which Isn't Yet, In the Past Tense</u></p> <p>Romans 4:17b</p> <p>God, who quickeneth the dead, and calleth those things which be not as though they were.</p>
<p>John 1:1-2</p>	<p><u>God's Purpose from The Beginning, His Word from the Beginning</u></p> <p><u>the beginning</u>: There are many beginnings in God's Word. The context will show us that this beginning is referring to when God gave the Word regarding the promise of Jesus Christ in Genesis 3</p> <ul style="list-style-type: none"> • There is no genealogy at the beginning of this gospel charting us from the first man all through the ages, but what it does instead is take us back to the first promise which stood through all the ages. • God was the only one there in the beginning and through His Word, He has been at work since the beginning. <p><u>Word (logos)</u>: used over 300 times in the Scriptures and in a variety of contexts and ways. <i>Logos</i> can be translated as a communication, saying, statement, account, talk, treatise or message</p> <ul style="list-style-type: none"> • Liddell and Scott's Greek Lexicon: "That by which the inward thought is expressed, and the inward thought itself..." • This <i>logos</i> here in John 1 was with God in the beginning and is an expression of the innermost thoughts of God Himself. <ul style="list-style-type: none"> ○ From the beginning and in the ages following, God's Word (His <i>logos</i>) was spoken by prophets, written down by holy men and finally personified in the flesh in God's Son, Jesus Christ.

	<p>Hebrews 1:1-2a- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son</p> <p>Hebrews 11:3a Through faith we understand that the worlds (aion: ages) were framed by the word of God</p> <ul style="list-style-type: none"> • This Word has been God’s thought, plan, and purpose for man’s salvation from the very beginning. Every aspect of His <i>logos</i> would be lived out and fulfilled by Jesus Christ. <p><u>The Word was God:</u> As inseparable and undefinable the following are without God, so also is His Word:</p> <ul style="list-style-type: none"> • God is Spirit: John 4:24 • God is Love: 1 John 4:16 • God is Light: 1 John 1:5 • The Word was God: John 1:1 <p><u>Before it was written down or any of the realities of it came to pass, God’s Word was with Him in the beginning as His own inward thoughts and wisdom.</u></p> <p>Proverbs 8:22-23 22 The LORD possessed me(wisdom) in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was</p>
<p>Ephesians 1:3-11</p>	<p><u>The fall of man in Genesis 3, was a new beginning. In response to the need, God came up with a remarkably good plan. In that beginning, God declared an end.</u></p> <p><i>thelēma</i>: what one desires or has determined shall be done, purpose, desire, pleasure, volition, decision, or choice</p> <p>Ephesians 1:3-11 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:</p>

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will(*thelēma*),

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will(*thelēma*), according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will(*thelēma*)

- Throughout history, God's *logos*, according the good pleasure of His own *thelēma* had been revealed in the stars (**Psalm 19**), spoken by the prophets (**Hebrews 1:1**), written down by holy men (**2 Peter 1:21**) and then personified in Jesus Christ (**John 1:14**).

John 1 is communicating the same gospel truths as **Ephesians 1**, but does so by using metaphors (a type of figure of speech). It causes this section of Scripture to read very poetically and helps the reader to take the time to appreciate the depth of the astounding truths that are being communicated.

<p>John 1:3-4</p>	<p>3 Him (<i>autos</i>): In the English, these should be the genderless pronoun: it, referring to the <i>logos</i>.</p> <p><u>William Tyndale’s Bible was the first English translation to work directly from Hebrew and Greek texts. Here is his work on John 1 from 1526:</u></p> <ol style="list-style-type: none"> 1 In the beginnyng was the worde and the worde was with God: and the worde was God. 2 The same was in the beginnyng with God. 3 All thinges were made by it and with out it was made nothinge that was made. 4 In it was lyfe and the lyfe was ye lyght of men <p><u>In the King James Version, we should note these as genderless pronouns:</u></p> <p>John 1:3 All things were made by him [<i>it, the logos</i>]; and without him [<i>it, the logos</i>] was not any thing made that was made.</p> <p>John 1:4 In him [<i>it, the logos</i>] was life and the life was the light of men</p> <p><u>Made (<i>ginomai</i>):</u> translated in the KJV as be (255x), come to pass (82x), be made (69x), be done (63x), come (52x), become (47x)</p> <ul style="list-style-type: none"> • This is the word from which we get our English word “generated.” <ul style="list-style-type: none"> ○ <u>Notably, not used here is the Greek word for “created”,</u> being <i>ktizō</i>. • The context will show that which came to be from this Word (<i>logos</i>) of God “in the beginning” (Genesis 3) was not creation or the restoration of Earth in Genesis 1 and 2, but the coming to pass of what John will handle as themes throughout his gospel: the true light and life of men in Jesus Christ.
<p><u>Did Jesus Christ come to bring life to men?</u></p>	<p>John 10:10-11,17-18</p> <p>10 The thief cometh not, but for to steal, and to kill, and to destroy: <u>I am come that they might have life</u>, and that they might have it more abundantly.</p> <p>11 I am the good shepherd: the good shepherd giveth his life for the sheep.</p> <p>17 Therefore doth my Father love me, because I lay down my life, that I might take it again.</p> <p>18 No man taketh it from me, but I lay it down of myself. I have</p>

	<p>power to lay it down, and I have power to take it again. This commandment have I received of my Father.</p>
<p><u>Did Jesus Christ come to bring light to men?</u></p>	<p>John 8:12 Then spake Jesus again unto them, saying, I am <u>the light of the world</u>: he that followeth me shall not walk in darkness, but shall have the <u>light of life</u>.</p>
<p><u>Life and Light in the Gospel of Jesus Christ</u></p>	<p>2 Timothy 1:9-10 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought <u>life</u> and immortality to <u>light</u> through the gospel</p> <p><u>before the world began</u>: could be better translated as: “before the time of the ages”</p> <ul style="list-style-type: none"> • God spoke it, it had to become, so <u>it was as good as if He gave it to us even before the ages began...</u>
<p>John 1:5</p>	<p><u>“the light shineth in darkness”</u></p> <p>Luke 1:76-79 76 And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, 77 to give knowledge of salvation to his people in the forgiveness of their sins, 78 because of the tender mercy of our God, whereby the sunrise shall visit us from on high 79 to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”</p> <p>Matthew 4:13-16 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.</p>

	<ul style="list-style-type: none"> • What light are we talking about? <ul style="list-style-type: none"> ○ The light of the life of men found in the gospel of Jesus Christ. <p><u>Comprehended it not</u> = does not overcome it</p> <p>John 3:17-21 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.</p>
John 1:6-8	<p><u>John the Baptist and his Witness of the Light</u></p> <ul style="list-style-type: none"> • The light was not John, but we know that John was that voice crying for repentance to Israel to prepare for the coming of that true light.
John 1:9-11	<p>9 <u>true</u> (<i>alethinós</i>) = true, as the genuine is to the symbolic</p> <p>10 <u>made</u> (<i>ginomai</i>): came to be or to pass</p> <ul style="list-style-type: none"> • Referring to the true light, Jesus Christ and God’s <i>logos</i> concerning him • Used 12 times in John 1 <p>10 <i>He (Jesus Christ) was in the world, and the world was made by him (it, logos), and the world knew him (it, logos) not.</i></p> <p>John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.</p> <p><u>World</u> (used 4x, <i>kosmos</i>): Can mean three things:</p> <ol style="list-style-type: none"> 1. An arrangement or order 2. The earth or universe 3. The people of the world, mankind

	<p>We also use the word “world” in similar ways today.</p> <p>John 1:9-10 9 That was the true Light, which lighteth every man that cometh into the world (<i>kosmos, the earth</i>). 10 He was in the world(<i>kosmos, the earth</i>), and the world (<i>kosmos, arrangement or order</i>) was made by him, and the world (<i>kosmos, people, mankind</i>) knew him not.</p>
<p>John 1:12-14</p>	<p>13 <i>Which were born, not of blood, nor of the will(thelēma) of the flesh, nor of the will(thelēma) of man, but of God.</i></p> <p>14 word (<i>logos</i>)</p> <p><u>The Word made flesh</u>: one of the most powerful and important figures in the Bible.</p> <ul style="list-style-type: none"> • The Word, God’s plan and purpose He had in the beginning, came into being and fulfillment in the Lord Jesus Christ. • Jesus Christ so completely fulfilled all of God’s inner thought for man’s salvation that he is rightly called, “The Word made flesh.” <ul style="list-style-type: none"> ○ Even now, everything he says, everything he does, everything he wills is according to the Word of his God. <p>Revelation 19:11-13 11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called <u>The Word of God</u>.</p> <p>1 Peter 1:19-20 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you</p>

	<p>Matthew 5:17-18 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</p>
<p><u>Jesus Christ was passionately concerned about the will of God</u></p>	<ul style="list-style-type: none"> • When his disciples asked him to teach them how to pray, part of his prayer was: <ul style="list-style-type: none"> ○ “Thy kingdom come. Thy will (<i>thelēma</i>) be done in earth, as it is in heaven.” Matthew 6:10 • His entire ministry he was a man of like passions like us, tempted in every way, but he never sinned. He always chose the will of God. • In his last hours he prayed three times in the garden: <ul style="list-style-type: none"> ○ “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will (<i>thelō, verb</i>), but as thou wilt.” Matthew 26:39b • His first recorded words were, “know ye not I must be about my Father’s business.” • <u>When he knew all things were accomplished</u>, he finished his earthly ministry declaring, “It is finished.” <p>John 4:31-34 31 <i>In the mean while his disciples prayed him, saying, Master, eat.</i> 32 <i>But he said unto them, I have meat to eat that ye know not of.</i> 33 <i>Therefore said the disciples one to another, Hath any man brought him ought to eat?</i> 34 <i>Jesus saith unto them, My meat is to do the will(<i>thelēma</i>) of him that sent me, and to <u>finish</u> his work.</i></p> <p>Finish (teleioō): a full and completed end, not a cessation, but a total fulfillment and completion</p>
<p>Hebrews 10:4-10</p>	<p>4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure.</p>

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will(*thelēma*), O God.

- The entire volume of the Bible is written concerning Jesus Christ. He is the great subject of God's Word.

- This is a quote from **Psalm 40:5-8**

5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will(*thelēma*), O God. He taketh away the first, that he may establish the second.

"Then said I", "Then said he" this is in response to God's lack of satisfaction in burnt offerings.

10 By the which will(*thelēma*) we are sanctified through the offering of the body of Jesus Christ once for all.

"by the which will" this was God's will, His purpose, His plan, His Word from the beginning.

- God saw what his son had done and that it matched everything that He saw in His heart in the beginning.
 - The Word and will of God was completed and so God raised him from the dead.

Jesus Christ fulfilled the Word that was with God in the beginning

True light and life are now available. Darkness cannot overcome it. Death is defeated. The purpose of God is accomplished.

	<p>2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel</p>
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One Gospel – by Daniel Hyder

<p><u>Introduction</u></p>	<p>The gospel of God regarding the resurrection of Jesus Christ is to be preached, heard and believed.</p> <p>The truth of Christ’s death and resurrection, and what it accomplished in uniting and freely equipping all with holiness for holy living - IS - the one gospel.</p> <p>Christ maintained the true holiness he was born with by perfectly observing the Law of Moses in order to continue to qualify as man’s perfect substitute. He knew no sin. Adam did know sin.</p> <p>To believe in Christ and his resurrection accomplishments of spiritual realities is to also believe in Adam’s sin and death and all its consequences.</p> <p>Those gospel comparison-truths of Adam to Christ are very concise. But they were not Biblically expressed in that manner until Paul received direction to write them to the Church of this administration. It IS necessary to understand that the gospel was being presented Biblically in facets and stages over time.</p>
<p><u>Hebrews</u> <u>1:1-2</u></p>	<p style="text-align: center;"><u>Various Stages and Various Ways</u></p> <p>1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by <i>his</i> Son, whom he hath appointed heir of all things, by whom also he made the worlds (or, prepared the ages);</p> <ul style="list-style-type: none">• “sundry times” Greek – <i>polumeros</i>, various stages• “divers manners” Greek – <i>polutropos</i>, various ways• Together, both words beginning with <i>polus-</i> form a <u>figure of alliteration</u>

<u>The Gospel Preached to Abraham</u>	
<u>Galatians</u> <u>3:6-7</u>	<p>6 Even as Abraham believed God, and it was accounted to him for righteousness.</p> <p>7 Know ye therefore that they which are of faith, the same are the children of Abraham.</p> <ul style="list-style-type: none"> • The previous verses at the beginning of chapter 3 relate that the Galatians, some who were of Judean background, have their <u>true</u> beginning in Christ, even all their spiritual riches, and that by believing, not by adherence to the Mosaic Law.
<u>Galatians</u> <u>3:8-9</u>	<p>8 And the scripture, <u>foreseeing</u> that God would justify the heathen through faith, <u>preached</u> before the <u>gospel</u> unto Abraham, <i>saying</i>, In thee shall all nations be blessed.</p> <p>9 So then they which be of faith are blessed with faithful Abraham.</p> <ul style="list-style-type: none"> • No indication is provided in the Bible to suggest there was written Scripture during Abraham’s time. Furthermore, Scripture can be said to “foresee and preach” only when personified. • This is, therefore, a figurative statement: the word “Scripture” being placed here for <u>the Word that God spoke</u> (to Abraham) <u>which DID BECOME Scripture</u>, per reference Genesis 22:18. • This is the figure of speech metonymy, where figurative words (Scripture foreseeing and preaching) are used in place of conventional expressions (...what God said to Abraham became Scripture verse Genesis 22:18). • The Galatians needed to be reminded with a figurative expression that they too, like “pre-Law, consistently-believing” Abraham, had recently been taught and had initially believed and been blessed, by this gospel truth. • So, consistently believing on the coming justification by Christ’s sacrifice and resurrection was an early partial rendering of words God spoke during the Old Covenant that became the gospel.

<p><u>Hebrews</u> <u>11:4</u></p> <p><u>Hebrews</u> <u>11:28</u></p>	<p style="text-align: center;"><u>Others Informed of Coming Justification</u></p> <p>4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.</p> <p>28 Through faith he (Moses) kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.</p> <ul style="list-style-type: none"> • Other fathers embraced the gospel regarding the coming justification by Christ. • It was revealed in installments, starting with Abel and continuing under the Mosaic law.
<p><u>Isaiah 53:</u> <u>4-12</u></p>	<p style="text-align: center;"><u>A Vivid Picture of the Price Being Paid</u></p> <p>4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.</p> <p>5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed.</p> <p>6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.</p> <p>7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.</p> <p>8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.</p> <p>9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth.</p> <p>10 Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin, he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand.</p> <p>11 He shall see of the travail of his soul, <i>and</i> shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p> <p>12 Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p>

Preaching the Gospel of the Kingdom

Matthew 4:23-25

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

- Jesus Christ is recorded in all four gospels as relentlessly “preaching the gospel” and bringing wholeness to multitudes.
- His preaching results during the acceptable year of the Lord were beyond significant. Yet, it was only preparation for remedying the dilemma of mankind stuck in the death of trespasses and sins. That solution would require Christ’s imminent resurrection.

Matthew 5:17-18

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

- The New Covenant of which Jeremiah prophesied had not been and would not be fully mediated until after Christ first tasted death for every man and then been raised from the dead. Hence, during his ministry, the Mosaic Law was still in effect.
- So in his preaching of the gospel of the kingdom, Jesus Christ still exhorted those of Israel to continue to observe the Mosaic Law as he himself began to perfectly fulfill it.

<p><u>John 3:1-7</u></p>	<p style="text-align: center;"><u>Being Born Again</u></p> <p>1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and <i>of</i> the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.</p> <ul style="list-style-type: none"> ● Jesus Christ made it very clear to Nicodemus that people could not see nor enter the kingdom of God unless they were born from above, which was to be born by spirit. It would not be attainable at anyone's level of performance according to the Law of Moses. It would be a matter of God's Son preparing the way in.
<p><u>Acts 2:32-33</u></p>	<p style="text-align: center;"><u>The Day of Good News</u></p> <p>32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.</p> <ul style="list-style-type: none"> ● On the Day of Pentecost, Jesus Christ had been resurrected and seated by the right hand of God exalted. ● Having received of the Father the promise of the holy spirit previously spoken of by both the prophet Joel and Christ, he, Jesus Christ, shed forth that new birth spirit from above, which witnesses did see and hear. ● This was a day of watershed realities finally becoming realized; so anticipated, yet so mindboggling it can be challenging to attempt to realize the fullness of it all, but we can give thanks well!

The Gospel Fully Preached

1 Corinthians 15:1-4

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:1-4 (WT)

1 Brothers, I declare to the gospel, which gospel I proclaimed to you and which you received and in which you stand
2 And by which you are delivered. With what word did I proclaim the gospel to you? You will remember if you are holding it fast in memory, unless of course you believed for no reason.
3 As a matter of fact, I delivered to you first of all that which I also received, that Christ died for our sins according to the Scriptures,
4 And that he was buried , and that he was indeed raised on the third day according to the Scriptures

- Paul states that he taught the Corinthians the gospel regarding Jesus Christ's death and resurrection, and as this chapter continues, he includes the hope of also being raised. He previously shared in Chapter 1 that the presented gospel should include explaining realities in Christ, who was made not only wisdom from God to us, but also righteousness, and sanctification, and redemption.

The Hidden Gospel, Another Gospel, The Radiant Gospel

2 Corinthians 4:1-4

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our **gospel be hid**, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of **the glorious gospel of Christ**, who is the image of God, should shine unto them.

- Paul relentlessly ministered the gospel truths of riches found in Christ: wisdom, justification, sanctification and redemption.

<p><u>2 Corinthians</u> <u>11:1-4</u></p>	<ul style="list-style-type: none"> • Opposition to these efforts for God was surely encountered, but he persevered by also acknowledging the richness of mercy extended to him. <p>1 Would to God ye could bear with me a little in my folly: and indeed bear with me.</p> <p>2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present <i>you as</i> a chaste virgin to Christ.</p> <p>3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.</p> <p>4 For if he that cometh preacheth another Jesus, whom we have not preached, or <i>if</i> ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with <i>him</i>.</p>
<p><u>2 Corinthians</u> <u>4:5-6</u></p>	<ul style="list-style-type: none"> • Corinth ran the gamut on things to do wrongly, but Paul stayed true to making manifest the truth to them all. And yet, this joyous gospel can still remain hidden to some because of the god of this age that blinds the thinking processes of people so that they fail to believe and so they do not see the radiance of this glorious gospel. <p>5 For we preach not ourselves, but Christ Jesus <u>the Lord</u>; and ourselves your servants for Jesus' sake.</p> <p>6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to <i>give</i> the light of the knowledge of the glory of God in the face of Jesus Christ.</p>
<p><u>Galatians</u> <u>1:3-12</u></p>	<ul style="list-style-type: none"> • Paul could be impressive, but it wasn't about Paul but Jesus Christ the Lord. God had shined a light of deliverance in his heart with the truth of the knowledge of God in the face of Christ. God's mercy and the power of this radiant gospel are what made him the servant he was. <p style="text-align: center;"><u>Another Gospel v. The Gospel of Christ</u></p> <p>The word gospel appears in Galatians 10x in just the first one and a half chapters.</p> <p>3 Grace <i>be</i> to you and peace from God the Father, and <i>from</i> our Lord Jesus Christ,</p> <p>4 Who gave himself for our sins, that he might deliver us from this present evil world (age), according to the will of God and our Father:</p> <p>5 To whom <i>be</i> glory for ever and ever. Amen.</p> <p>6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:</p>

7 Which is not another (*acceptable alternative*); but there be some that trouble you, and would pervert (alter) the **gospel of Christ**.
 8 But though we, or an angel from heaven, preach (<gospel as verb) **any other gospel** unto you than that which we have preached (<gospel as verb) unto you, let him be accursed.
 9 As we said before, so say I now again, If any *man* preach (<gospel as verb) **any other gospel** unto you than that ye have received, let him be accursed.
 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
 11 But I certify you, brethren, that the **gospel** which was preached (<gospel as verb) of me is not after man.
 12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

- This opening speaks of a problem that is doctrinal in nature; some were being persuaded toward another gospel, a gospel that was other than what Paul taught. Paul's genuine credentials were that he was taught the gospel he presented by revelation of Jesus Christ.
- The doctrinal problem was that the Galatians were discarding the salvation by grace that Christ had won for them in favor of the former Law of Moses and the works of the flesh. They were exhorted to consider all that had been accomplished on their behalf with the giving of the new spirit nature.

The Glorious Gospel

1 Timothy
1:3-11

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.
 5 Now the end (outcome) of the commandment (charge > *to teach no other doctrine*, vs.3) is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:
 6 From which some having swerved have turned aside unto vain jangling;
 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.
 8 But we know that the law *is* good, if a man use it lawfully;
 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

	<p>10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p> <p>11 According to the glorious gospel of the blessed God, which was committed to my trust.</p> <ul style="list-style-type: none"> • Again it is seen as imperative that what is taught must line up with the gospel of Christ – Christ’s death and resurrection (not any fleshly works), and what THAT accomplished in uniting and freely equipping all with holiness for holy living - IS - the one gospel.
<p><u>Romans 6:4</u></p> <p><u>Romans 15:7</u></p> <p><u>Ephesians 5:2</u></p> <p><u>Ephesians 5:23</u></p> <p><u>Ephesians 5:25</u></p> <p><u>Colossians 3:13</u></p> <p><u>1 Peter 4:1</u></p> <p><u>1 John 2:6</u></p> <p><u>1 John 3:2</u></p>	<p><u>One Gospel - All United and Freely Equipped With Holiness for Holy Living</u></p> <p>Therefore we are buried with him by baptism into death: that like <u>as Christ</u> was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>Wherefore receive ye one another, <u>as Christ</u> also received us to the glory of God.</p> <p>And walk in love, <u>as Christ</u> also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.</p> <p>For the husband is the head of the wife, even <u>as Christ</u> is the head of the church: and he is the savior of the body.</p> <p>Husbands, love your wives, even <u>as Christ</u> also loved the church, and gave himself for it;</p> <p>Forbearing one another, and forgiving one another, if any man have a quarrel against any: even <u>as Christ</u> forgave you, so also <i>do</i> ye.</p> <p>Forasmuch then <u>as Christ</u> hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;</p> <p>He that saith he abideth in him ought himself also so to walk, even <u>as he</u> walked.</p> <p>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him <u>as he</u> is.</p>

<u>1 John 3:3</u>	And every man that hath this hope in him purifieth himself, even <u>as he</u> is pure.
<u>1 John 3:7</u>	Little children, let no man deceive you: he that doeth righteousness is righteous, even <u>as he</u> is righteous.
<u>1 John 3:23</u>	And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, <u>as he</u> gave us commandment.
<u>1 John 4:17</u>	Herein is our love made perfect, that we may have boldness in the day of judgment: because <u>as he</u> is, so are we in this world.
	<ul style="list-style-type: none"> • Paul, Peter and John were unified, all on the same page regarding this One Gospel of Christ. <hr/>
	<p>But above all is God who determined to deliver all in His great love wherewith He loved us:</p> <hr/>
	<ul style="list-style-type: none"> • He made it so that in Christ there is no condemnation. • He made it so that we are free from the law of THE sin and THE death. • He empowered us to walk in the riches of the new spirit nature in giving us spiritual truths on which to think. • He made it so that the spirit within, is life and equips us to please Him. • He made it so that this spirit will give life to our mortal bodies at Christ's return. • He made it so that in these great spiritual realities, we are born witness by Him as His children - without fear, heirs of God, joint-heirs with Christ, that if we suffer together we shall surely be glorified together as heirs. • He made it so that we have a sure hope.

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| | <ul style="list-style-type: none">• He made it so that by our God-given spirit we are strengthened, that we are interceded for and can intercede for others.• He made it so that all things work together for good to us that love Him and were called to be conformed to the image of His Son Jesus Christ, the firstborn by resurrection among many brothers.• He determined beforehand all these things for us, calling us, justifying us, glorifying us – if God so be for us, who really can be against us?• He did not even spare His own Son for us, delivering him up for us, how will He not freely give us all things with him?• No charges or condemnation will ever be brought against us by God, the Justifier, or by His Son who died and was raised to God's right hand making intercession for us.• Nothing can separate us from Christ's love – on the contrary, we are superconquerors through his love for us.• We are persuaded that NOTHING can separate us from God's great love wherewith He has loved us in Christ Jesus our Lord. |
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Blood and Access – by Joe Davolos

<p>1 Peter 1:18 and 19</p>	<p>18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;</p> <p>19 But with the <u>precious blood of Christ</u>, as of a lamb without blemish and without spot:</p> <ul style="list-style-type: none"> • Our redemption could not be bought with money, or the like. It was paid for with something far more valuable <p>We will see, through this precious blood how highly God thinks of us and how He considers us following this redemption.</p> <p>We know the redemption is complete, we know our sin has been paid for, we know God loves us, and we can appreciate these riches more and more.</p>
<p>Romans 5:6-9</p>	<p>6 For when we were yet without strength, in due time Christ died for the ungodly.</p> <p>7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.</p> <p>8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.</p> <p>9 Much more then, being now justified by <u>his blood</u>, we shall be saved from wrath <u>through him</u>.</p> <ul style="list-style-type: none"> • <u>blood</u>: <ul style="list-style-type: none"> ○ Referring to the blood of Jesus Christ, which was shed for the justice of mankind. ○ Appears in the Scriptures in <i>many</i> literal and figurative ways <ul style="list-style-type: none"> ■ <u>Examples</u>: <ul style="list-style-type: none"> • Blood to mark the doorposts and lintel in Exodus 12 so that the destroyer would pass over

	<ul style="list-style-type: none"> ● Pontius Pilate exclaiming that “ I am innocent of the blood of this just person: see ye to it.” in Matthew 27:24 <ul style="list-style-type: none"> ○ “being now justified by his blood,” can be understood in both: the blood of Jesus Christ was physically shed and poured out of his body, and his blood carried out a cleansing justification. <ul style="list-style-type: none"> ■ a literal shedding of physical blood, which spiritually impacted us in the form of being justified and saved from the wrath.
<p>Romans 3:21-25</p>	<p>21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;</p> <p>22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:</p> <ul style="list-style-type: none"> ● Quick reminder: <p>Galatians 5:3-4 3For I testify again to every man that is circumcised, that he is a debtor to do the <u>whole law</u>.</p> <p>4Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p> <ul style="list-style-type: none"> ● Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. <ul style="list-style-type: none"> ○ The requirements of the law (the whole law) were left in the very capable hands of our lord. <p>23 For all have sinned, and come short of the glory of God;</p> <p>24 Being justified freely by his grace through the redemption that is in Christ Jesus:</p> <p>25 Whom God hath set forth to be a <u>propitiation</u> through faith in <u>his blood</u>, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</p>

	<ul style="list-style-type: none"> ● <u>propitiation</u>: same as I John 2:2 <p>11 Beloved, if God so loved us, we ought also to love one another.</p> <p>All that was put in motion by God was sourced by His love for man. By that great love, God formed a plan for us to receive total forgiveness, total ransoming, total wholeness. The greatness of this payment was happily paid by a God who knew what His Son’s sacrifice would accomplish.</p> <p>John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever <u>believeth in him</u> should not perish, but have everlasting life.</p> <p>Jesus Christ’s sacrifice brought something new and better, and changed the life of man forever. Man could go from perishing forever to eternal life.</p>
<p>Some of the new things accomplished by the blood of Jesus Christ</p>	<p>Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with <u>his own blood</u>.</p> <p>Ephesians 1:7 In whom we have redemption <u>through his blood</u>, the forgiveness of sins, according to the riches of his grace;</p> <p>Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh <u>by the blood of Christ</u>.</p> <p>Colossians 1:20 And, having made peace <u>through the blood of his cross</u>, by him to reconcile all things unto himself; by him, <i>I say</i>, whether <i>they be</i> things in earth, or things in heaven.</p> <p>1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and <u>the blood of Jesus Christ his Son cleanseth us from all sin</u>.</p> <p>Revelation 12:11 (WT) “And they conquered him <u>because of the blood of the Lamb</u> and because of the word of their witness, and they did not love [value] their soul [life] even unto death.</p> <p>Revelation 1:5 And from Jesus Christ, <i>who is</i> the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and <u>washed us from our sins in his own blood</u>,</p>

	<p>By his blood:</p> <p>Victorious over the enemy</p> <p>Cleansed from all sin</p> <p>Redeemed</p> <p>Brought close to God, no longer a stranger</p> <p>Purchased</p>
<p>Hebrews 9:11-22, 28</p>	<p>11 But Christ being come a high priest of <u>good things to come</u>, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;</p> <p>12 Neither by the blood of goats and calves, but by <u>his own blood</u> he entered in once into the holy place, having obtained eternal redemption for us.</p> <ul style="list-style-type: none"> • <i>His own blood</i> <p>13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:</p> <ul style="list-style-type: none"> • The act of sprinkling blood was conveyed in many records and accounts as the application of the blood from the sacrifice which was being offered: in Leviticus 16, sprinkling of blood was done before the mercy seat, and also in Exodus 29 of sprinkling blood on Aaron, and his garments. Most of the records of blood being sprinkled are in reference to the altar itself being sprinkled with blood. This application of blood was required for the cleansing and remission of the sins for the nation of Israel. Isaiah 52:15 refers to the prudent servant who would “sprinkle many nations.” • The significance for us, in regards to the sprinkling of blood is shown in Hebrews, chapter 10. If the sprinkling of the blood of animals had such an impact, the record here in Hebrews 9 asks an important question:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? he had to maintain the integrity of that sacrifice

- We started as enemies, sinful, far from the presence of God, and without hope. Now, the perfect lamb of God (**John 1:29 & 35**) was sent into the world by love to change everything.
 - **purge:** to be cleaned, washed (this would happen to the conscience by the blood of Christ)
- **without spot:** whole, without defect, perfect
 - **Jesus Christ was responsible for maintaining the integrity of this sacrifice.**

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

- **new testament:** new covenant, new promises
- **redemption:** the release of a ransom by means of a complete expiation, a complete release of the guilt of sin
 - Recall verse 11; a high priest of good things to come

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

	<p>21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.</p> <p>22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.</p> <p>28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time <u>without sin</u> unto salvation.</p> <p style="text-align: center;">Hebrews 9:28 (WT) so the Christ, having also been offered once to bear the sins of many, will appear a second time, without being offered to bear sin, to those who are awaiting him for salvation [deliverance].</p>
<p><u>Hebrews 10:1-4, 14-23</u></p>	<p>1 For the law having a shadow of <u>good things to come</u>, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.</p> <p>2 <u>For then would they not have ceased to be offered?</u> because that the worshipers once purged should have had no more conscience of sins.</p> <ul style="list-style-type: none"> ● Excellent question <p>3 But in those sacrifices there is a remembrance again made of sins every year.</p> <p>4 For it is not possible that the blood of bulls and of goats should take away sins.</p> <ul style="list-style-type: none"> ● Hebrews 9:28 spoke of those who look for him (that would be us), waiting for our final deliverance will see him again, and it will not be as an offering for sin <p>14 For by one offering he hath perfected forever them that are sanctified.</p> <p>15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,</p> <p>16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;</p>

17 And their sins and iniquities will I remember no more.

- Recall verses 2-4, there would be the continual offering for sin, since the blood of animals could never fully take it away.
- **will I remember no more:** the Holy Ghost (God) will remember them no more. Possibly a citation from **Isaiah 43:25** *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
 - The tally of sin carried weight, every year sacrifices were being made, with remembrance again. This perfect sacrifice, made it so God was the one not keeping a tally in remembrance.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

- Sprinkled with blood, the precious blood of a perfect and acceptable sacrifice. The precious blood of Jesus Christ. When physical items were sprinkled with the blood of an animal, they were cleansed and sanctified. Our hearts have been sprinkled.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Because of the efficacy of this blood:

- There is no more offering for sin, *his* blood paid that complete expiation
- Boldness to enter the presence of God, as purged, cleansed and sanctified ones (forever).
- The new and living way was shown in his finished work

	<ul style="list-style-type: none"> ● Instead of hiding due to the shame and guilt of sin, as redeemed sons of God, we draw near, boldly. ● Instead of remembrance of sin, our hearts are sprinkled, completely cleansed
<p>1 Peter 1:18-21</p>	<p>18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;</p> <p>19 But with the precious blood of Christ, as of a lamb without blemish and without spot:</p> <ul style="list-style-type: none"> ● precious: honored, full of worth, valuable, prized <p>20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,</p> <p>21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.</p> <ul style="list-style-type: none"> ● Since God considers the blood of His Son precious, and it was a fit price for the redemption of man, how might God consider us? <p>Hebrews 12:1-4 (WT)</p> <p>1 Therefore, since we have such a great cloud of witnesses encompassing us, let us strip off every impediment and entangling sin and run with patience in the contest lying before us,</p> <p>2 looking with undivided attention to the leader down the path and perfecter of the [right way of] believing, namely, Jesus, who, because of the joy lying before him, endured the cross, disregarding the shame, and sat down at the right side of the throne of God.</p> <p>3 By all means, attentively consider him who has endured such controversy from sinners against himself, so that you are not weary and exhausted in your souls.</p> <p>4 You have not yet withstood to the point of <u>shedding your blood</u> while struggling against the sin.</p>

	<ul style="list-style-type: none"> • He endured all, and he gave all so that we could consider him during our lowest moments and find strength.
<p>Closing - Hebrews 4:14-16</p>	<p>14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.</p> <p>15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.</p> <p>16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.</p> <p>The one who was appointed of God by love to be the lamb that was slain has fulfilled all that was asked of him. While we continue to learn and appreciate his work, let us be assured that we can neither expand nor diminish all that he has done for us. As sinless and redeemed sons we approach God our Father in the most intimate way. All that once separated us, all of the falling short, the yearning, the shame has been completely paid for by the precious blood of Jesus Christ.</p>

Substitution Sacrifice (And the Offense of the Cross)– by Greg Earle

<p>Hebrews 10:5-10 (ESV)</p>	<p>5 Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me;</p> <p>6 in burnt offerings and sin offerings you have taken no pleasure.</p> <p>7 Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'"</p> <p>8 When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law),</p> <p>9 then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second.</p> <p>10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.</p> <p style="text-align: center;">What was God's will that Jesus Christ would accomplish?</p>
<p>Romans 5:6-8</p>	<p>6 For when we were yet without strength, in due time Christ died for [<i>on behalf of, in place of</i>] the ungodly.</p> <p>7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.</p> <p>8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for [<i>on behalf of, in place of</i>] us.</p> <p style="text-align: center;">How and why could it be God's will that His only begotten Son die in our place? And what could it hope to accomplish?</p>

Examples of substitution:

Abraham, Isaac & a Ram: *Genesis 22:1-18*

When Abraham is instructed by God to offer Isaac, the son of promise, as a burnt offering, a ram, caught in a nearby thicket, is provided to Abraham as a substitute sacrifice for his son.

Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

The Passover Lamb: *Exodus 12:1-14*

Awaiting the final plague which God would descend upon Egypt, Israel took part in the Passover. They killed a lamb, and spread its blood around the doors of their homes. The LORD would see the blood and pass over, sparing the first born of that house, both man and animal.

Exodus 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Israel & the Levites: *Numbers 3:1-51*

During the Passover, the children of Israel were instructed by way of Moses to separate out their firstborn unto God. Instead of requiring that all Israel give their firstborn to the service of the LORD, the tribe of Levi was substituted, their people and animals, as perpetual servants.

Numbers 3:45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

The Burnt Offering: *Leviticus 1:1-9*

An animal (cattle, sheep, goat or bird) would be sacrificed as a burnt offering to the LORD. A male of the first year, without blemish, brought willingly, would then be killed and offered upon the altar. The priests would sprinkle the blood on the altar and burn the sacrifice upon it. The life of that animal would atone for the man.

	<p>Leviticus 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.</p> <p>Time after time, God employed substitution as a means of allowing man to live while also satisfying justice. Substitution in these cases was God’s idea, in order to do for man what he could not do for himself.</p>
<p>Leviticus 16:3-22</p>	<p style="text-align: center;">The Day of Atonement</p> <p>3 Thus shall Aaron come into the holy <i>place</i>: with a young bullock for a sin offering, and a ram for a burnt offering.</p> <p>4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these <i>are</i> holy garments; therefore shall he wash his flesh in water, and <i>so</i> put them on.</p> <p>5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.</p> <p style="text-align: center;">Two goats were given as both halves of a sin offering for all of Israel</p> <p><u>Sacrificed Goat of the Sin Offering</u></p> <p>15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:</p> <p>16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.</p> <p>17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.</p>

	<p>18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.</p> <p>19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.</p> <p>20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:</p> <p><u>The Scapegoat of the Sin Offering</u></p> <p>21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:</p> <p>22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.</p> <p style="text-align: center;">This sacrifice for Israel would cleanse and atone for the sins of those people, and transfer their sins and iniquities onto another, who would bear them in their stead.</p>
<p>Romans 5:9-19 (ESV)</p>	<p>9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.</p> <p>10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.</p> <p>11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.</p> <p>12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—</p> <p>13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.</p>

	<p>14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.</p> <p>15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.</p> <p>16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.</p> <p>17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.</p> <p>18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.</p> <p>19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.</p> <p style="text-align: center;">Being found in Adam to be dead because of his sin, we are able to be found in Christ, so that his sacrifice might atone for us, under the righteousness and obedience and sacrifice of Jesus Christ.</p>
<p>Hebrews 9:11-15</p>	<p>11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;</p> <p>12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.</p> <p>13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:</p>

	<p>14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?</p> <p>15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.</p> <p style="text-align: center;"><u>Jesus Christ fulfilled all the roles for the Day of Atonement while accomplishing so much more</u></p> <ul style="list-style-type: none"> • As high priest and sacrifice according to the traditions of the Law. • Unlike the traditional sacrifices made on the Day of Atonement, because of the purity of the sacrifice, the willingness of the one offering the sacrifice, and the holiness and cleanness of the high priest... • His sacrifice was the substitution needed to cleanse all mankind forever, for as many as would believe in him. <p style="text-align: center;">What did this sacrifice look like that was to save all mankind to the uttermost, to be the salvation of all of mankind? ... not what most would expect.</p>
<p>Matthew 27:24-50</p>	<p>26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.</p> <p><u>Scourging:</u></p> <ul style="list-style-type: none"> • Torture prior to crucifixion intended to bring a victim to a state just short of death. • The whip used contained iron balls or sharp animal teeth tied to the ends of each leather thong. • The victim would be whipped until their skin and muscle were flayed down to the sinew, shredded <p>28 And they stripped him, and put on him a scarlet robe.</p>

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Crucifixion:

- Nails were driven into the hands and feet, intersecting major nerves, such that incredible pain was felt during every movement.
- Due to the positioning of the arms, breathing was difficult if not nearly impossible.
- In order to breathe, the victim would push up with his feet to gasp for breath, also opening the wounds on his back
- Eventually, the pain would be so much that the weight of the victim's own body would literally suffocate him.

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

	<p>43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God</p> <p>Hanging upon the cross, in excruciating pain, mocked and despised by those whom he came to save, when he had received the vinegar he said three powerful words:</p> <p>John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.</p> <p>What foreshadowing there was in the verses just before this when his accusers and countrymen said:</p> <p>Matthew 27:25 25 Then answered all the people, and said, His blood be on us, and on our children.</p> <p>Those who needed him most esteemed him least of all.</p>
<p>1 Corinthians 1:18-31</p>	<p>18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.</p> <p>22 For the Jews require a sign, and the Greeks seek after wisdom:</p> <p>23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;</p> <p>The savior of mankind, the greatest man ever to live, the Son of God, the culmination of all the will of God for thousands of years was horribly tortured, beaten, humiliated, shamed and hung on a cross to die.</p> <p><u>... To the Jews, a stumbling block ...</u></p> <ul style="list-style-type: none"> • Judea was a hotbed of political upheaval, a fever pitch of revolt and rebellion. • The people were looking for a king who would overthrow the appointed governors and kings put in place by Rome.

- They were looking for their son of David (**Matthew 22:42**), a mighty man of war to defeat the oppressive Roman government and restore the kingdom to Israel (**Acts 1:6**).
- Other “saviors” had arisen in the years surrounding Jesus, all of whom were summarily killed by rulers, political and religious (**Acts 5:34**).
- A shameful display after death was common in Judean culture. The body would be unclean and considered a curse (**Deuteronomy 21:22-23**).

John 19:19,21

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

This was not “their king”, this was not “their son of David”, this was not the messiah they were looking for. “Their king” would not be defeated, hung for display as a mockery, and killed on a cross, a defiled body, a curse. This was not “their king”.

... To the Greeks foolishness ...

Cicero, for example, described crucifixion as "a most cruel and disgusting punishment",[23] and suggested that "the very mention of the cross should be far removed not only from a Roman citizen's body, but from his mind, his eyes, his ears".[24] Elsewhere he says, "It is a crime to bind a Roman citizen; to scourge him is a wickedness; to put him to death is almost parricide. What shall I say of crucifying him? So guilty an action cannot by any possibility be adequately expressed by any name bad enough for it."

(<https://en.wikipedia.org/wiki/Crucifixion>)

	<ul style="list-style-type: none"> • At the heart of Greek and Roman culture was the moral center of an honorable death, one that stood for valor and glory, one that would be remembered in the annals of history. • A great military leader, a gladiator, a politician, an orator - these were lives worth something, these were lives of importance. • Wisdom was prized above all, logic and reason were lauded and rewarded. <p>A man crucified did not fit this bill, a man crucified was not worthy. To consider a crucified man as king, as lord, as messiah, as savior; to put oneself under such a man would be to commit social suicide.</p> <p>24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.</p> <p>Why did God make the Gospel so contrary, so opposite of everything that man ever held as important and dear to their hearts?</p> <p>29 That no flesh should glory in his presence.</p> <p>30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:</p> <p>31 That, according as it is written, He that glorieth, let him glory in the Lord.</p>
Galatians 2:20	<p>The children of Israel could look at the altar upon which their sacrifices were burned and given to God. They saw the scapegoat being led away into the wilderness, carrying their sins.</p> <p>Now ... we look to the cross, to us it is:</p> <ul style="list-style-type: none"> • life more abundantly • the power of God • the wisdom of God • the way God leveled the playing field for all men.

The gospel of God is such wisdom because it forces every man to forgo that which he holds most dear in his flesh. His power, his strength, his wisdom, his traditions. It breaks all of it because it is utter foolishness for man to subject themselves to someone who died as the Lord died for them.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

From Dead in Sin to Dead to Sin – by Shawn Weir

Romans 5:12-14	<p>12 <u>“By one man sin entered into the world, and death by sin”:</u></p> <p>The words "sin" and "death" used here are preceded in the original Greek by the article "the" referencing <u>the sin</u> and <u>the death</u> which came as a result of Adam's disobedience. The sin and the death of Adam passed unto all men and reigned over all people even before the law was given.</p> <p>Genesis 2:16-17</p> <p>16 And the LORD God commanded the man, saying, Of every tree of the garden <u>thou mayest freely eat</u>:</p> <p>17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof <u>thou shalt surely die</u>.</p> <p>In these two verses, the figure of speech polyptoton is used in both of these phrases by repeating the verbs in two different forms. This adds intensity to the meaning of these two phrases.</p> <p><u>Thou mayest freely eat</u> (<i>achol tochel</i>): Literally, “eating thou mayest eat”</p> <p><u>Thou shalt surely die</u> (<i>moth tamuth</i>): Literally, “a death thou shalt die” or “dying thou shalt die.”</p> <p><u>“and so death passed upon all men”:</u></p> <p>Romans 5:15b “...through the offence of one many be dead...”</p> <p>Romans 5:16b (ESV) “...the result of that one man's sin. For the judgment following one trespass brought condemnation...”</p> <p>Romans 5:17a “For if by one man's offence death reigned by one...”</p>
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Romans 5:18b "...by the offence of one judgment came upon all men to condemnation..."

Romans 5:21 "That as sin hath reigned unto death..."

1 Corinthians 15:21a,22a

21a For since by man came death...

22a For as in Adam all die...

"for that all have sinned":

Romans 5:19a For as by one man's disobedience many were made sinners...

Hosea 6:4-7

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men [*'âdâm*: Adam] have transgressed the covenant: there have they dealt treacherously against me.

Why would they behave like Adam?

They had Adam in them.

Ephesians 2:1 (NASB) And you were dead in your trespasses and sins

13 imputed (*ellogēō*): to put on one's personal account or charge

The Personal Opportunity of the Law

Deuteronomy 6:24-25

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

	<p>25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.</p> <ul style="list-style-type: none"> • 613 commandments regarding all aspects of life • Countless number of sacrifices that needed to presented daily <p>Romans 5:20 “the law entered, that the offence might abound... sin abounded...”</p> <p>Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.</p> <p>Romans 6:23a “...the wages of sin is death...”</p> <p>14 figure(<i>tupos</i>): type, figure or impression</p> <p><u>The condition of mankind</u></p> <p>Ephesians 2:1-3</p> <p>1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.</p>
<p>Psalm 49:1-3, 6-15 (ESV)</p>	<p>1 Hear this, all peoples! Give ear, all inhabitants of the world, 2 both low and high, rich and poor together! 3 My mouth shall speak wisdom; the meditation of my heart shall be understanding.</p> <p>6 those who trust in their wealth and boast of the abundance of their riches 7 Truly no man can ransom another, or give to God the price of his life,</p>

	<p>8 for the ransom of their life is costly and can never suffice, 9 that he should live on forever and never see the pit. 10 For he sees that even the wise die; the fool and the stupid alike must perish and leave their wealth to others. 11 Their graves are their homes forever, their dwelling places to all generations, though they called lands by their own names. 12 Man in his pomp will not remain; he is like the beasts that perish. 13 This is the path of those who have foolish confidence; yet after them people approve of their boasts. Selah 14 Like sheep they are appointed for Sheol; death shall be their shepherd, and the upright shall rule over them in the morning. Their form shall be consumed in Sheol, with no place to dwell. 15 But God will ransom my soul from the power of Sheol, for he will receive me. Selah</p>
<p>Hebrews 2:14-17 (CSB)</p>	<p>14 Now since the children have flesh and blood in common, Jesus also shared in these, so that through his death he might destroy the one holding the power of death, that is, the devil 15 and free those who were held in slavery all their lives by the fear of death. 16 For it is clear that he does not reach out to help angels, but to help Abraham’s offspring. 17 Therefore, he had to be like his brothers and sisters in every way, so that he could become a merciful and faithful high priest in matters pertaining to God, to make atonement for the sins of the people.</p>
<p><u>Jesus Christ knew he needed to die a death</u></p>	<p>Matthew 26:6-13 6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble</p>

ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

Burial (*entaphiazō*): to prepare a body for burial, embalming
Compare with the same word used **John 19:40**. The noun *entaphiasmos* occurs in **John 12:7** and **Mark 14:8**. It is used in the Septuagint for Hebrew *hanat*, in **Genesis 50:2**.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Matthew 16:13-23

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

	<p>23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.</p> <p>Hebrews 10:4-7</p> <p>4 For it is not possible that the blood of bulls and of goats should take away sins.</p> <p>5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:</p> <p>6 In burnt offerings and sacrifices for sin thou hast had no pleasure.</p> <p>7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.</p> <p>1 Peter 3:18a For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh...</p>
<p>Romans 6:1-11</p>	<p>1 <u>Shall we continue in sin:</u> The verb tense of this phrase is in the present tense, active voice. Paul is describing the practice of habitual sin.</p> <p><u>that grace may abound?:</u> Romans 5:20 just said "where sin abounded, grace did much more abound." Does this truth imply that it doesn't matter if a Christian lives a life of continual sin?</p> <p>2 <u>God Forbid:</u> By no means! May it never be! Absolutely not!</p> <ul style="list-style-type: none"> • In this first part of Romans 6, Paul will show that a life of sin is unacceptable for the Christian. With Christ, we died to sin and our death to sin changes our relationship to sin. <ul style="list-style-type: none"> ○ Before, we were dead <u>in</u> sin; now we are dead <u>to</u> sin. <p>1 Peter 2:23-24a</p> <p>23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:</p> <p>24a Who his own self bare our sins in his own body on the tree, that we, being <u>dead to sins</u>, should live unto righteousness...</p>

3 baptized (*baptizō*): The idea behind the ancient Greek word for baptized is “to be immersed or overwhelmed in something.”

- We’ve been fully immersed into Jesus Christ and his accomplishments. Part of what that includes is his death.

4 “we are buried with him by baptism into death”

Colossians 2:12-14

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross

5 planted together (*sumphutos*): grown along with, closely united to, born together with, of joint origin

- We are united together with Christ in his death.

6 is crucified with (*systauroō*): to be crucified along with or in company with

Matthew 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

Galatians 2:20a (CSB) I have been crucified with Christ, and I no longer live, but Christ lives in me.

Our old man: This was all that we were formerly when we were without Christ.

Ephesians 4:22 That ye put off concerning the former conversation[lifestyle] the old man, which is corrupt according to the deceitful lusts

Serve (*douleuō*): to be a slave, involuntarily or voluntarily in bondage

7 A slave is no longer under his master if he is dead- so it is with us and sin- we are no longer enslaved under its dominion because we are *dead* to sin and thus justified from it.

- The only escape from sin was a death with Jesus Christ

	<p>9 <u>hath... dominion over</u> (<i>kurieuō</i>): lordship, to have power over</p> <p>11 this is in the imperative case, making it the first command in Romans</p> <p><u>Reckon</u> (<i>logizomai</i>): account, calculate, compute</p> <p>God never calls us to “crucify” the old man, but instead to account him as already dead because of our identification with Jesus’ death on the cross. None of us nailed the old man to the cross. The crucifixion of the old man is something that God did for us. The lesson here is crucial. We don’t contend against sin merely through willpower and self-discipline. Our striving against sin by fleshly pursuits will always fail.</p> <p>Instead, God dealt with the problem of sin by removing the sinner altogether, crucifying the old man with Christ on the cross, and then we were buried with him and raised with new life in him! The death of the old man is an established fact. It happened spiritually when we were identified with Jesus’ death at the moment of our salvation. God did not strengthen our old man to be able to resist sin: He killed it. Now, we are simply told to account it as being done. The Christian is truly set free from the tyranny of the old man, the lordship of death and the bondage of sin.</p> <p><u>Christ has brought us from being dead in sin to being dead to sin.</u></p> <p>2 Corinthians 5:14-15 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.</p>
<p>Colossians 3:1-3</p>	<p>1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 <u>For ye are dead</u>, and your life is hid with Christ in God.</p>

Life in Christ – by Sam Pittenger

<p><u>Romans 6:4, 11</u></p>	<p>Romans 6:4 Therefore we are buried with him by baptism into death: that <u>like as Christ was raised up</u> from the dead by the glory of the Father, even so we also should walk in <u>newness of life</u>.</p> <p>Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but <u>alive unto God</u> through [<i>in</i>] Jesus Christ our Lord.</p> <ul style="list-style-type: none"> • For those who are dead to sin - we are not only dead to sin, but have new life in Christ. This is because of the resurrection life of Jesus Christ. • The view here is simply of “death” and “life.” We <i>were</i> dead and we lived accordingly. We are <i>now</i> spiritually alive and should walk in that newness of life.
<p><u>1 John 5:9-13</u></p>	<p><u>THE SPIRIT IS LIFE:</u></p> <p>1 John 5:9-13</p> <p>9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.</p> <p>10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.</p> <p>11 And this is the record, that God hath <u>given to us eternal life</u>, and <u>this life is in his Son</u>.</p> <p>12 He that hath the Son <u>hath life</u>; [and] he that hath not the Son of God <u>hath not life</u>.</p> <p style="text-align: center;">NASB “He who has the Son has <u>the life</u>; he who does not have the Son of God does not have <u>the life</u>.”</p> <p>13 These things have I written unto you that believe on the name of the Son of God; that ye may know that <u>ye have eternal life</u>, and that ye may believe on the name of the Son of God.</p>

<p><u>Ephesians 2:4-6</u></p>	<p>Ephesians 2:4-6 (ESV) 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, <u>made us alive together with Christ</u>--by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,</p> <ul style="list-style-type: none"> • All of our spiritual life is because of Christ. We have been made alive together <i>with him</i>. Without him, we have no spiritual life.
<p><u>John 5:21, 25-27, 39-40</u></p>	<p>John 5:21,25-27 21 For as the Father raiseth up the dead, and quickeneth <i>them</i> [<i>makes them alive</i>]; even so the Son quickeneth whom he will. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to <u>the Son to have life in himself</u>; 27 And hath given him authority to execute judgment also, <u>because he is the Son of man</u>.</p> <ul style="list-style-type: none"> • This is spoken in the context of the resurrection of the dead. • God has life in Himself and so He has given authority to the Son to have life in himself. • Jesus Christ has spiritual life in himself and can impart it to those whom he will (verse 21). • This is ultimately truest in that he has been resurrected, made a life-giving spirit (1 Corinthians 15:45), and gives of that life to those who believe on him. <p>John 5:39-40 39 Search the scriptures; for in them ye think ye have <u>eternal life</u>: and they are they which <u>testify of me</u>. 40 And ye will not come to me, that <u>ye might have life</u>.</p>
<p><u>John 6:35, 51, 53, 57</u></p>	<p>John 6:35 35 And Jesus said unto them, <u>I am the bread of life</u>: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.</p> <ul style="list-style-type: none"> • What kind of life? Eternal, spiritual life. • Jesus is <i>necessary</i> for spiritual life in the same way that bread (food) is necessary for physical life.

<p><u>John 10:9-10</u></p>	<p>John 6:51,53,57 51 <u>I am the living bread</u> which came down from heaven: if any man eat of this bread, he <u>shall live for ever</u>: and the bread that I will give is my flesh, which I will give for <u>the life of the world</u>. ...</p> <p>53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, <u>ye have no life in you</u>. ...</p> <p>57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall <u>live by me</u>.</p> <p>John 10:9-10 9 I am the door: by me if any man enter in, <u>he shall be saved</u>, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that <u>they might have life</u>, and that they might <u>have [it] more abundantly</u>.</p> <ul style="list-style-type: none"> • This is regarding spiritual and eternal life, a life which is more abundant. This is in harmony with the other sections of the Gospel of John where Jesus speaks of the life that he came to bring. • This is also spoken in the context of salvation (verse 9) which comes by eternal life: <p style="text-align: center;">John 3:16-17 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have <u>everlasting life</u>. For God sent not his Son into the world to condemn the world; but that the world through him might <u>be saved</u>.”</p> <ul style="list-style-type: none"> • This spiritual, eternal life, is an <i>abundant life</i>: the kind of life that Christ brought is over and above (superadded, superabundant, above what is ordinary) what they had previously known as “life.”
<p><u>Romans 8:1-2, 9-10</u></p>	<p>Romans 8:1-2 1 <i>There is</i> therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the <u>law of the Spirit of life in Christ Jesus</u> hath made me free from the law of sin and death.</p> <ul style="list-style-type: none"> • The law of the spirit of life in Christ Jesus is a “new” law and we are now under the authority of this law. Previously, we were under the law and authority of the sin and the death, as well as the demands of the law of Moses (for a standard of righteousness). We were

	<p>freed from the dominion of sin and death through the death of Jesus Christ, with which we are now associated.</p> <ul style="list-style-type: none"> • This law of the spirit of life pertains to Jesus Christ’s resurrection spiritual life, which can never cease. We cannot be separated or loosed from the authority of the spiritual life of Christ (with which we share) because he lives forever. Death has no more dominion over him. • This is part of the authority and lordship of Jesus Christ - that we are alive <i>with</i> him and <i>in</i> him, and cannot be separated from the authority of his spiritual life that gives us victory over the death and sin. <p>Romans 8:9-10 9 But ye are not in the flesh, but <u>in the Spirit</u>, if so be that the Spirit of God dwell in you. Now if any man have not the <u>Spirit of Christ</u>, he is none of his. 10 And <u>if Christ [be] in you</u>, the body [is] dead because of sin; but the <u>Spirit [is] life</u> because of righteousness.</p> <ul style="list-style-type: none"> • We have the “spirit of Christ” which is here further described as, “if Christ be in you” in verse 10. This “spirit of Christ” can be understood as referring to the spiritual life of Christ, which is in you. • The spirit of Christ, or Christ in you, makes you his (belonging to him) and gives you life (the life). • The spirit is life because of the justness of God in regard to the accomplishments of Jesus Christ.
<p><u>Colossians 1:27</u></p> <p><u>Colossians 2:9-10</u></p> <p><u>Colossians 3:4</u></p>	<p>Colossians 1:27 To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is <u>Christ in you</u>, the hope of glory:</p> <p>Colossians 2:9-10 9 For <u>in him dwelleth all the fulness of the Godhead bodily</u>. 10 And <u>ye are complete in him</u>, which is the head of all principality and power:</p> <p>Colossians 3:4 4 When <u>Christ, who is our life</u>, shall appear, then shall ye also appear with him in glory.</p>

<p><u>Romans 5:20-21</u></p> <p><u>Romans 6:1-13, 20-23</u></p>	<p><u>WALKING IN NEWNESS OF LIFE:</u></p> <p>Romans 5:20-21 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto <u>eternal life</u> by Jesus Christ our Lord.</p> <p>Romans 6:1-13 1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that <u>like as Christ was raised up</u> from the dead by the glory of the Father, even so we also should <u>walk in newness of life</u>. 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:</p> <ul style="list-style-type: none"> • “like as Christ was raised up” - Jesus Christ was resurrected as the “firstborn from the dead” and was made a “life-giving spirit.” • “likeness of his resurrection” - the ultimate experience of sharing in the spiritual life in Christ is sharing in his resurrection when we will be “like him, for we will see him as he is” and when we will have the “same form as his glorious body.” <p>6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also <u>live with him</u>: 9 Knowing that Christ being <u>raised from the dead dieth no more</u>; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that <u>he liveth, he liveth unto God</u>. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but <u>alive unto God</u> through [in] Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are <u>alive from the dead</u>, and your members [as] instruments of righteousness unto God. ...</p>
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<p><u>Romans 8:14</u></p> <p><u>Galatians 5:18</u></p>	<p>Romans 6:20-23 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and <u>the end everlasting life</u>. 23 For the wages of sin [is] death; but the gift of God [is] <u>eternal life</u> <u>through Jesus Christ our Lord</u>.</p> <p>Romans 8:14 For as many as are <u>led by the Spirit</u> of God, they are the sons of God.</p> <p>Galatians 5:18 But <u>if ye be led of the Spirit</u>, ye are not under the law.</p> <p style="text-align: center;">“led (twice)”- used in the sense of “to lead along” or “to bring along,” to “conduct.”</p>
<p><u>Galatians 2:20</u></p> <p><u>Galatians 4:19</u></p>	<p>Galatians 2:20 20 I am crucified with Christ: nevertheless I live; yet not I, but <u>Christ liveth</u> <u>in me</u>: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p> <p>Galatians 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you,</p>

The Righteousness of God – by Peter Blake

People have devised many different standards for righteousness before God. Some have established certain works as the standard to achieve righteousness before God. Others have established certain rituals, or simply being what one may consider to be a “good person.” Many perhaps accept that there are various levels of righteousness. The standard for the true righteousness of God, as established by God, is Jesus Christ our lord.

<p>Isaiah 52:13-53:12</p>	<p>52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.</p> <p>14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:</p> <p>15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.</p> <p>53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?</p> <ul style="list-style-type: none">• The “arm of the LORD” is an Eastern or Oriental phrase used of God doing battle, fighting for His people. <p>Isaiah 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.</p> <p>2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, <i>there is</i> no beauty that we should desire him.</p> <p>3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from him; he was despised, and we esteemed him not.</p> <p>4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.</p> <p>5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed.</p>
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<p>Isaiah 52:13 – 53:12 cont.</p>	<p>6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.</p> <p>7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.</p> <p>8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.</p> <p>9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth.</p> <p>10 Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin, he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand.</p> <p>11 He shall see of the travail of his soul, <i>and</i> shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p> <ul style="list-style-type: none"> • The sins and iniquities of many have been carried away by the righteous one - thereby making many righteous. <p>12 Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p> <ul style="list-style-type: none"> • Our being just before God came at a great price.
<p>1 Peter 1:18-19</p>	<p>18 Forasmuch as ye know that ye were not redeemed with corruptible things, <i>as</i> silver and gold, from your vain conversation <i>received</i> by tradition from your fathers;</p> <p>19 But with the precious blood of Christ, as of a lamb without blemish and without spot:</p>

Romans 3:19-26

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

- One of the things the law accomplished was that it pointed out the unrighteousness of men and that all were guilty before God.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

- The righteous justice of God by way of Jesus Christ being revealed here was testified of by the law and the prophets. The Mosaic law, while making plain the unrighteousness of man, was also providing a way by which man could have a certain level of access to God. In addition, the law in its various sacrifices was a constant reminder by vivid portrayal of the righteousness the Christ would accomplish and acquire for mankind once and for all.

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

- **Hebrews 5:7 -9**

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

- freely = undeserved, without a cause. It was God's own desire, love and grace that issued in this righteousness being made available to all who believe on Jesus Christ.

<p>Romans 3:19-26 cont.</p>	<p>25 Whom God hath set forth <i>to be</i> a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</p> <p>26 To declare, <i>I say</i>, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.</p> <p>27 Where <i>is</i> boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.</p> <ul style="list-style-type: none"> • Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
<p>Romans 4:1-8</p>	<p>1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?</p> <p>2 For if Abraham were justified by works, he hath <i>whereof</i> to glory; but not before God.</p> <p>3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p> <p>4 Now to him that worketh is the reward not reckoned of grace, but of debt.</p> <p>5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p> <p>6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,</p> <p>7 <i>Saying</i>, Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered.</p> <p>8 Blessed <i>is</i> the man to whom the Lord will not impute sin.</p> <ul style="list-style-type: none"> • David looked forward to the time in which we live, a time when “God would impute righteousness without works”

<p>Romans 5:1-2</p>	<p>1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.</p> <p>2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.</p> <ul style="list-style-type: none"> You and I have been justified, made righteous, declared innocent by believing on Jesus Christ. Our peace with God is a <u>present</u> reality.
<p>2 Corinthians 5:21</p>	<p>21 For he hath made him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of God in him.</p> <ul style="list-style-type: none"> His becoming sin for us is referring to the “double transfer” of the sin offering which was a shadow and tutorial of what the Christ would fulfill as <u>the</u> sin offering for all men. <p>Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.</p>
<p>Titus 3:3-8</p>	<p>3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, <i>and</i> hating one another.</p> <p>4 But after that the kindness and love of God our Saviour toward man appeared,</p> <p>5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;</p> <ul style="list-style-type: none"> “Regeneration”; <i>paliggenesia</i> meaning the production of a new life, a new birth. “Holy Ghost” here is holy spirit, the renewing of that which was lost by Adam, the life of God. <p>6 Which he shed on us abundantly through Jesus Christ our Saviour;</p> <p>7 That being justified by his grace, we should be made heirs according to the hope of eternal life.</p>

	<ul style="list-style-type: none"> • We have been cleared, declared innocent by His grace through the accomplishments of Jesus Christ and are now heirs of eternal life. <p>8 <i>This is</i> a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.</p> <ul style="list-style-type: none"> • “saying” is from <i>logos</i> meaning word or saying conveying thoughts. Here it is the <u>Word of God</u> regarding the gift of holy spirit and things that were given resulting from the accomplishments of Jesus Christ and could be translated “The Word is Faithful”!
<p>Hebrews 12:1-13</p>	<ul style="list-style-type: none"> • Here in Hebrews 12 are some practical truths to help us to grow in, stand in and bear the fruit of our righteousness which has been set in Christ. <p>1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset <i>us</i>, and let us run with patience the race that is set before us,</p> <p>2 Looking unto Jesus the author and finisher of <i>our</i> faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.</p> <p>3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.</p> <ul style="list-style-type: none"> • “Consider” is <i>analogizomai</i> meaning to ponder, really think about something. • What our lord endured for us is the greatest injustice, the most undeserved torture, death and contradiction the world has ever perpetrated or ever seen. Jesus Christ was giving his life as a sacrifice for mankind, even for the very men being used to carry out this rabid hostility inflicted on the righteous one, God’s only begotten son. He endured this horrific ordeal looking at the joy that was set before him. <p>4 Ye have not yet resisted unto blood, striving against sin.</p> <p>5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening (<i>paideia</i>) of the Lord, nor faint when thou art rebuked of him:</p>

**Hebrews 12:1 –
13 cont.**

6 For whom the Lord loveth he chasteneth, (*paideuō*; verb) and scourgeth every son whom he receiveth.

- “Despise”; *oligōreō* and means to think little of, to have little regard for.
- “Chastening”; *paideia* meaning the instruction or training, as of a child and all that may be involved with that training (i.e. discipline, chastening, nurturing, instruction, tutoring, admonishing, correcting, teaching and reminding).

Ephesians 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture (*paideia*) and admonition of the Lord.

2 Timothy 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction (*paideia*) in righteousness.

7 If ye endure chastening (*paideia*), God dealeth with you as with sons; for what son is he whom the father chasteneth (*paideuō*) not?

- “Endured” is *hūpome'nō* = Which is to stay put, remain in place, stay behind instead of leaving. This is the same word used in verse 2 and 3. In verse 2 - Jesus Christ endured the horrible and humiliating death of the cross. In verse 3 he endured this great contradiction of sinners against himself. Our lord endured this torture, shame and death - so that we could stand as righteous and “endure” being instructed by God!

8 But if ye be without chastisement (*paideuō*), whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened (*paideuō*) *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Jeremiah 10:23 (ESV)

I know, O LORD, that the way of man is not in himself, that it is not in man who walks to direct his steps.

<p>Hebrews 12:1 – 13 cont.</p>	<p>Psalm 32:8,9 8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.</p> <p>9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.</p> <p>Psalm 25:4,5 4 Shew me thy ways, O LORD; teach me thy paths.</p> <p>5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.</p> <p>11 Now no chastening (<i>paideuō</i>) for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.</p> <ul style="list-style-type: none"> • As we grow, the “peaceable <u>fruit</u> of righteousness” is seen in our lives and brings glory to God.
<p>Philippians 1:6,9-11</p>	<p>6 Being confident of this very thing, that he which hath begun a good work in you will perform <i>it</i> until the day of Jesus Christ:</p> <ul style="list-style-type: none"> • It was God who began this good work and it is God who would continue to perform it until the day of Christ <p>9 And this I pray, that your love may abound yet more and more in knowledge (<i>epiginosis</i>) and <i>in</i> all judgment (<i>aesthesis</i>);</p> <p>10 That ye may approve (<i>dokimazo</i>) things that are excellent; that ye may be sincere and without offence till the day of Christ;</p> <ul style="list-style-type: none"> • “Knowledge” is <i>epiginosis</i> meaning a full knowledge to the end that it has a powerful influence on the knower. • “Judgement” is <i>aesthesis</i> and is the noun form of a word that means to perceive, or discern. • “Approve” is <i>dokimazo</i> meaning to put to the test, to prove, examine in the light as in determining if something is genuine and if genuine the approval.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

- In Paul's prayer we see God's desire for His children to continue to grow in who and what He has made us in Christ. Being filled with the fruits of our righteousness, bringing glory and praise to God until our lord gathers us to present us to the Father.

Holiness and Sanctification – by Jesse McCree

- Our God is uncompromisingly holy: separate and set apart.
- Mankind needs to be made holy by the work of Jesus Christ in order to have a full sharing with our Holy God.
- Now that we have been made holy in Christ, God calls us to live as holy ones in every part of our lives – all to God’s glory, honor and praise.
- We have been set apart *for* a purpose: to bring the light of the gospel of Christ to a dark world.
- Living as holy ones also means that we can make deliberate choices to pursue God’s righteous standards and flee those things that entangle us in the things of the world.

God is holy – completely and entirely separate, set apart

“holy”, “holiness”, “sanctified”, “sanctification” – from root word *hagios*

- Set apart, separate, sacred

How holy is our God?

Isaiah 57:15

15 For thus saith the high and lofty One that inhabiteth eternity, **whose name [is] Holy**; I dwell in the **high and holy** place, with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah 6:1-5

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, **Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.**

<p>How holy is our God?</p>	<p>4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.</p> <p>5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.</p> <p>Daniel 10:7-9,15</p> <p>7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.</p> <p>8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.</p> <p>9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. ...</p> <p>15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.</p> <ul style="list-style-type: none"> • His very name is “Holy” and He dwells in the high and holy place • The seraphim cry out “Holy, holy holy!” and Isaiah is left visibly shaken • Daniel sees the vision, is overcome with awe and reverence <p>The magnitude of God’s holiness is awe-inspiring. His nature, attributes and actions are all characterized by an all-encompassing holiness.</p>
	<p style="text-align: center;">God’s holiness stands as a notable contrast to mankind after the fall of Adam</p> <p>Romans 3:10-13,23</p> <p>10 As it is written, There is none righteous, no, not one:</p> <p>11 There is none that understandeth, there is none that seeketh after God.</p>

	<p>12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.</p> <p>13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips: ...</p> <p>23 For all have sinned, and come short of the glory of God;</p>
<p>God's gift by grace through Christ – holy spirit – has perfectly and forever sanctified us</p>	
<p>1 Peter 1:15-16</p>	<p>15 But <u>as he which hath called you is holy</u>, so <u>be ye holy</u> in all manner of conversation;</p> <p>16 Because it is written, Be ye holy; for I am holy.</p> <p style="text-align: center;"><u>In light of God's awe-inspiring holiness, these verses should catch our attention.</u></p> <p>Leviticus 19:1-2 And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God [am] holy.</p> <p>Leviticus 11:44-45 For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I [am] the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I [am] holy.</p> <p>Deuteronomy 7:6 For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth.</p> <ul style="list-style-type: none"> • God's calling of Israel to live holy was because the very God who called them was holy – they were to live as they had been called.

<p>1 Peter 1:1-3 (WT)</p>	<p>1 Peter, an apostle of Jesus Christ, to the sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen</p> <p>2 according to the foreknowledge of God, the Father, by sanctification of spirit <u>because of</u> the obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.</p> <ul style="list-style-type: none"> • Verse 2: “unto” in most translations; can better be understood as “because of” • Shows <u>how</u> we were made holy – by the spirit, because Jesus Christ obeyed to the point of shedding his blood.
<p>Hebrews 10:4,10-14</p>	<p>4 For [it is] not possible that the blood of bulls and of goats should take away sins. ...</p> <p>10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].</p> <p>11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:</p> <p>12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;</p> <p>13 From henceforth expecting till his enemies be made his footstool.</p> <p>14 For by one offering he hath perfected [<i>teleioō</i>] for ever them that are sanctified [<i>hagiazō</i>]</p> <ul style="list-style-type: none"> • One offering forever – that’s what has made us forever sanctified, holy • The repetition of sacrifices shows its inherent weakness. If animal sacrifice had ‘fixed’ the sin problem, then they could have ceased to be offered.

<p>1 Corinthians 6:9-11</p>	<p>9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,</p> <p>10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p> <p>11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p> <ul style="list-style-type: none"> • "And such were some of you." Paul clearly puts it in the past tense. These things should never mark the life of a Christian for truly these are actions that characterize those that are not born again. • God can take the kind of people described in 1 Corinthians 6:9 and 10 and make them into the kind of people described in 1 Corinthians 6:11: all through Christ – with the result that we would no longer be in bondage to a lifestyle that characterized the unsaved person. <p>Colossians 1:21-22 And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:</p>
<p>We have been sanctified <i>from</i> the power of darkness and <i>for</i> God’s purposes</p>	
<p>Colossians 1:12-13</p>	<p>12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:</p> <p>13 Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son:</p> <ul style="list-style-type: none"> • “translated” = <i>methistēmi</i> - to transpose, transfer, remove from one place to another; of change of situation or place; to remove from the office of a steward • The power of darkness lulls people to sleep, is skilled at concealment, afflicts and depresses man, and ultimately destroys. We have been set free from the power of darkness and been transferred to the

	<p>kingdom of God’s dear Son – we no longer have to live under that bondage.</p>
<p>Romans 6:20-22</p>	<p>20 For when ye were the servants of sin, ye were free from righteousness.</p> <p>21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.</p> <p>22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.</p> <ul style="list-style-type: none"> • The Christian has been set free <i>for a purpose</i> = to bear fruit unto holiness. <p>Righteousness and sanctification are so critically important together – in accordance with the true gospel of our Lord Jesus Christ.</p> <p>Righteousness without sanctification = “I’m justified to do whatever I want.” Sanctification without righteousness = “Doing more things to get right.”</p>
<p>as holy ones, we can make deliberate choices to live our lives in balance with our identity</p>	
<p>1 Peter 1:13-19</p>	<p>13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;</p> <p>14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:</p> <p style="padding-left: 40px;">“fashioning” <i>syschēmatizō</i> to conform one’s self (i.e. one’s mind and character) to another’s pattern, (fashion one’s self according to)</p>

Romans 12:2

And be not **conformed** to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Ephesians 4:1 - I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

- “worthy” | *axios* – in balance or alignment with
- God is not calling us to be something that He hasn’t already made us to be – act like you have been made.
- **Behavior follows identity.**

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Corinthians 6:20 (NASB)

20 For you have been bought with a price: therefore glorify God in your body.

1 Corinthians 7:23 (NASB)

23 You were bought with a price; do not become slaves of men.

<p>2 Corinthians 6:14-18;7:1</p>	<p>14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?</p> <p>15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?</p> <p>16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.</p> <p>17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,</p> <p>18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.</p> <p style="text-align: center;">Ezekiel 37:26-28</p> <p>26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.</p> <p>27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.</p> <p>28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.</p> <p>2 Corinthians 7:1</p> <p>1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.</p>
<p>2 Timothy 2:3-4</p>	<p>3 Thou therefore endure hardness, as a good soldier of Jesus Christ.</p> <p>4 No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier.</p>

<p>2 Timothy 2:20-22</p>	<p>“entangleth” <i>emplekō</i> "to be interwoven, wrapped or twisted together in such a manner as not to be easily extricated (freed from what binds or hinders)"</p> <p>2 Peter 2:6-8 6 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;</p> <p>7 And delivered just [righteous] Lot, vexed with the filthy conversation of the wicked:</p> <p>8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;)</p> <p>20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.</p> <p>21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, [and] prepared unto every good work.</p> <p>22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.</p> <ul style="list-style-type: none"> • We have one goal, one calling: God’s glory. Anything that gets in the way of that is counterproductive to the calling. • The things that fashion us according to the world can be subtle – they can be things that erode our hearts, weigh us down, burden us, distract us, lull us to sleep or choke out the Word in our hearts. • This may result in making decisions that seem to go contrary to others in the world. “Chase after righteousness...”
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We adorn the gospel of God by our lifestyle and conduct as holy children of God	
Titus 2:1-10 (NSAB)	1 But as for you, speak the things which are fitting for <i>[in accordance with]</i> sound doctrine <i>[healthy teaching]</i>
2:2	<p>“sober” = temperate; abstaining from wine, either entirely or at least from its immoderate use</p> <p>“temperate” = curbing one's desires and impulses, self-controlled, temperate</p>
2:3	<p>“as becometh holiness” = befitting, places, actions or sacred things to God</p> <p>“not false accusers” = prone to slander, accusing falsely; <i>metaphorically:</i> slandering devil</p>
2:5	<p>“chaste” = <i>hagnos</i>, pure, holy</p> <p>“blasphemed” = slandered, evil spoken of; The conduct of a wife can cause the Word of God to be blasphemed. Also consider:</p> <p style="text-align: center;">1 Peter 3:1-2 (ESV) - 1 Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, 2 when they see your respectful and pure conduct.</p>
2:7-10	<p>“pattern” = type, model, example</p> <p>“uncorruptness” = soundness, integrity, purity</p> <p>“sound speech” = whole, healthy – in this case, above reproach or criticism</p> <p>10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.</p> <p style="text-align: center;">“adorn” - <i>kosmeō</i> to ornament, adorn metaph. to embellish with honor, gain honor</p>

	<ul style="list-style-type: none"> • Every part of our lives – marriages, families, employment, speech, leisure, etc. – is to be lived as holy ones. What we do, what we say, how we act can bring great honor and glory to God through His Son Jesus Christ by demonstrating gospel-centered living.
<p>Titus 2:11-14</p>	<p>Titus 2:11-14 (ESV)</p> <p>11 For the grace of God has appeared, bringing salvation for all people,</p> <p>12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,</p> <p>13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,</p> <p>14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.</p>

Jesus is Lord – by Sam Pittenger

<p><u>Matthew</u> <u>28:16-20</u></p>	<p><u>The Worthiness of the Lordship of Jesus:</u></p> <p>Matthew 28:16-20 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, <u>All power is given unto me in heaven and in earth.</u> 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.</p> <ul style="list-style-type: none">• “power”- Authority. Jesus was given <i>all</i> authority in both heaven and in earth. There is no greater authority given in all of earth and heaven than the authority given to Jesus. Jesus understands and knows who he is and his authority as Lord.• This authority of Christ in heaven and in earth will be fully seen by all in heaven and earth in the ages to come.
<p><u>Acts 2:22-24,</u> <u>31-36</u></p>	<p>Act 2:22-24, 31-36 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ...</p> <p>31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the <u>right hand of God exalted</u> and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.</p>

	<ul style="list-style-type: none"> • It connects Jesus Christ’s works, death, resurrection and ascension altogether to show the compelling reason for the greatness of the next statements: <p>34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel <u>know assuredly</u>, that <u>God hath made that same Jesus</u>, whom ye have crucified, <u>both Lord and Christ</u>.</p> <ul style="list-style-type: none"> • “God hath made”- God has made Jesus to be the greatest among all, to give all authority in heaven and earth to him. This is why Jesus has such authority, because God is the One Who has created all authorities and powers, and He has made Jesus to be both Lord and Christ. • “Both Lord and Christ”- Jesus is both the Lord (all authority) and Christ (the anointed of God). • This status is shown in the works that he did, his atoning death, his life-giving resurrection, and his ascension to the right hand of God with all things put under him.
<p><u>Philippians 2:8-11</u></p> <p><u>Ephesians 1:19-23</u></p>	<p>Philippians 2:8-11 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore <u>God also hath highly exalted him</u>, and given <u>him a name which is above every name</u>: 10 That at the name of Jesus <u>every knee should bow</u>, of [things] in heaven, and [things] in earth, and [things] under the earth; 11 And [that] every tongue should confess <u>that Jesus Christ [is] Lord</u>, to the glory of God the Father.</p> <ul style="list-style-type: none"> • “highly exalted”- super-exalted. Only used here, only used of Christ. • Jesus’ exaltation is due to his merit; his obedience and the sacrifice of himself in accordance with the will of God. <p>Ephesians 1:19-23 19 And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places], 21 <u>Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:</u></p>

	<p>Revelation 5:11-13 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, <u>Worthy is the Lamb</u> that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, [be] unto him that sitteth upon the throne, and unto the Lamb for ever and ever.</p> <p>Revelation 19:11-16 11 And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. 13 And he [was] clothed with a vesture dipped in blood: and his name is called <u>The Word of God</u>. 14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on [his] vesture and on his thigh a name written, <u>KING OF KINGS, AND LORD OF LORDS</u>.</p>
<p><u>1 Corinthians</u> <u>1:9</u></p>	<p><u>He is our Lord:</u> 9 God [is] faithful, by whom ye were called <u>unto the fellowship of his Son Jesus Christ our Lord</u>.</p>
<p><u>Romans</u> <u>10:8-13</u></p>	<p>Romans 10:8-13 8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if <u>thou shalt confess with thy mouth the Lord Jesus</u>, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p>

	<p>10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</p> <p>11 For the scripture saith, Whosoever believeth on him shall not be ashamed.</p> <p>12 For there is no difference between the Jew and the Greek: <u>for the same Lord over all is rich unto all that call upon him.</u></p> <p>13 For whosoever shall call upon <u>the name of the Lord</u> shall be saved.</p>
<u>1 Corinthians 7:21-23</u>	<p>1 Corinthians 7:21-23</p> <p>21 Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.</p> <p>22 For he that is called in the Lord, [being] a servant, is <u>the Lord's freeman</u>: likewise also he that is called, [being] free, <u>is Christ's servant.</u></p> <p>23 <u>Ye are bought with a price</u>; be not ye the servants of men.</p>
<u>1 Peter 3:13-16</u>	<p>1Peter 3:13-16 (NASB)</p> <p>13 Who is there to harm you if you prove zealous for what is good?</p> <p>14 But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,</p> <p>15 <u>but sanctify Christ as Lord in your hearts</u>, always <i>being</i> ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;</p> <p>16 and keep a good conscience so that in the thing in which you are slandered, those who revile your <u>good behavior in Christ</u> will be put to shame.</p>
<u>Luke 6:46-49</u>	<p>Luke 6:46-49</p> <p>46 And <u>why call ye me, Lord, Lord, and do not the things which I say?</u></p> <p>47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:</p> <p>48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.</p>
<u>Ephesians 5:8-10,15-17</u>	<p>Ephesians 5:8-10, 15-17</p> <p>8 For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light:</p> <p>9 (For the fruit of the Spirit [is] in all goodness and righteousness and truth;)</p> <p>10 <u>Proving what is acceptable unto the Lord.</u> ...</p>

<p><u>2 Corinthians</u> <u>5:9-10 (WT)</u></p>	<p>15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord [is].</p> <p>2 Corinthians 5:9-10 (WT) 9 Wherefore, we also <u>consider it an honor</u>, whether being at home or being absent, <u>to be well pleasing to him</u>. 10 Moreover, we must all appear before the judgment seat of Christ so that each <i>one</i> may receive in return for the <i>things</i> that he did while in the body, whether good or bad.</p>
<p><u>Colossians</u> <u>3:16-4:1</u></p>	<p><u>“Unto the Lord” in every way, every day:</u></p> <p>Colossians 3:16-4:1 16 Let <u>the word of Christ dwell in you richly</u> in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [<i>texts- God</i>]. 17 And <u>whatsoever ye do</u> in word or deed, <u>[do] all in the name of the Lord Jesus</u>, giving thanks to God and the Father by him. 18 Wives, submit yourselves unto your own husbands, as it is fit <u>in the Lord</u>. 19 Husbands, love [your] wives, and be not bitter against them. 20 Children, obey [your] parents in all things: for this is well pleasing <u>unto the Lord</u>. 21 Fathers, provoke not your children [to anger], lest they be discouraged.</p> <ul style="list-style-type: none"> • Ephesians adds “bring them up in the nurture and <u>admonition of the lord</u>.” <p>22 Servants, obey in all things [your] masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, <u>fearing God [texts- the Lord]</u>: 23 And whatsoever ye do, do [it] heartily, <u>as to the Lord</u>, and not unto men; 24 Knowing <u>that of the Lord</u> ye shall receive the reward of the inheritance: <u>for ye serve the Lord Christ</u>. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. 4:1 Masters, give unto [your] servants that which is just and equal; knowing that <u>ye also have a Master [Lord] in heaven</u>.</p> <ul style="list-style-type: none"> • In every capacity of life, in whatever we may do, we do so for the Lord, Jesus Christ. We live this way as those who know and

	understand that we have a lord, and we readily, joyfully, and faithfully do all things in light of his lordship.
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The Cost and Joy Of Being A Disciple of Jesus Christ – by Jim Nichols Sr.

Being a disciple of the Lord Jesus Christ is one of the highest of joyous privileges. Yet, this privilege comes with a cost.

What is it to be a Disciple of the Lord Jesus Christ?

What is the cost?

How are we to count the cost?

Is it worth it?

Is it for me?

Matthew 28:16-ff

:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

:17 And when they saw him, they worshipped him: but some doubted.

:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

:19 Go ye therefore, and **teach all nations**, baptizing them [in the name of the Father, and of the Son, and of the Holy Ghost:]

"teach" - *mathēteuō* - Thayer - to make a disciple

"Baptizing in my name"

Acts 2:38; Acts 8:16; Acts 19:5; I Corinthians 1:13

:20 **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. "Teaching" - *didaskō* - teach or impart instruction

Acts 9; Acts 14:19-23; Acts 11:26; Acts 16:1,2

Disciple - A pupil, a learner, a follower, an adherent, a devotee, an imitator, a proponent of the discipline of their teacher or mentor, conforming to his example.

<p><u>Luke 14:25,26</u></p>	<p>:25 And there went great multitudes with him: and he turned, and said unto them,</p> <p>:26 If any <i>man</i> come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (refer to Deuteronomy 13:6-10)</p>
<p><u>Luke 14:16-24</u></p>	<p>:16 Then said he unto him, A certain man made a great supper, and bade many: [A "great supper" - "great" - <i>me gas</i>. This was a great feast! It was an honor to be invited.]</p> <p>:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.</p> <p>:18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.</p> <p>:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.</p> <p>:20 And another said, I have married a wife, and therefore I cannot come.</p> <p style="text-align: center;"><u>Excuses of convenience and self</u></p> <p>:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.</p> <p>:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.</p> <p>:23 And the lord said unto the servant, Go out into the highways and hedges, and compel <i>them</i> to come in, that my house may be filled.</p>

<p><u>Luke 14:16-24</u> <u>continued</u></p>	<p>:24 For I say unto you, That none of those men which were bidden shall taste of my supper.</p>
<p><u>Luke 14:26,27</u></p>	<p>:26 If any <i>man</i> come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.</p> <p>:27 And whosoever doth not bear his [own] cross, and come after me, cannot be my disciple. ["bear his [own] cross" - death to self, sacrificing self, denying self,]</p>
<p><u>Luke 14:28-35</u></p> <p>"counteth" - <i>psēphizō</i></p> <p>- to count with pebbles, Latin - calculus, small stones used to calculate</p>	<p>:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have <i>sufficient to finish it</i>?</p> <p>:29 Lest haply, after he hath laid the foundation, and is not able to finish <i>it</i>, all that behold <i>it</i> begin to mock him,</p> <p>:30 Saying, This man began to build, and was not able to finish.</p> <p>:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?</p> <p>:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.</p> <p>:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.</p>

<p><u>Luke 9:23-25</u></p>	<p>:23 And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his [own] cross daily, and follow me.</p> <p>:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.</p> <p>:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?</p>
<p><u>Matthew 10:37-42</u></p>	<p>:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.</p> <p>:38 And he that taketh not his [own] cross, and followeth after me, is not worthy of me.</p> <p>:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</p> <p>:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</p> <p>:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.</p> <p>:42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.</p>
<p><u>Matthew 4:18-22</u></p>	<p>:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.</p> <p>:19 And he saith unto them, Follow me, and I will make you fishers of men.</p>

<p><u>Matthew 4:18-22</u> <u>Continued</u></p>	<p>:20 And they straightway left <i>their</i> nets, and followed him.</p> <p>:21 And going on from thence, he saw other two brethren, James <i>the son of Zebedee</i>, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.</p> <p>:22 And they immediately left the ship and their father, and followed him.</p> <p style="text-align: center;">Peter and Andrew - Straightway, left, followed</p> <p style="text-align: center;">James and John - Immediately, left, followed</p>
<p><u>John 21</u></p>	<p>:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.</p> <p>:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.</p> <p>:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.</p> <p>:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.</p>
<p>Three times Jesus addresses Peter, as Simon son of Jonas.</p> <p><u>John 1:42</u> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.</p> <p><u>Matthew 16:16-18</u></p> <p>:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.</p>	

:17 And Jesus answered and said unto him, Blessed art thou, **Simon Barjona**: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

:18 And I say also unto thee, **That thou art Peter**, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Do you love me more than the fishing business?

Do you love me more than the life you had before as the son of Jonas?

Do you love me more than that which you once straightway left to follow me?

Do you remember wanting to be fishers of men?

Yes? Then feed my sheep, Peter.

John 13:34,35

:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

:35 **By this shall all *men* know that ye are my disciples, if ye have love one to another.**

Acts 4:13

:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, **that they had been with Jesus.**

John 12:26

:26 If any man serve me, let him **follow me**; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

- **What is it to be a Disciple of the Lord Jesus Christ?** - A disciple of Jesus Christ is one who actively learns of their master, one who lives to please their master, one who **takes up their cross daily and follows him (dead to self, denying self)**, one who is willing to forsake all for their master, one who loves the Lord Jesus Christ **more than...**, one whose life makes manifest the teachings and life, and heart of their master
- **What is the cost?** - The Cost of being a disciple is simple. - **all**.
- **How are we to count the cost?** - For the long haul. In light of Jesus Christ's cost.

- **Is it worth it?** The reward is living a joyous life knowing in our hearts that we have learned of, and devoted our lives promoting the cause of our teacher, our master, our Lord. There is the reward of much fruit as we abide in him. Our reward is also honor of the Father for serving our Lord Jesus Christ. That reward cannot be taken away from us.
- **Is it for me?**

Crucified with Christ – by Sam Pittenger

<p><u>Romans 6:4, 8</u></p>	<p>Romans 6:4 4 Therefore we are <u>buried with him</u> by baptism <u>into death</u>: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>Romans 6:8 Now <u>if we be dead with Christ</u>, we believe that we shall also live with him:</p> <ul style="list-style-type: none"> • From a standpoint of spiritual identification, we have <i>already</i> died <i>with</i> Christ and been buried <i>with</i> him, and then raised with newness of life: the old has passed away, the new has come.
<p><u>Galatians 2:20-21</u></p>	<p>Galatians 2:20-21 20 <u>I am crucified with Christ</u>: nevertheless <u>I live; yet not I</u>, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.</p>
<p><u>Philippians 3:3-11, 17-21</u></p>	<p>Philippians 3:3-11,17-21 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.</p> <ul style="list-style-type: none"> • The context will further explain what is meant by “no confidence in flesh.” It was a confidence in the things of himself and his fleshly life without Christ. This would include his own abilities, intellect, and qualifications that were not due to Christ and the holy spirit. <p>4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ.</p> <ul style="list-style-type: none"> • “gain”- <i>kerdos</i> - gain, profit, advantage, earnings, here referring to those fleshly measures that at one time seemed profitable to him. The word “gain” is plural in Greek, whereas the word “loss” is singular. All of his many gains, for which he worked very hard, were one combined (singular) loss.

8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,

ESV: “What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ”

- “counted, count”- in verse 7, the things of the flesh were “counted” (past tense) as loss, many years after Paul’s conversion, when he wrote this epistle, he said in verse 8 that he “does count” (present tense) them all as loss. In the many years, life experiences, and sufferings that he endured (between the time of his conversion and the writing of this epistle), it was still the value of the full and true knowledge of Christ his Lord that compelled him to continue to consider all things as loss, and to count Christ alone as gain.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead. ...

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:

19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)

- The cross of Christ, and what he accomplished on that cross, is opposed in practice by those who serve their own desires and who think in earthly ways. This is hostility against the cross of Christ.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Luke 9:18-25

Luke 9:18-25

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some [say], Elias; and others [say], that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded [them] to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

- He told them of what he was going to do; that *he* would give his own self, and his own life. Then, in light of this, he tells them what a worthy response would be:

23 And he said to [them] all, If any [man] will come after me, let him deny himself, and take up his cross daily, and follow me.

- “take up his cross”- in Roman culture, if someone were to die upon a cross, they would typically carry a part of the cross to the crucifixion. Taking up the cross was a precursor to certain death. If someone were to “take up his cross,” he never came back; it was a one-way journey to death.
- “deny”- *aparneomai*- “to forget oneself, to lose sight of one’s own interests.” This carries the idea of disassociating with self-interest, in view of following Christ and his interests.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Matthew 10:37-39

Matthew 10:37-39

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Striving Together for The Faith of The Gospel – by Shawn Weir

<p>Philippians 1:27</p>	<p><u>let your conversation</u> (<i>politeuō</i>): to be a free citizen, to live as a citizen, to live as such and conduct oneself accordingly.</p> <p><u>becometh</u> (<i>axios</i>): suitably, worthily, in a manner worthy of, in a manner equal to; to walk “in balance.”</p> <ul style="list-style-type: none"> • As citizens of the gospel, called to live in a manner worthy of the status and rights of this citizenship. <p><u>Striving</u> (<i>sunathleō</i>): contend (<i>athleō</i>) together/with (<i>sun</i>). Used here of contending together for the believing of the gospel.</p> <ul style="list-style-type: none"> • The need to contend together for the believing of the gospel is what is paramount, not contending for other matters, such as the promotion of self nor contending <i>against</i> one another. <p>Jude 3 Beloved, 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 <u>earnestly contend for the faith</u> which was once delivered unto the saints.</p> <p style="text-align: center;"><u>The way we keep that cause clear is by remembering to look at Jesus Christ, our example. Then we will collectively seek his interests together.</u></p>
<p>Philippians 2:2-7a,19-22</p>	<p>7a <u>He took the form of a servant</u>: He spent his last hours, washing feet and serving others...</p> <p>John 13: 14-15 “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.”</p> <ul style="list-style-type: none"> • He did a humiliating act of service for those men, and yet for you and me, he did something culturally even more demeaning ... he died on a cross for us. <ul style="list-style-type: none"> ○ If that is our Lord, then we should have the same heart to go to that extent in service to others. <p>20 <u>likeminded</u> (<i>isopsuchos</i>): literally “same breathed”, meaning like-souled</p>

	<ul style="list-style-type: none"> Remember, the admonishment in verse 2 is for the whole church to be like this. <p><u>Naturally care</u>: genuinely concerned, sincerely interested</p> <ul style="list-style-type: none"> Faithfulness requires <u>reliability</u> and <u>availability</u> <ul style="list-style-type: none"> “For I have no man” in verse 20 is the key, it’s not that there was no one else in the whole world who was seeking the interests of Jesus Christ, but no one else was ready and available to Paul. All throughout the Scriptures, you see the people who “get the call” were ready servants (just like our Lord).
<p><u>Gathering in the name of Jesus Christ</u></p>	<p>Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.</p> <p><u>In my name</u>: Biblically one’s name refers to their resources, authority and the interests of the one that name represents</p> <ul style="list-style-type: none"> We are familiar with the term today: “Open up, in the name of the law” <p><u>Gathering in the name of Jesus Christ</u>: means gathering according to his character and will. It is gathering in a manner Jesus Christ would endorse.</p> <p><u>Even before the realities of the mystery and the Church were revealed, Jesus Christ knew the priority and importance of his followers gathering in his name.</u></p> <p>Since then, much more has been revealed about those who follow Jesus Christ and get together in his name...</p>
<p><u>Greater Association with Jesus Christ in the Church</u></p>	<p>Galatians 3:27-28</p> <p>27 For as many of you as have been baptized into Christ have put on Christ.</p> <p>28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for <u>ye are all one in Christ Jesus.</u></p> <p>Ephesians 1:22-23</p> <p>22 And hath put all things under his feet, and gave him to be the head over all things to the church,</p> <p>23 Which is his body, the fulness of <u>him that filleth all in all.</u></p>

	<p>Colossians 3: 11 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but <u>Christ is all, and in all.</u></p> <p><u>Today, in the church of his body, all are one in Christ Jesus, and he fills everything in everyone</u></p>
<p>1 Corinthians 12: 12-25</p>	<p>14 The unity of Christians in Christ is not a goal to achieve; it is a fact to be recognized. Paul clearly says we were all baptized into one body.</p> <p>15 If the foot felt, or declared, itself not part of the body because it was not a hand, the foot would be both foolish and mistaken. We are one in Christ. The same can be stated towards those who desire to exclude others from the body.</p> <p>17 If the body were an eyeball or an ear or a nose, where would the head be?</p> <ul style="list-style-type: none"> • This kind of thinking disregards the need for the headship and the lordship of Jesus Christ <p>18 If God set it, then it's right. If it pleases him, it should please us too</p> <p>21 Who is the head? So, if Jesus Christ can't say I have no need of a member, how could you? Also, this indicates that Jesus Christ has need of you.</p> <p>25 <u>Care</u> (<i>merimnaō</i>): same word used in Philippians 4:6 as "anxious"</p>
<p>Hebrews 10:23-25</p>	<p><u>Practically, to live this "same care for one another" we need to be with each other</u></p> <p>23 Let us hold fast the profession of <i>our</i> faith[hope] without wavering; (for he <i>is</i> faithful that promised;)</p> <p>24 And let us consider one another to provoke unto love and to good works:</p> <p>25 Not forsaking the assembling of ourselves together, as the manner of some <i>is</i>; but exhorting <i>one another</i>: and so much the more, as ye see the day approaching.</p> <p>25 <u>Assembling together</u> (<i>episunaqōqē</i>): a gathering together in one place. This word is used only in one other place:</p>

	<p>2 Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him</p> <p>We are to see that we have need of each other and so, we need to be with each other. All of the biblical metaphors for the Church indicate a plurality, never a singularity: we are called a body, a flock, a building...</p> <p><u>Not forsaking the assembling...</u> It's significant that the recipients of this letter in the early church were under the threat of persecution. Public church attendance could open them up to abuse.</p> <p>Look at verses 32 – 33</p> <p>32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;</p> <p>33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.</p> <ul style="list-style-type: none"> • The fact that this is a command indicates that the benefits of assembling outweigh any possible threats for doing so.
<p>Philemon 1-25</p>	<p><u>The other main reason people stop striving together for the faith of the gospel is because an issue arises between members...</u></p> <p>There's a whole book of the Bible written to show us the importance to fight to resolve those matters, even if it only affects <u>one</u> individual. The greater truth is we're a body, it never only affects one individual.</p> <p>3 <u>You</u> (<i>humin</i>): this is a 2nd person plural pronoun referring to the entire church. Therefore, this epistle was written to the church that met in their home.</p> <p>6 <u>communication</u> (<i>koinōnia</i>): fellowship, sharing or communion</p> <p><u>Acknowledging</u> (<i>epiqnōsis</i>): It's comprised of the word "gnōsis," which is the usual word for knowledge and with the prefix "epi" it communicates the idea of personal recognition, full participation, and acknowledgement with this truth.</p> <ul style="list-style-type: none"> • "You" reads as "us" in most critical Greek texts. Christ completely fills all in all. He was not only to grow in seeing Christ in himself, but in all members! As he did, he would become an even more effectual minister to the saints.

- For you and me today, the more we grow in acknowledging every good thing in all of us by Christ, the more effectual our full sharing of love and believing will be towards the saints.

7 bowels (*splaqchnon*): literally means the intestines, but it is used figuratively here to refer to the inner seat of emotions. We would use the word “hearts,” this man was a heart refresher!

8 enjoin (*epitassō*): = order, command, or charge

Convenient (*anēkō*): proper, appropriate, fitting

11 This is a witty pun, the name Onesimus means “profitable or useful”

12 “mine own bowels” this is in the sense of him as his own son. Similar to saying “my own flesh and blood.”

Philippians 4:2-3

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Euodia and Syntyche: these are two women's names. Apparently these two women were having some sort of quarrel in the church.

- Instead of taking sides or trying to solve their problem, Paul simply told them to be of the same mind in the Lord. Whatever the dispute was about, Euodia and Syntyche had greater common ground in Jesus Christ.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Laboured with (*sunathleō*): contend (*athleō*) together/with (*sun*).

Help those women which laboured with me in the gospel: this is a telling phrase. These two women, Euodia and Syntyche, were faithful workers with Paul in the work of the gospel. Yet, they had a falling out with each other.

	<p><u>True yokefellow</u>: Paul here addresses his “true yokefellow” that is, those with whom he was yoked together as a fellow laborer in the gospel.</p> <p>18 Who is Paul imitating here?</p> <p>20 This is a loving jab, “come on, heart refresher!”</p>
<p>Romans 15:1-7</p>	<p>1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</p> <p>2 Let every one of us please <i>his</i> neighbour for <i>his</i> good to edification.</p> <p>3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p> <p>4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.</p> <p>5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:</p> <p>6 That ye may with one mind <i>and</i> one mouth glorify God, even the Father of our Lord Jesus Christ.</p> <p>7 Wherefore receive ye one another, as Christ also received us to the glory of God.</p> <p><u>How did Christ receive you? How would you receive Jesus Christ? He Fills All in All</u></p>
<p>Philippians 1:3-6</p>	<p>“stand fast in one spirit, with one mind striving together for the faith of the gospel”</p> <p>3 I thank my God upon every remembrance of you,</p> <p>4 Always in every prayer of mine for you all making request with joy,</p> <p>5 For your fellowship in the gospel from the first day until now;</p> <p>6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:</p>

Heralds of the Good News – by Jim Drinks Sr.

<p>INTRODUCTION: PROCLAIMING OUR OWN DELIVERANCE</p>	<p>One of the great privileges God gives to every born-again believer is the opportunity to herald the good news concerning the Lord Jesus Christ by which they themselves have heard, believed and been delivered.</p> <p>This privilege can be enjoyed as we declare the joyful message in appreciation of all that God has given us in Christ, rather than simply done out of obligation. We can proclaim our own deliverance from sin and death.</p>
<p><u>Psalm 107:2</u></p>	<p>2 Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.</p> <ul style="list-style-type: none"> • Paul wrote to the Corinthians that he and his men believed and therefore spoke even though they were sometimes near death as they heralded the gospel that gave life
<p><u>2 Corinthians 4:13 (WT)</u></p>	<p>13 Having the same spirit [the gift of holy spirit/ spirit life] from the [<i>right way of</i>] believing according to that which has been written {Psalm 116:10} “I believed, wherefore I spoke,” we also believe and wherefore we also speak.</p>
<p>GREEK WORDS FOR HERALDING AND PROCLAIMING THE GOSPEL⁴</p>	<ul style="list-style-type: none"> • Romans 1:1 – <u>the gospel</u> - <i>Greek</i> - <u>euangelion</u> : (noun) the gospel, the evangel, the good news or joyful proclamation. [concerning God’s salvation and deliverance] • Romans 1:15; 1 Corinthians 1:17 – <u>to preach the gospel</u> – <i>Greek</i> – <u>euangelizo</u> : (verb) to announce a joyful message, to proclaim the gospel • Acts 21:8; Ephesians 4:11 – <u>evangelist</u> – <i>Greek</i> – <u>euangelistes</u> – (noun) evangelist, gospel messenger.

⁴ See *The Working Translation* which lists each of these occurrences in the footnotes.

	<ul style="list-style-type: none"> • 1 Corinthians 1:21,2:4 – <u>preaching</u> – <i>Greek</i> – <u>kerugma</u>: (noun) heralding, proclamation, that which is proclaimed or cried by the herald, a public servant. The proclamation was that which the herald was sent by an authority to proclaim • 1 Corinthians 1:23 – <u>preach</u> – <i>Greek</i> – <u>kerusso</u>: (verb) to herald, to preach, to discharge a herald’s office. • 1 Timothy 2:7 – <u>a preacher</u> – <i>Greek</i> – <u>kerux</u>: (noun) a herald. To the Greeks, a herald was a public servant who was sent by an authority to proclaim or communicate something. <p>The herald was sent to speak his message clearly and accurately and was not the source of the message that he spoke. The herald was to speak that message without respect to whom he was speaking and was not to alter the message in consideration of his audience.</p>
<u>1 Thessalonians 2:4 (WT)</u>	4 But as we have been approved by God to be put in entrusted with the gospel, so we speak, not as pleasing people but God, Who proves our hearts.
<u>2 Corinthians 2:17</u>	17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.
THE BEGINNING OF THE GOSPEL OF JESUS CHRIST	
<u>Mark 1:1</u>	<p>1 The beginning [<i>arche</i>]of the gospel [<i>euangelion</i>] of Jesus Christ, the Son of God.</p> <ul style="list-style-type: none"> • The heralding of the gospel of the kingdom of God began with John the Baptist and the Lord Jesus Christ himself during his earthly ministry to Israel. Jesus Christ came into Galilee to proclaim the gospel after John’s imprisonment
<u>Mark 1:14-15</u>	<p>14 Now after that John was put in prison, Jesus came into Galilee, preaching [<i>kerusso</i>] the gospel [<i>euangelion</i>] of the kingdom of God.</p> <p>15 And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel [<i>euangelion</i>].</p>

	<ul style="list-style-type: none"> As Jesus heralded the kingdom of heaven Jesus told them to repent, to have that complete change of heart and life, which is the right response to the gospel.
<u>Matthew 4:14-17</u>	<ul style="list-style-type: none"> Jesus Christ was fulfilling what Isaiah the prophet had declared that he would bring great light to those in Galilee who sat in darkness and the shadow of death. Years later Jesus Christ would appear to Paul and send him on a mission to turn the Gentiles from darkness to light.
<u>Acts 26: 18</u>	<p>18 To open their eyes, <i>and</i> turn <i>them</i> from darkness to light, and <i>from</i> the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.</p> <ul style="list-style-type: none"> When Jesus Christ read the scroll of Isaiah in the synagogue at Nazareth, he announced that the prophecy of Isaiah 61 was now fulfilled in their ears.
<u>Luke 4:17-21</u>	<p>17 And there was delivered unto him the book [scroll] of the prophet Esaias [Isaiah]. And when he opened the book [scroll], he found the place where it was written</p> <p>18 The spirit of the Lord is upon me, because he hath anointed me to preach [<i>kerusso</i>] the gospel [<i>euangelion</i>] to the poor [the needy/ humble]; he hath sent me to heal the broken hearted, to preach [<i>kerusso</i>] deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised [broken apart].</p> <p>19 To preach [<i>kerusso</i>] the acceptable year of the Lord.</p> <p>20 And he closed the book [scroll], and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.</p> <p>21 And he began to say unto them, this day is this scripture fulfilled in your ears.</p> <ul style="list-style-type: none"> The acceptable year of the Lord had arrived, with all of its wonderful deliverance, even though the people from his own hometown rejected him.

LABORERS WOULD BE NEEDED FOR GOD'S HARVEST

John 4:35-38

35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

- Jesus Christ recognized the need for more laborers to be sent into the harvest other than himself.

Matthew 9:35-38, 10:1,7-8

Matthew 9:35-38

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching [*kerusso*] the gospel [*euangelion*] of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matthew 10:1,7-8

1 And when he called unto him his twelve disciples, he gave them power [authority] against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

7 And as ye go, preach [*kerusso*] The kingdom of heaven is at hand.

	<p>8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received [the authority to do this], freely give.</p> <ul style="list-style-type: none"> • And later Jesus Christ would send out seventy.
<p><u>Luke 10:1-2,9,17-20</u></p>	<p>1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.</p> <p>2 Therefore said he unto them, The harvest truly <i>is</i> great, but the labourers <i>are</i> few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</p> <p>9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.</p> <p>17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.</p> <p>18 And he said unto them, I beheld Satan as lightning fall from heaven.</p> <p>19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.</p> <p>20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.</p>
<p style="text-align: center;"><u>THE WORKS THAT THOSE WHO BELIEVE ON JESUS CHRIST WOULD DO</u></p> <ul style="list-style-type: none"> • Jesus Christ spoke to his disciple of the works that those who believed on him would do after he went to his Father 	
<p><u>John 14:12</u></p>	<p>12 Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works that <i>these</i> shall he do; because I go unto my Father.</p> <ul style="list-style-type: none"> • Jesus Christ also spoke about the spirit that he would send after he no longer would be with them on earth. With this spirit they would then become his witnesses, not only in Jerusalem but throughout the earth.

<p><u>Acts 1:1-2a</u></p>	<p>1 The former treatise have I [Luke] made, O Theophilus, of all that Jesus <u>began</u> both to do and to teach,</p> <p>2a Until the day in which he was taken up,</p> <ul style="list-style-type: none"> • Jesus began “to do and to teach” during his earthly ministry until the day he was taken up. His disciples would be able to continue “to do and to teach” concerning him, and be his witnesses once they received the gift of holy spirit.
<p><u>Acts 1: 8 (WT)</u></p>	<p>8 However, you will receive power when the holy spirit comes upon you, and you will be my witnesses not only in Jerusalem but also in all Judea and Samaria and to the farthest <i>part</i> of the earth.”</p> <ul style="list-style-type: none"> • And he commanded them to go into the world and preach the gospel to everyone.
<p><u>Mark 16:15-20</u></p>	<ul style="list-style-type: none"> • Signs would follow them that believe the preaching of the gospel. The signs did not precede the preaching and believing of the gospel.
<p style="text-align: center;"><u>HERALDING BOLDLY IN TIMES OF PERSECUTION AND THREATS</u></p> <ul style="list-style-type: none"> • As the apostles made known the resurrection of Jesus Christ; many at Jerusalem came to believe on Jesus Christ. Then they met with the opposition of the high priest and the council at Jerusalem who commanded them to not speak of Jesus Christ. 	
<p><u>Acts 4:18</u></p>	<p>18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus</p> <ul style="list-style-type: none"> • The disciples’ response was that they prayed to God.
<p><u>Acts 4:29-33 (WT)</u></p>	<p>29 “Now, Lord, look at their threats: and grant to your servants, that they may speak Your Word with all boldness</p> <p>30 “While You stretch out Your hand for healing and signs and wonders to be done through the name of Your holy dear child Jesus.”</p>

	<p>31 When they had made request, the place in which they were assembled together was shaken; and they were all filled with holy spirit, and they spoke the word of God with boldness.</p> <p>32 The multitude of those who believed were of one heart and soul, not one <i>of them</i> said any of the things belonging to him was his own, but all <i>things</i> were common to them.</p> <p>33 In addition, the apostles gave witness to the resurrection of the Lord Jesus with great power [<i>dunamis</i>-miraculous power], and great grace was upon them all.</p> <ul style="list-style-type: none"> • Acts 5 records that multitudes were healed when they were brought in from the cities round about Jerusalem. After this the apostles were again brought in before the council, and commanded by the council to not teach or preach Jesus Christ.
<u>Acts 5:29</u>	<p>29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.</p> <ul style="list-style-type: none"> • The council discussed doing away with them, but Gamaliel told them to reconsider.
<u>Acts 5:40-42</u>	<p>40 And to him [Gamaliel] they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus and let them go.</p> <p>41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.</p> <p>42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.</p> <ul style="list-style-type: none"> • Not only the apostles but others who were part of the churches in Jerusalem that were scattered abroad after the stoning of Stephen and the great persecution led by Saul, continued proclaiming the good news concerning Jesus Christ

<p><u>Acts 8:3-5 (WT)</u></p>	<p>3 However, Saul ravaged the Church. Entering into every house and dragging <i>out</i> both men and women, he committed <i>them</i> to prison</p> <p>4 So then, those who were scattered abroad traveled about proclaiming the gospel [<i>euangelizo</i>] <i>that is</i>, the Word,</p> <p>5 And Philip [<i>one of the seven</i>] went down to the city of Samaria and heralded [<i>kerusso</i>] Christ unto them.</p>
<p style="text-align: center;"><u>ENTIRE CHURCHES HERALDED THE GOSPEL OF JESUS CHRIST</u></p> <ul style="list-style-type: none"> • The church at Thessalonica was an example of a whole church heralding the gospel, as they imitated the apostle Paul, Silas and Timothy, and the Lord Jesus Christ himself. 	
<p><u>1 Thessalonians 1:5-8 (WT)</u></p>	<p>5 (because our gospel came to you not only in word but also in power and in holy spirit and complete certainty), just as you know what manner of <i>men</i> we became among you for your sake.</p> <p>6 You also became imitators of us [Paul, Silas & Timothy] and of the lord [Jesus Christ], having received the Word in much affliction <i>but</i> with joy from the Holy Spirit.</p> <p>7 Thus you became a model for all those who believe in Macedonia and Achaia.</p> <p>8 In fact, from you, the Word of the Lord sounded out not only in Macedonia and Achaia but in every place your believing with regard to God has spread abroad, so that there is no need for us to say anything <i>about it</i>.</p> <ul style="list-style-type: none"> • The Word of God sounded out from them in such a way that Paul, Silas and Timothy did not need to say anything more! They sounded out the Word of the Lord! • While Paul was at Ephesus, everyone who lived in Asia Minor heard the Word of the Lord, both Judeans and Greeks. It started out with only about twelve men and Paul.

<p><u>Acts 19:7-10</u> <u>(WT)</u></p>	<p>7 And there were about twelve men in all.</p> <p>8 Then entering the synagogue, he [<i>Paul</i>] spoke boldly. For three months, he reasoned and persuaded <i>them</i> concerning the kingdom of God.</p> <p>9 However, when some of <i>them</i> were hardened and refused to believe (speaking evil of the way in front of the multitude), he withdrew and separated the disciples, reasoning daily in the school of Tyrannus.</p> <p>10 This continued for two years with the result that everyone living in Asia heard the Word of the Lord, both Judean and Greeks.</p> <ul style="list-style-type: none"> • Paul could not have done this by himself. • Today, it is the privilege of every born-again believer to be involved in reconciling others to God by making known the Word of reconciliation concerning Jesus Christ.
<p><u>2 Corinthians</u> <u>5:17-19 (WT)</u></p>	<p>17 Wherefore, if anyone <i>is</i> in Christ, <i>he</i> is a new creation. The old <i>things</i> passed away. Behold, new <i>things</i> have come,</p> <p>18 And all [<i>of the new things</i>] <i>are</i> from God, Who reconciled us to Himself through Christ and Who gave us the ministry of reconciliation</p> <p>19 (as God was in Christ reconciling the world to Himself, not accounting their trespasses to them) and Who put in us the Word of reconciliation.</p>
<p><u>BEING READY AND PREPARED TO BE SENT</u></p> <ul style="list-style-type: none"> • We need to be prepared to herald the same Word of God that the apostles and the disciples of Jesus heralded, that Jesus is Lord and that God raised him from the dead. 	
<p><u>Romans</u> <u>10:9,13-15</u></p>	<p>9 That if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p> <p>13 For whosoever shall call upon the name of the Lord shall be saved</p> <p>14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher [<i>someone heralding</i>]</p>

	<p>15 And shall they preach [herald], except they be sent? As it is written “How [seasonably] beautiful are the feet of them that preach the gospel [<i>euangelion</i>] of peace and bring glad tidings of good things [Isaiah 52:7].</p> <ul style="list-style-type: none"> • Are we willing and ready to be sent? • Part of clothing ourselves with the full armor of God is to have our feet prepared with the readiness of the gospel of peace.
<u>Ephesians 6:14-15</u>	<p>14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;</p> <p>15 And your feet shod with the preparation of the gospel [<i>euangelion</i>] of peace</p>
<u>1 Peter 3:15</u>	<p>15 But sanctify the Lord God [Christ] in your hearts, and be ready always to give and answer [a defense – an answer of truth] to every man that asketh you a reason of the hope that is in you with meekness and fear [reverence]</p>
<p><u>BE NOT ASHAMED OF THE GOSPEL</u></p>	
<u>Romans 1:16</u>	<p>16 For I am not ashamed of the gospel [<i>euangelion</i>] of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.</p> <ul style="list-style-type: none"> • The gospel is the power of God unto salvation, and there is power when it is spoken
<p><u>TO WHOM ARE WE TO PREACH OR HERALD THE GOOD NEWS?</u></p> <ul style="list-style-type: none"> • Because God’s Will is for all to be saved, we can be aware of the great need and pray for all men, particularly that they may hear and believe the gospel. 	
<u>1 Timothy 2:1-4 (WT)</u>	<p>1 Therefore, I exhort that first of all prayer requests, prayers, intercessions, <i>and</i> thanksgiving be made for <u>all</u> people,</p> <p>2 <i>Including</i> for kings and all who are in prominent positions, so that we may lead a quiet and tranquil life with all godliness and dignity.</p>

	<p>3 This is good and acceptable in the sight of God, our Savior,</p> <p>4 Who wants <u>all</u> people to be saved [<i>delivered</i>] and to come to the knowledge [<i>acknowledgment</i>] of the truth.</p> <ul style="list-style-type: none"> • Since this is for <u>all</u> we <u>all</u> have the opportunity to be part of it.
<p><u>THE VALUE OF EVERY PERSON -JESUS CHRIST CAME TO SAVE SINNERS</u></p>	
<p><u>Romans 5:6-8</u> <u>(WT)</u></p>	<p>6 Furthermore, when we were yet weak, Christ died for the ungodly at the appropriate time.</p> <p>7 Scarcely on behalf of a just <i>person</i> would anyone die. I fact, perhaps on behalf of the good <i>person</i> someone might even dare to die.</p> <p>8 However, God shows His love to us, in that, while we were yet sinners, Christ died on our behalf.</p> <ul style="list-style-type: none"> • Those who are sinners, enemies of God and ungodly, qualify as those who are in need of having the good news preached unto them. • What is the value of a person to God and His angels? Every sinner who repents brings joy to the heart of God.
<p><u>Luke 15:4-7</u></p>	<ul style="list-style-type: none"> • Jesus said that those who are whole don't need a physician but those who are sick.
<p><u>Luke 5:29-32</u></p>	<p>29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.</p> <p>30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?</p> <p>31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.</p> <p>32 I came not to call the righteous, but sinners to repentance.</p> <ul style="list-style-type: none"> • Paul also mentioned Christ Jesus came to save the sinful, and that he was the chief.

<p><u>1 Timothy 1:15-16 (WT)</u></p>	<p>15 The Word is faithful and worthy of all acceptance that Christ Jesus came into the world to save the sinful, of whom I am chief.</p> <p>16 So because of this, I obtained mercy that in me, the chief [<i>of the sinful</i>], Jesus Christ might demonstrate all long-suffering for a model to those who are to believe on him unto eternal life.</p> <ul style="list-style-type: none"> • If we are looking for righteous people to herald to, those who we think appear to be “worthy” of this great salvation, we may not be looking in the right place.
<p><u>LET YOUR LIGHT SHINE</u></p>	
<p><u>Matthew 5:14-16</u></p>	<p>14 Ye are the light of the world. A city that is set on a hill cannot be hid.</p> <p>15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.</p> <p>16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.</p> <ul style="list-style-type: none"> • People are going to see our lives and “read” us before they read God’s Word to come to know the Lord Jesus Christ. Paul referred to the Corinthian church whom he and his companions ministered to as their living epistle who were read by all people.
<p><u>2 Corinthians 3:2 (WT)</u></p> <p><u>2 Corinthians 4:3-7 (WT)</u></p>	<p>2 Ye are our epistle written in our hearts, being known and read by all people.</p> <ul style="list-style-type: none"> • You may be the only one who can reach the person you reach with the gospel; that is why your life means so much in this world. <p>3 If our gospel is hidden, it is hidden to those who are perishing,</p> <p>4 In whom the god [the little microscopic g] of this age has blinded the thinking processes of the unbelievers so that they do not distinctly see the radiance of the gospel of the glory of Christ, who is the image of God [the big giant G].</p> <p>5 Certainly we do not herald ourselves, but Christ Jesus as lord and ourselves as your servants for Jesus sake,</p>

	<p>6 Because God, Who said “light will shine out of darkness” has shone in our hearts with the radiance of the knowledge of the glory of God in the face of Christ [or Jesus Christ].</p>
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7 However we have this treasure in clay vessels so that the excellency of the power may be of God and not from us.

Appendix 1 - Lordship and Slavery, He is Lord of All

By Ray Myers

A subject to which God's Word refers is slavery and the relationship between masters and slaves. It is important that we consider this practice based on what God's Word has to say about it, which was common in the lands and times of the Bible.

Today, one of the most repugnant of all things is slavery. The idea that a human could be turned into nothing more than property that could be purchased, sold and even treated as a brute beast, is repulsive to the modern Christian mind. Although it has been more than 150 years since slavery ended in this country, its practice and the hatred of those who were enslaved and their offspring, has left a deep impression on the minds of the people of our culture today. Remembering that the Bible is a book that speaks of the lands and the times of the Middle East several thousand years ago, we find that slavery or servitude was an ordinary part of the cultures of those times. Let us therefore consider this subject in light of those times.

Romans 1:1

Paul, a servant [*doulos*, a bond slave] of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Philippians 1:1

Paul and Timotheus, the servants [*doulos*, a bond slave] of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

James 1:1

James, a servant [*doulos*, a bond slave] of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 Peter 1:1

Simon Peter, a servant [*doulos*, a bond slave] and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Jude 1

Jude, the servant [*doulos*, a bond slave] of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Because numerous people in the Bible identify themselves as bond slaves of Jesus Christ, it is important that we consider slavery, servitude and masters during Bible times. An explanation of how that time and practice is to be understood by the Christian today, is helpful.

1 Corinthians 7:22

For he that is called in the Lord, *being* a servant [*doulos*, a bond slave], is the Lord's freeman [*apeleutheros*, emancipated servant]: likewise also he that is called, *being* free, is Christ's servant [*doulos*, a bond slave].

As 1 Corinthians 7:22 explains, to be a bond slave of Christ is to be his emancipated (or absolutely free) servant. In other words, all out service to Christ is not bondage to him but freedom with him.

Let us consider these matters by firstly comparing servitude under the gentiles (more specifically under Roman rule), with that in the culture of the Children of Israel. Once a cultural and social scope from that period is understood, we will consider service as it is addressed in the Church epistles, including service to God and service to Jesus Christ our Lord. We will also consider service to avoid, including service to corruption, to sin and men.

Slavery Under Roman Rule⁵

In the first century it has been estimated that half of the total population of the Empire of Rome (about 60 million people) were slaves. Roman slaveowners were very brutal and corrupt, and slaves themselves were without hope. Many slaves came from countries that were conquered in war and were considered bounty or treasure.

Under Roman law, the slave did not have the rights and protections such as were available under the law of Moses. Branding on the face of a slave that stole something or ran away was common. This practice served as an announcement and a deterrent, informing the other slaves that, "We caught this thief or this runaway. Don't you dare try it!" In addition, death by crucifixion was a common practice.

Roman law did allow a slave to be reinstated with mercy, providing a special friend of the master came forward. The Apostle Paul, interceding on behalf of Onesimus, appears to be an example of this practice.⁶

⁵ Wight, Fred H., *Manners and Customs of Bible lands*, (Chicago, Moody Press, 1971), 290.

⁶ To read about Paul and his plea for Onesimus, see the Epistle to Philemon.

Service or Slavery Under the Law

The Children of Israel experienced slavery when they were in Egypt.

Exodus 1:13-14

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

This bondage was very oppressive. As stated in Exodus 1:13-14, their lives were bitter with hard labor of all sorts. This condition was so hard on God's people that He recognized their plight and promised to deliver them from their slavery.

Exodus 3:7-8

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

After the escape of the Children of Israel from the Egyptians under the leadership of Moses, God provided His people with a series of laws and guidelines for proper conduct as they walked before Him. Some of these laws dealt with the subject of servitude and provided rights that were to be given to servants. There were also codes of conduct for the masters. The result was that servants under the Law received more favorable treatment than the Children of Israel experienced in Egypt. Some of these rights are mentioned in the following paragraphs.

There were conditions under which a Hebrew could be retained as a "hired servant" of the brethren, but he was not compelled to serve as a "bond servant."

Leviticus 25:39-40

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

He was not to be ruled over with rigor.

Leviticus 25:43

Thou shalt not rule over him with rigour; but shalt fear thy God.

Frequently, servitude of this type was brought about by poverty because the man was unable to pay his debts.

Leviticus 25:39

And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

An example of the destitute selling themselves or family members to stay alive is provided by Maltby in the following:⁷

“Perhaps it will hardly be believed, that the lower orders of people in some Eastern countries, are so dreadfully oppressed by their ruler, and so miserably poor, that a father or a mother have been known to beg a stranger to buy their child for a slave, rather than see it die for want. A French gentleman (M. Otter) gives the following incident of such a circumstance happening to himself:

‘The Kurds,’ he says, ‘residing in places through which we pass, bought milk, butter, cheese, fowl and sometimes lambs to the caravan. One day, a man came to offer me with some fowls for sale; he was accompanied by his daughter, a girl of twelve or thirteen years old, who had nothing on but a linen shift. I asked the father, who wore only a pair of linen drawers, why he did not clothe his daughter better.

“Alas,” he replied, “the calamities of war and our extreme poverty, do not allow us to think of dress. At this moment I am required to pay three tomans (about fifty shillings) and I do not know how to raise so much money. My cattle, furniture, and all my other goods have been seized by the collectors, and I have nothing left but two ewes, whose milk supports me and this poor girl. I would gladly sell her to anyone who would give me the sum demanded of me, even if he were a stranger, for she could not be worse off than she is likely to be here, especially if she would have the misfortune to lose me, as she certainly will, unless I find the means to pay.”

‘I felt great compassion for the poor people but could not relieve their distress; I bought the fowls and the milk for which I gave them four times their value.’”

⁷ Maltby, Elizabeth, *Bible Manners and Customs (1840)*, (London, 1840), 69.

Selling oneself or a family member is a difficult concept for our minds as any form of selling and purchasing people is. However, there was a loving aspect to consider. Consider the possibility that you are so destitute you are unable to care for your child. In fact, your inability to provide proper care might lead to your child's death. Selling your child to a master that operated in accordance with the Law, would allow him or her to live. In that dire circumstance, selling your child would be loving, and as we will see would offer you an opportunity to purchase or retrieve your child in the future when you were able to properly care for him or her.

In addition to poverty, another means upon which a person might find themselves in servitude was thievery. If a person was a thief and was unable to pay the appropriate restitution, he could be sold to work off his debt.

Exodus 22:2-3

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood be shed for him.

3 If the sun be risen upon him, *there shall be* blood shed for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

Such a Hebrew slave or "hired servant" could be redeemed by relatives at any time according to Leviticus 25:48-49.

Leviticus 25:48-49

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

If not redeemed, he was set free after six years of service and was sent away with gifts to provide a himself and his family with a new start in life.

Deuteronomy 15:12-14

12 *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 *And* when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

Another law protecting the rights of slaves is recorded in Exodus 21:26-27.

Exodus 21:26-27

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake

Rather than accept his freedom in the seventh year, a Hebrew slave could choose, out of love for his master, to become a lifelong servant of his master. The following custom was observed in such a case:

Deuteronomy 15:17

Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

By accepting an awl through the ear unto the door of his master, the “hired servant” chose to become a “bond slave” of his master. This signified the person’s choice to be a sold out one to his master, with dedication and devotion to serve his master for life. This arrangement was often out of love between the master and his servant.

As a further example of the privileges extended to servants, the Law provided a fugitive slave law that was designed to protect slaves from oppression.

Deuteronomy 23:15-16

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

In addition, religious privileges were granted to those in servitude, including rest on the Sabbath, the right to attend the national festivals and the right to attend the gathering of the people to hear the reading of the Law.

Exodus 20:10

But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Deuteronomy 16:10-11

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

Deuteronomy 31:10-13

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

It is clear that the Law was intended to make servitude a successful practice for both the master and the servant. God does not put forth guidelines that bring pain and suffering. But rather, He operates out of love and in the case of the Law, the specified relationship between the master and the servant was intended to be one of love and gratitude.

The Lord in the Lands and Times of the Bible

God's Word tells us that it is God that made His only begotten Son to be both Lord and Christ.

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 10:36

The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

A person of the lands and times of the Bible would have understood the relationship that existed between a master or a lord and a servant during those times. Indeed, a very special relationship would have existed. Viewing that relationship from the culture and custom of those times can add light and assist us in this study as we examine our relationship with Jesus Christ, his lordship in our lives and our service to righteousness.

The Heart and Mind of the Eastern Man

The Eastern lord is the master of his people. His mind is constantly focused on God, and he operates in complete humility before Him. His mastership gives him responsibilities to others. His operation before God causes him to do all within his power to bless those that are in his care.

The concern with which he operates is perhaps best seen through the salt covenant. The salt covenant represents his promise, in service before God, to bring all the blessings and protection of his household to the person with whom he has covenant of salt. The Eastern lord operates in this manner because he is knowledgeable of and appreciates the covenant of salt between the Lord God and His people:

Numbers 18:19

All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: *it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.*

2 Chronicles 13:5

Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

From a child, the Eastern mind concentrates on God. At birth, children are salted and swaddled to signify the commitment of the parents to raise the infant according to God's ways. A tiny bit of salt is added to water to cleanse the newborn. Strips of cloth are then wound around the baby for a brief time to encapsulate it something like a mummy. The cloth strips, slightly tightened, do not harm but stiffen the baby. This signifies the parent's commitment to God to raise child in straightforwardness before God. The salt is intended to illustrate the parent's intention to teach the child truthfulness. During the brief time of salting and swaddling, the parents make their vows to the Lord.

Luke 2:7

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Every activity of the lord is performed with the understanding that he serves God. The covenant of salt between him and God is binding. So is the covenant he has with anyone else. In fact, it is

every bit as binding as his covenant with God. Breaking of the covenant with a man is like breaking his covenant with God. The salt covenant establishes the faithfulness of the lord to God and to those in his care.

The Oriental custom and humbleness of the Eastern lord before men is beautifully seen in Genesis, in the treatment of guests:

Genesis 17:1-5

1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

In the East, the lord shows his great respect for his guest. He provides for every need from personal hygiene to food and lodging. His attitude is one of service, care and honor.

Relationships Between the Lord and Servants

The lord views his relationship with his people as one before God. The lord sees the trustworthiness of God in his life, and he loves his people and provides for their every need just as God faithfully provides for him. Often, the relationship between the lord and his man is so strong and tender that the man chooses, of his own free will, to be bound to his lord for life.

The servant may permit himself to be marked or branded with the mark of his master. He would then be a bonded slave or *doulos* of his master. This signifies the servant's lifetime commitment to his lord and in return, the lord's commitment to care and provide for his servant and the servant's family. In God's Word, we see the lives of some of those who were marked-out ones.⁸

⁸ See opening verses of Romans 1:1, Philippians 1:1, James 1:1, 2 Peter 1:1 and Jude 1

The desire of the lord to bless and protect his servant can also be seen through the stewarding of the household. The lord appoints a steward, his most trusted servant, to oversee household operations on his behalf. He entrusts everything he has to his steward. This includes the household finances. A beautiful account of the master: steward relationship is given in Genesis regarding Joseph:

Genesis 41:40-42

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

Joseph was not a blood relative to Pharaoh, yet he won favor and was second to his master. As steward, Joseph ran Egypt on behalf of Pharaoh. He received the signet ring, fine linen and a gold chain. The ring was the signature of Pharaoh and could be used to purchase and command with the same effect as Pharaoh in person. Linens were a symbol of wealth and status. The gold chain was given as a token of love. Thus, the lord trusted his steward, elevated him to a high position and loved him openly.

From the above, we can see that the eastern master or lord that walked properly before God, loved his family as well as those that served him. Furthermore, the servants loved their lord as he withheld none of his protection, care or commitment from them. The symbiotic relationship between the lord and his servants resulted in most favorable conditions for the lord's household: prosperity and prominence reigned because the entire household viewed their condition as one before and one with, God.

Lordship, Service and Commitment Today

We have seen that the lord sees the goodness and trustworthiness of God in his life. He acknowledges God by loving Him with a love that spills over to his household, including his servant. Then, the servant returns this love to his master creating a beautiful virtuous cycle.

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

We have also seen that God Himself called the living Christ both Lord and Christ. Therefore, let us explore him as our Lord remembering what we have learned regarding the relationship between masters and servants.

God's Most Trusted One

Firstly, it must be understood that Jesus Christ resides at the right hand of God.

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Our Lord is seated in the heavenlies at the Father's own right hand. The biblical use and application of the right hand of God is significant. It is used to illustrate:

1. His power

Exodus 15:4-6

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

2. His salvation for those who put their trust in Him

Psalm 17:5-7

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them*.

3. His favor

Psalm 44:3

For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4. His righteousness

Psalm 48:10

According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

5. His presence, His strength, His help

Isaiah 41:10

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

The right hand of God is representative of His power, deliverance, favor, righteousness, presence, strength, and help. Now, with the seating of Jesus Christ at the Father's right hand, he is in the position of God's strength and power.

Head of the Church

God's Word tells us that with the commencement of the Administration of the Age of Grace, a new class of people appeared. These are born-again ones, members of the Church. In addition, God assigned a head of this Church.

1 Corinthians 12:13

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

1 Corinthians 12:18

But now hath God set the members every one of them in the body, as it hath pleased him.

With sonship, each believer receives immediate membership into the Church (the body of believers). God places each believer in the body as it pleases Him.

Ephesians 1:22

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all.

Colossians 1:18

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Ephesians 5:24

Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Jesus Christ became the head of the Church. God placed him in this position. The Church (the body of believers) is subject unto Christ. This is a present tense activity and is very good news for believers. The person that is looking to serve a master that will love him and care for him ...

how can you do better than the Lord Jesus Christ? You can't! The believer is obedient to and submits himself to Christ, his Lord. Just as the eastern servant is lovingly subject to his master, the believer acts out of love for his Lord and obeys him. Therefore, we are subject to our Lord Jesus Christ who sits at the Father's right hand with the power and authority of the Father. Service to our Lord Jesus Christ is, in effect, service to our wonderful heavenly Father. Any direction we might receive from our Lord would be with the approval of the Father. Obediently following the instructions of our Lord would be obedience to our Father. Everything the Son does is in line with the desires of the Father. Jesus Christ never gives instruction that are at cross-purposes with Him.

We Serve Him

With respect to reverence, service and obedience, Jesus Christ succinctly summarized the responsibility of every person when he responded to a question posed by a lawyer that was a Pharisee.

Matthew 22:36-37

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

When we love God with all our heart, soul and mind, we are obedient to Him. To do less than obey Him would not be loving Him. Loving Him *IS* serving Him.

Hebrews 9:14

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

It is important that we acknowledge that Jesus Christ made it possible to really serve the living God. The sacrifices under the law of Moses were unable to obtain eternal redemption for people. However, the sacrifice of Jesus Christ, which is a better sacrifice, cleanses our inner consciousness from the dead works of the world. When we renew our minds to what we have as a result of the shed blood of our Lord, our former manner of thinking is replaced and we are free to serve the living God. This cleansing helps us effectively serve our Lord and our Father. Think about that. What Jesus Christ accomplished for us is so huge, that when we focus on it, we remove from our minds the things of this world and replace that clutter with the greatness of who we are and what we have in Christ. That freedom helps us to really go to work in service.

Hebrews 12:28

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Armed with a consciousness that is purged from dead works to serve the living God, “let us have grace by which we pleasingly serve God with reverence and profound respect.”⁹ We delightfully serve Him reverently and respectfully.

Romans 1:9

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

The Apostle Paul declared that his service to God in his manner of life, was in the gospel concerning His Son, Jesus Christ. Paul devoted his service to God, in his whole manner of life, by speaking about Jesus Christ and the things concerning him. This helps us see that serving people the gospel regarding Jesus Christ *IS* the kind of service that pleases Him. It also helps us see that our entire life’s work can be dedicated to this pursuit - service regarding the gospel.

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

As children of God, it is very logical that we change what we think about. We renew our minds from the dead works of this world and serve the living God. That is demonstrating what is the good, and acceptable and perfect will of God. That *IS* the kind of service we are talking about.

Romans 16:17-18

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

In the Epistle to the believers at Rome, Paul mentions some who were *not* serving the Lord Jesus Christ. They were causing divisions and stumbling blocks that were against the pure doctrine regarding the gospel. They served themselves and did so with easy-to-receive words and sweet talk which deceived people. This helps us add to our definition of what serving our Lord Jesus Christ is: We learn and practice the pure word of the gospel of God concerning Jesus Christ. We do not deviant from that gospel. We do not offer words of deception that become stumbling blocks. The pure word of the gospel is the only word we offer.

⁹ Walter C. Cummins, *A Journey Through Acts and the Epistles, Volume 2*, (Franklin, Ohio, Scripture Consulting, 2013), 68.

2 Peter 2:19

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2 Peter 2 speaks of false prophets and false teachers. They had promised freedom, but the result was that they were servants of corruption that brought enslavement to those who were overcome by these false prophets and teachers. Offering the pure word of the gospel *IS* service to our Lord which in turn *IS* service to our Father. Anything else can be misleading.

Romans 6:6

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Ephesians 6:7

With good will doing service, as to the Lord, and not to men:

Matthew 6:24

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

There are cautions regarding our service and to whom it is given. Because we are His children and have received all that Jesus Christ has made available, and because we renew our minds from the dead works of this world, we serve Him and *NOT* sin. We do not serve men and we do not try to serve two masters. We love God with all our heart, soul and mind. We are obedient to our Lord Jesus Christ, the head of the Church. Service to him *IS* service to our heavenly Father.

Romans 7:6

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Colossians 3:23-24

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

We serve in the newness of the spirit (the entire new spirit nature that we have received), purging ourselves from the deadness of the things of the world. Whatever we do, we do it heartily as to the Lord and not to people. After all, the new life we receive when we are born again guarantees we will receive the reward of inheritance. What better response can we have than to respond by serving the Lord Christ? He always does the Father's will and he has been entrusted with of power and authority of the right hand of his Father. Serving Jesus Christ at his

direction *IS* service that is pleasing to God. Therefore, we are obedient to him, the head of the Church.

Summary

We have seen that slavery or servitude in Bible times was part of the culture of that day. While certain gentile nations severely mistreated their slaves, the Children of Israel that followed the Law treated their servants with respect. God made life better for those in servitude by providing masters with a code of conduct that could be so favorable, some servants chose to be attached to their masters for life.

Today, we serve both our God and our Lord and Savior Jesus Christ. These are not in conflict. As the head of the Church to which all believers belong, we love and obey him in all things. Because God has given Jesus Christ a position of power and entrusted him to direct the Church, serving Jesus Christ *IS* serving God. Both may direct us, and we are obedient to both. Of this we can be certain, we will never receive direction from Jesus Christ that is in conflict with the will of the Father. Our Lord always acts in accordance with His will. Our response? We pleasingly serve with reverence and profound respect.

Appendix 2: A Word Study on God and Lord

God, GOD, Lord, LORD, JEHOVAH and Our Lord

By Ray Myers

A study of the Scriptures reveals that there are several names used to describe our amazing Heavenly Father. There are also names that apply to our Lord and Savior Jesus Christ. In this study we will consider some of these names as they appear in the Authorized King James Version of the Bible (KJV).

The one true God

There are several names given for the one true God. Most frequently, these names help to explain Him including His authority, power, and relationship with people. The most commonly occurring names in Hebrew are *Elohim*, *El Shaddai* and *JEHOVAH*. In Greek, the most common names are *Theos* and *Kurios*.¹⁰

1. *Elohim* – God the Creator of the Heavens and the Earth

The Hebrew word *Elohim* appears in the Authorized KJV 2601 times and generally refers to God as the Creator. There are times when the word is used to refer to gods, magistrates, or other heads, but its principle use refers to God, the Creator of the Heavens and the Earth. Its first occurrence is in Genesis 1:1:

Genesis 1:1

In the beginning God [*Elohim*] created the heaven and the earth.

When a printed copy of the Authorized KJV refers to *Elohim*, it generally uses the English word “God,” typed with a capital G and a lowercase o and d.

Some other examples of the occurrence of *Elohim* are:

Genesis 1:31

And God [*Elohim*] saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Psalms 102:24-26

¹⁰ for a more complete handling of this subject please see Cummins, Walter J., *Scripture Consulting Select Studies*, (Franklin, Ohio, Scripture Consulting 2010), 61.

24 I said, O my God [*Elohim*], take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou [speaking of *Elohim*] laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

These examples help us understand God as the creator of the heaven and the earth. Genesis 1:31 explains that after He reordered the earth that had become without form and void, *Elohim* saw that everything He made was very good.¹¹ Psalm 102:24-26 states that *Elohim* laid the foundation of the earth and the heavens with the works of his hands. These few examples help us to understand Him as the Creator.

2. *El Shaddai* – God Most Powerful

The Hebrew word *El Shaddai* occurs 48 times in the Authorized KJV. It means “the Almighty God.” Here are some examples:

Genesis 17:1

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God [*El Shaddai*]; walk before me, and be thou perfect.

Genesis 28:3

And God Almighty [*El Shaddai*] bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

El Shaddai is “the all-powerful one.” He has at His disposal, the resources, power, and supply that are necessary for Him to accomplish His purposes, whatever they may be.

3. *Jehovah* – The Most High God

The Hebrew word *Jehovah* consists of four consonants that may be transliterated into the English letters *YHWH*. Various pronunciations have been suggested including *Yahweh* and *Yehovah*. In this study, we will use *Jehovah*.

Jehovah occurs 6521 times in the Authorized KJV and is frequently rendered LORD or GOD. It is rendered JEHOVAH four times.

¹¹ To learn about the reordering of the earth, see Genesis 1.

Genesis 12:7

And the LORD [*Jehovah*] appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD [*Jehovah*], who appeared unto him.

When LORD is used for *Jehovah* in printed copies of the Authorized KJV (not necessarily digital copies), LORD is spelled with small capital letters and is printed LORD and not Lord or lord.

Genesis 15:2

And Abram said, Lord [*’ădônây*] GOD [*Jehovah*], what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

Similarly, when GOD is used for *Jehovah* in printed copies of the Authorized KJV (not necessarily digital copies), GOD is spelled with small capital letters and is therefore GOD and not God or god. As shown in Genesis 15:2, it is often accompanied by the prefix *’ădônây*: Lord GOD. The prefix *Adonai* provides a proper name of reverence and when used with *Jehovah*, further intensifies His name by adding the understanding that He is the supreme ruler, the one with absolute control.

Exodus 6:3

And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of God Almighty* [*El Shaddai*], but by my name JEHOVAH [*Jehovah*] was I not known to them.

When JEHOVAH is used for *Jehovah* in printed copies of the Authorized KJV, JEHOVAH is spelled with all capital letters and is JEHOVAH and not Jehovah.

A study of JEHOVAH as the Most High God shows how He works to bless His people and becomes whatever He needs to become to accomplish His purposes.¹²

4. *Theos* – The Greek word *Theos* is used 1343 times in the Authorized KJV and is spoken of “the only true God.” *Theos* is the equivalent of the Hebrew *Elohim*, according to the Septuagint (the Greek version of the Old Testament).
5. *Kurios* – This Greek word is used 748 times in the Authorized KJV and is spoken of as the most respectful title of Lord or master. In the Septuagint (the Greek version of the Old Testament), *Kurios* is frequently the equivalent of the Hebrew *JEHOVAH*.

¹² For a more complete discussion, see Myers, Raymond H., *The Prophecy is Fulfilled*, (Huntingdon, PA, The Center Union House, 2017), 12.

An example of the uses of *Theos* as *Elohim* and *Kurios* as *JEHOVAH* follows, where Acts 3:22 quotes Deuteronomy 18:15:

Acts 3:22

For Moses truly said unto the fathers, A prophet shall the Lord [*Kurios*] your God [*Theos*] raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Deuteronomy 18:15

The LORD [*JEHOVAH*] thy God [*Elohim*] will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Based on the above, there are different Hebrew and Greek words that are used of the one true God. He is the supreme supernatural being of all beings and the one and only God to worship and revere.

Speaking of reverence for God, there is an incident recorded in the gospel of Matthew where a lawyer approaches Jesus Christ and asks a question.

Matthew 22:35-38

35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

36 Master, *which is the great commandment in the law?*

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

Jesus Christ replied that loving the Lord thy God with all thy heart and soul and mind, in other words with every fiber of thy being, was the greatest of the commandments. This is the essence of the first of the ten commandments that were given to Moses on Mount Sinai.

Exodus 20:3-5a

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*

5a Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am a jealous (zealous) God ...*

So, whether He is called God, GOD, Lord, LORD, or JEHOVAH, He deserves our entire devotion. No one is greater than He. No one else created the heaven and the earth; no one else formed, made and created mankind; no one is more powerful or can muster more resources than He. Finally, let it be said that no one loves more than He. Our response? We love Him with all our all thy heart and soul and mind.

Our Lord and Savior Jesus Christ

Now that we understand the primary names for the one true God, let us turn our attention to our Lord and Savior Jesus Christ.

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 10:36

The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Romans 10:9

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

God's Word tells us that God that made His only begotten Son to be both Lord and Christ. This was God's doing. We also know, that when we confess with the mouth the Lord Jesus and believe in the heart that God raised him up from the dead, we receive salvation. Therefore, acknowledging that Jesus Christ is our Lord is part of how we receive the salvation that God so desperately desires for every person.

At the new birth, the Christian confesses that Jesus Christ is Lord in his life. Since the believer operates in the present, having a lord must be a present tense activity. The believer is subject to his Lord. In order to be subject and obey, the believer must know what to obey. For this, God has set many instructions in His Word. In addition, understanding what to believe may be given to the believer by way of the holy spirit in manifestation. As the head of the Church, Jesus Christ has the authority further God's purposes for the benefit of the Church. God's Word explains that Jesus Christ, after his ascension, personally instructed certain believers by teachings and appearances. Any of these measures may help the believer in his obedience to his Lord.

Use of the Word "Lord" in the New Testament

In life, we may encounter people who believe in other gods and obey other lords. In truth, there are many gods and lords, but for the Christian there is only one God and one Lord. The Bible teaches us that our Lord is Jesus Christ.

1 Corinthians 8:6

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Ephesians 4:4-6

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

There is one God and one Lord Jesus Christ.

In the Authorized KJV, three Greek words are transliterated into the English "lord or Lord": 1) *despotes*, 2) *rhabboni* and 3) *kurois*.

Despotes

Despotes occurs five times. In its usage, it means "the one who possesses the power." *Despotes* is used of God or a master. Here is an example of each.

Acts 4:24

And when they heard that, they lifted up their voice to God with one accord, and said, Lord [*Despotes*], thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

1 Timothy 6:1

Let as many servants as are under the yoke count their own masters [*Despotes*], worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Rhabboni

This word occurs as "Lord" one time. It means "a great master". It conveys the sense of great respect given for a master or a teacher.

Mark 10:51

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord [*Rhabboni*], that I might receive my sight.

The only other occurrence of the *Rhabboni* is in the gospel of John where it gives the definition for the word.

John 20:16

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni [*Rhabboni*]; which is to say, Master.

Kurios

Kurios occurs over 600 times. It occurs as "lord, Lord, sir, Sir and master" in the Authorized KJV. It means "he who assumes and exercises the power; the position of a master in relation to his people."

An examination of the word *Kurios* shows it can refer to: 1) our Father God, 2) our Lord and Savior Jesus Christ, or 3) an individual of honor, a master or a lord. Here are some examples:

Acts 3:22

For Moses truly said unto the fathers, A prophet shall the Lord [*Kurios*] your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.¹³

Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord [*Kurios*] Jesus Christ:

Ephesians 6:5

Servants, be obedient to them that are *your* masters [*kurios*] according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

The God and Father of our Lord and Savior deserves our whole devotion. He alone created the heaven and the earth. He made man and provided for him. When man decided to sin against Him, He made a way available for man to be redeemed from that sin. The Word of God is replete with examples of His devotion to His people, His grace, mercy and love. Our Father holds a singular position. All shall be subject to Him. He is God. The believer holds no other before Him.

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that

¹³ In the New Testament, *Kurios* is often used of God when quoting Old Testament Scripture. Acts 3:22 is a reference to Deuteronomy 18:15:

same Jesus, whom ye have crucified, both Lord and Christ.

Acts 10:36

The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

As we have seen, God has determined that Jesus Christ is Lord and Christ. He is the believer's Lord. He is Lord of all. God's only begotten Son carried out His Father's plan of redemption. By his own free will, he lived a sinless life, sacrificed himself for us and has been exalted to the position of the right hand of God. The kind of salvation that God provides only comes by way of accepting he who God calls the Christ. There is salvation in no one else.¹⁴ It is by Jesus Christ that we owe our redemption. He is our Master, our Lord.¹⁵

Some Uses of *Kurios*

Because *kurios* in the Scriptures is used of God, Jesus Christ or people who are masters, extracting a single verse that contains the word *kurios* may result in confusion as to whom the word applies. However, considering *kurios* in its context usually clarifies to whom it refers. The following examples are offered to provide some clear usages, along with some that are less clear.

Acts 1:6¹⁶

When they therefore were come together, they asked of him, saying, Lord [*kurios*], wilt thou at this time restore again the kingdom to Israel?

Acts 2:34¹⁷

For David is not ascended into the heavens: but he saith himself, The LORD [*kurios*] said unto my Lord [*kurios*], Sit thou on my right hand,

Acts 2:47¹⁸

Praising God, and having favour with all the people. And the Lord [*kurios*] added to the church daily such as should be saved.

¹⁴ Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

¹⁵ It is interesting to consider that the word Lord is associated with Jesus Christ more than 250 times in the New Testament of the KJV, including more than 80 times in the books of Romans and 1 and 2 Corinthians.

¹⁶ Applies to Jesus Christ. The apostles had assembled together with him according to the preceding verses in Acts 1 and they are speaking to him at this time.

¹⁷ The first Lord applies to God, the second to Jesus Christ. This is a quotation from Psalm 110:1 - The LORD [*JEHOVAH*] said unto my Lord [*adon* – a master], Sit thou at my right hand, until I make thine enemies thy footstool.

¹⁸ It is believed this refers to God. Acts 2 is all about what God did for Israel through the Christ.

Acts 4:29¹⁹

And now, Lord [*kurios*], behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

Acts 5:14²⁰

And believers were the more added to the Lord [*kurios*], multitudes both of men and women.)

Acts 7:59-60²¹

59 And they stoned Stephen, calling upon [God], and saying, Lord [*kurios*] Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord [*kurios*], lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 9:5²²

And he said, Who art thou, Lord [*kurios*]? And ~~the Lord [*kurios*], said,~~ I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.

Acts 13:11-12²³

11 And now, behold, the hand of the Lord [*kurios*] [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord [*kurios*].

Acts 16:14-15²⁴

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- ¹⁹ Refers to God - from [Acts 4:24](#), they are praying to God. [Act 4:24](#) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:
- ²⁰ Here it is believed that *kurios* refers to Jesus Christ. These were Judeans who already believed in God. Now they accepted Jesus Christ as their Lord and Savior and were added to the body of believers, the Church.
- ²¹ Verse 59 addresses Jesus Christ, and it follows that verse 60 is a continuation of what is addressed to him.
- ²² The first Lord refers to a person held in esteem. When Paul initially asked the question, he didn't know it was Jesus Christ who addressed him. According to a note on page 60 of the *Working Translation*: "The words 'the Lord said' are omitted in most critical Greek texts but certainly are implied by what is said. They were probably added later for clarification."
- ²³ Here it is believed that *kurios* refers to God in both verses. Sergius Paulus was present to hear the Word of God (Acts 13:7). Elymas sought to disrupt the teaching of the Word of God. In verse 12, Sergius Paulus is astonished at what was taught of the Lord, meaning the Word of God.
- ²⁴ Here, *kurios* in both verses is believed to refer to Jesus Christ. Lydia had already worshipped God according to v 14, now she asked, "If ye have judged me to be faithful to the Lord, come to my house and abide." She had just become baptized (baptized with holy spirit, baptized in the name of Jesus Christ).

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord [*kurios*] opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought [us], saying, If ye have judged me to be faithful to the Lord [*kurios*], come into my house, and abide [there]. And she constrained us.

Romans 10:12-13²⁵

12 For there is no difference between the Jew and the Greek: for the same Lord [*kurios*] over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord [*kurios*] shall be saved.

1 Corinthians 2:8²⁶

Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord [*kurios*] of glory.

1 Corinthians 7:35²⁷

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord [*kurios*] without distraction.

1 Corinthians 11:32²⁸

But when we are judged, we are chastened of the Lord [*kurios*], that we should not be condemned with the world.

2 Corinthians 3:16²⁹

Nevertheless when it shall turn to the Lord [*kurios*], the vail shall be taken away.

2 Corinthians 10:8³⁰

For though I should boast somewhat more of our authority, which the Lord [*kurios*] hath given us for edification, and not for your destruction, I should not be ashamed:

²⁵ From the context of Romans 10, the subject is salvation by way of Jesus Christ including confessing him as *kurios* and calling upon his name.

²⁶ Refers to Jesus Christ

²⁷ 1 Corinthians 7 deals with certain matters of which the Corinthians had written to Paul. In his reply, Paul refers to the *kurios*, which from the context is Jesus Christ.

²⁸ It is believed that *kurios* in this verse refers to Jesus Christ. The preceding verses explain that Jesus Christ had instructed the Apostle Paul regarding communion in the Church so that it would not be received unworthily. Following the instruction given by Jesus Christ does not result in condemnation with the rest of the world. The word for chastened is "instructed or trained."

²⁹ Refers to Jesus Christ - by previous reference to the opening of 1 Corinthians (6 x's) and 2 Corinthians (3 x's), Paul's Lord or the Lord is identified as Jesus Christ.

³⁰ Refers to Jesus Christ who gave ministries for the perfecting of the saints (see Ephesians 4:10-12).

Ephesians 5:10³¹

Proving what is acceptable unto the Lord [*kurios*].

Colossians 1:10³²

That ye might walk worthy of the Lord [*kurios*] unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

1 Thessalonians 4:17³³

Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord [*kurios*] in the air: and so shall we ever be with the Lord [*kurios*].

2 Thessalonians 1:9³⁴

Who shall be punished with everlasting destruction from the presence of the Lord [*kurios*], and from the glory of his power;

Hebrews 13:6³⁵

So that we may boldly say, The Lord [*kurios*] [is] my helper, and I will not fear what man shall do unto me.

James 4:10³⁶

Humble yourselves in the sight of the Lord [*kurios*], and he shall lift you up.

Summary

We have seen that different Hebrew and Greek words are used for the one true God. Some of these include *Elohim*, *El Shaddai*, *Jehovah*, *Theos*, and *Kurios*. Some of the corresponding English words in the Authorized KJV include: God, GOD, Lord, LORD, and JEHOVAH. All these words help us understand the nature of God and point to Him as the Supreme One. He is the one that created the heaven and the earth, formed, made and created man, and has the power and resources to accomplish His purposes. Our response to Him is that we love Him with all our heart, all our soul, and all our mind.

³¹ Refers to Jesus Christ.

³² Believed refers to Jesus Christ. Verses prior to v10 refer to Jesus Christ.

³³ Both occurrences of Lord refer to Jesus Christ

³⁴ This refers to Jesus Christ. The context is this passage is the return of Jesus Christ from heaven with his mighty angels (verse 7). Verse 8 tells us that at this time, Jesus Christ will give vengeance on them that do not know God nor obey the gospel of our Lord Jesus Christ. The result is that these will be sentenced to eternal destruction from his presence and prevailing power.

³⁵ Both occurrences of *kurios* refer to God. This is a quotation from [Psalm 118:5](#) - I called upon the LORD [Jehovah] in distress: the LORD [Jehovah] answered me, *and set me* in a large place.

³⁶ Believed refers to God. Compare with 1 Peter 5:6.

We have also seen that God made Jesus Christ to be both Lord and Christ. When a person acknowledges him as his Lord and believes that God has raised him from the dead, that person receives salvation.

When Jesus Christ is referred to as the Lord, the most frequently used Greek word in the Authorized KJV is *Kurios*. However, *Kurios* can also be used of God or a person of honor, such as a master. A careful examination of the context in which the word occurs is needed to determine to whom the word applies.

God is the one who determined that Jesus Christ is Lord. In obedience to Him, the Christian accepts Jesus Christ as his Lord and actively considers him as his Master. Therefore, the Christian acts in obedience to his Master, his Lord and Savior Jesus Christ.

The revelation contained in the Church epistles is a good place to learn of the principles in life to which the Christian adheres. These principles, representing the will of God, are consistent with the instruction of Jesus Christ to the Church inasmuch as it is accepted that Jesus Christ always does the will of the Father.³⁷ In addition, an examination of the Church epistles shows that Jesus Christ can work directly with certain individuals (see Acts 9 as an example of Jesus Christ working with Ananias and the Apostle Paul). Therefore, the Christian should not be surprised and understandably can expect to receive personal guidance when necessary from Jesus Christ, who acts at the behest of his Father.

He is our Lord and we acknowledge him as such. We follow his lead and directives in all things.

³⁷ See John 4:34, 6:38

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